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MONIER WILLIAMS.

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A
PRACTICAL GRAMMAR
OF THE
SANSKRIT LANGUAGE,
ARRANGED WITH REFERENCE TO
THE CLASSICAL LANGUAGES OF EUROPE,
FOR THE USE OF
ENGLISH STUDENTS.

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P R E F A C E

TO THE FOURTH, EDITION.

NOW that this Grammar has reached a fourth edition it may, perhaps, without presumption, be allowed to rest on its own merits. I have, therefore, dispensed with much of the prefatory matter which introduced the previous editions.

Any one who compares the present Grammar with its predecessor will see at once the difference between the two, not indeed in its structure and arrangement, nor even in the numbering of the rules, but in the fuller and more complete explanation of points of detail.

It may be well, however, to draw attention to some of the most noteworthy alterations and improvements.

A table shewing the interchange of letters in the three sister languages, Sanskrit, Greek, and Latin, has been given at pages 18-20.

The list of suffixes at pages 57-75 has been considerably enlarged, and arranged in alphabetical order under each declension.

The subject of declension has been elucidated by a clearer method of synopsis.

A more complete account of Sanskrit accentuation has been given at the end of the volume.

The Reading Exercises have been slightly curtailed. The publication by the Delegates of the Clarendon Press of such a Class-book as the *Nala*, and quite recently of the *Śakuntalā*, sufficiently supplies what is likely to be needed for the prosecution of the study of Sanskrit after the elements of Grammar have been acquired.

Four indices instead of two have been appended.

In order to bring the present edition into harmony with the Greek and Latin grammars now in use, some of the grammatical terms have been altered, e. g. *suffix* has been substituted for *affix*; *stem* for *base*; *special* and *general* tenses for *conjugational* and *non-conjugational* tenses respectively.

Some errors which, notwithstanding all my efforts, crept into the last edition have been corrected, and a few other improvements effected. But I dare not even now hope to have attained the standard of perfection. Sanskrit is far too vast and intricate a subject to admit of such pretensions. I can, however, with truth affirm, that I have done what I could to bring the present work up to the level of the scholarship of the day; and my acknowledgments are due to Mr. E. L. Hogarth, M. A., of Brasenose College, for his aid in conducting the sheets through the Press.

In conclusion I may, perhaps, be permitted to express a hope that my second visit to India will add to my powers of improving any future edition that may be required, as it certainly will increase my ability to promote a more general knowledge of the Sanskrit language and literature among my own fellow-countrymen, to whose rule a vast Eastern Empire has been committed, and who cannot hope, except through Sanskrit, to gain a proper acquaintance with its spoken dialects, or to understand the mind, read the thoughts, and reach the very heart and soul of its vast populations.

M. W.

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CHAPTER I.

LETTERS.

1. THE Deva-nāgarī or Nāgarī character (or its modifications *), in which the Sanskrit language is usually written, is adapted to the expression of nearly every gradation of sound; and almost every letter has a fixed and invariable pronunciation (see, however, 16).

There are fourteen vowels (or without *lrī* thirteen, see 3. *d*) and thirty-three simple consonants. To these may be added a nasal sign, standing for either true or substitute *Anusvāra* (see 6), and a sign for a hard breathing, called *Visarga* (see 8). They are here first exhibited *in the order followed in dictionaries*. All the vowels, excepting *a*, have two forms; the first is the initial, the second the medial or non-initial.

VOWELS.

अ *a*, आ *ā*, इ *i*, ई *ī*, उ *u*, ऊ *ū*, ऋ *ṛ*, ॠ *ṛī*,
 ए *ḛ*, ऐ *ḛī*, ओ *o*, औ *au*.

Nasal sign called true or proper *Anusvāra*, ° *n*. Substitute *Anusvāra*, ° *m*.

Sign for a hard breathing, called *Visarga*, : *h*.

CONSONANTS.

Gutturals,	क <i>k</i>	ख <i>kh</i>	ग <i>g</i>	घ <i>gh</i>	ङ <i>ṅ</i>
Palatals,	च <i>ṭ</i>	छ <i>ṭh</i>	ज <i>j</i>	झ <i>jḥ</i>	ञ <i>ṇ</i>
Cerebrals,	ट <i>ṭ</i>	ठ <i>ṭh</i>	ड <i>ḍ</i>	ढ <i>ḍh</i>	ण <i>ṇ</i>
Dentals,	त <i>t</i>	थ <i>th</i>	द <i>d</i>	ध <i>dh</i>	न <i>n</i>
Labials,	प <i>p</i>	फ <i>ph</i>	ब <i>b</i>	भ <i>bḥ</i>	म <i>m</i>
Semivowels,	य <i>y</i>	र <i>r</i>	ल <i>l</i>	व <i>v</i>	
Sibilants,	श <i>ś</i>	ष <i>ṣh</i>	स <i>s</i>		
Aspirate,	ह <i>h</i>				

Two characters, ऌ *ḷ*, ॡ *ḷh* (often = ड *ḍ*, ढ *ḍh*), are used in the Veda.

* Such as the Bengālī, Gujarātī, &c. In the South of India Sanskrit is generally written, not in the Deva-nāgarī, but in the Telugu, Kanarese, and Malayālam

The characters are written from left to right, like the Roman.

The compound or conjunct consonants (see 5) may be multiplied to the extent of four or five hundred. The most common are given here. A more complete list will be found at the end of the volume.

THE MORE COMMON CONJUNCT CONSONANTS.

क्क *kk*, क्त *kt*, क or क्र *kr*, क्ल *kl*, क्व *kv*, क्श *ksh*, क्य *khy*, ग्न *gn*, ग्र *gr*, ग्ल *gl*, ग्घ्र *ghr*, न्क *nk*, न्ग *ng*, च छ *cc*, च्छ *cc̣h*, च्य *cy*, ज्ञ *jj*, ज्ञ *jj̣h*, ज्ञ *jj̣v*, च न्त *ñt*, च्छ न्त *ñth*, ज्ञ न्त *ñj*, ट्ठ *tt*, ट्य *ty*, ड्ढ *dg*, ड्य *dy*, ण्त *nt*, ण्त *ñth*, ण्त *nd*, ण्ण *nn*, ण्य *ny*, त्त *tt*, त्त *tth*, त्त *tn*, त्त *tm*, त्त *ty*, त्र or त्र *tr*, त्त *tv*, त्त *ts*, थ्य *thy*, द्द *dg*, द्ध *ddh*, द्ध *dbh*, द्ध *dm*, द्य *dy*, द्र *dr*, द्ध *dv*, ध्य *dhy*, ध्य *dhv*, न्त *nt*, न्त *nd*, न्न *nn*, न्य *ny*, प्त *pt*, प्य *py*, प्र *pr*, प्ल *pl*, ब्ज *bj*, ब्द *bd*, ब्य *by*, ब्र *br*, भ्य *bhy*, भ्र *bhr*, म्भ *mbh*, म्म *mm*, म्य *my*, म्ल *ml*, य्य *yy*, कै *rk*, कै *rm*, ल्य *lp*, ल्ल *ll*, व्य *vy*, व्र *vr*, श्च *śc*, श्य *śy*, श्र *śr*, श्ल *śl*, श्व *śv*, श्त *sḥt*, श्त *sḥth*, श्न *sḥn*, श्य *shy*, स्क *sk*, स्क *skh*, स्त *st*, स्थ *sth*, स्न *sn*, स्म *sm*, स्य *sy*, स्र *sr*, स्व *sv*, स्स *ss*, ह्य *hm*, ह्य *hy*, ह्ल *hl*, क्त्य *kty*, क्त *ktr*, क्त *ktv*, क्क्ष *ksḥn*, क्क्ष *ksḥm*, क्य *kshy*, ग्न्य *gny*, ग्न्य *ghny*, ग्र्य *gry*, न्त *ntk*, न्त *nty*, च्छ *cc̣hy*, च्छ *cc̣hr*, ण्य *ñdy*, त्त *tsn*, त्त *tmy*, त्त *try*, त्त *tsy*, त्त *ttr*, त्त *ttv*, द्य *ddy*, द्य *ddhy*, द्य *dbh*, द्य *dry*, न्य *nty*, म्य *mby*, द्र *rdr*, र्य *ryy*, र्व *rvv*, श्त *sḥtr*, स्थ *sthn*, स्थ *sty*, स्त्र *str*, त्त्य *tsny*, न्य *ntry*, र्त्य *rtsy*, र्त्य *rtsny*.

characters, as well as in the Grantha (or Grantham), which is a name for the character used for Sanskrit in the Tamil country, the Tamil alphabet being too defective to represent all the necessary sounds. In the second edition of this Grammar I gave a comparative table of old Inscription characters from Mr. Edward Thomas' edition of *Prinsep's Indian Antiquities*, which shows that the present form of Deva-nāgarī character is traceable to the inscriptions of Aśoka, who is called Piyadasi for Priyadarśin—a well-known Buddhist king, grandson of Āndra-gupta = Sandrakottos—and who must have reigned over nearly the whole of India, his capital being Pāṭali-putra (=Pāli-boṭhra, the modern Patna). These inscriptions are found on rocks at Giri-nagara (Girnār) in Gujarāt on the Western coast, and at Dhaulī in Kuttack on the Eastern coast (in the province of Orissa); and again at a place called Kapurdigiri, quite N. of the Panjāb, a little to the E. of Purushapura (Peshāwar). It is from the Girnār rock-inscriptions that the present Deva-nāgarī is most evidently derived, and these are not yet clearly traceable to a Phenician origin, those of Kapurdigiri being more so.

Observe—In reading the following pages for the first time, the attention should be confined to the large type.

Observe also—When reference is made to other parts of the Grammar, the numbers will denote the paragraphs, not the pages.

The letters (except *r*, called *Repha*, and except the nasal sign called *Anusvára* and the sign for the hard breathing called *Visarga*) have no names (like the names in the Greek alphabet), but the consonants are enunciated with the vowel *a*. Native grammarians, in designating any letter, add the word *कार kára*; thus, *अकार a-kára*, 'the letter *a*;' *ककार ka-kára*, 'the letter *ka*.'

NUMERICAL FIGURES.

१	२	३	४	५	६	७	८	९	१०	११	१२	३४५
1	2	3	4	5	6	7	8	9	10	11	12	345

THE VOWELS AND THE METHOD OF WRITING THEM.

2. The short vowel *अ a* is never written unless it begin a word, because it is supposed to be inherent in every consonant. Thus, *ak* is written *अक्*, but *ka* is written *क*; so that in such words as *कनक kanaka*, *नगर nagara*, &c., no vowel has to be written. The mark *˘* under the *k* of *अक्*, called *Viráma* (see 9), indicates a consonantal stop, that is, the absence of any vowel, inherent or otherwise, after a final consonant. It is omitted in the first tables that the letters may be kept unencumbered by additional marks.

a. The other vowels, if written after a consonant, take the place of the inherent *a*. They assume two forms, according as they are initial or not initial. Thus, *आक् ák*, *का ká*; *इक् ik*, *कि ki*.

b. Observe here, that the short vowel *इ i*, when *initial*, is written in its right place, but when *not initial*, is always written *before* the letter *after* which it is pronounced. Hence, in order to write such a word as *iti*, the letters would have to be arranged thus, *iit इति*.

c. Perhaps the true explanation of this peculiarity is that in the earliest alphabets the two *i*'s were written over the consonant to which they belonged, short *i* inclining to the left, and long *i* to the right, a perpendicular stroke having been afterwards added.

3. The long vowels *ऀ á* and *ँ í*, not initial, take their proper place after a consonant. Also the non-initial *o* and *au* (which are formed by placing *˘* and *ˆ* over *ऀ á*), like *ऀ á*, take their proper place after

their consonants; thus, को *ko*, कौ *kau*. The vowels *u*, *ú*, *ri*, *rí*, *lri*, not initial, are written *under* the consonants after which they are pronounced; as, कु *ku*, कू *kú*, कृ *kṛi*, क्री *kṛí*, क्लृ *klṛi*.

a. Except when *u* or *ú* follows र *r*, in which case the method of writing is peculiar; thus, रु *ru*, रू *rú*.

b. When, however, the vowel चृ *ri* follows र *r* the vowel is written in its initial form and *r* in the crescent shape placed over it (see 5. a); thus, निर्वृति *nirṛiti*, 'the goddess of destruction.'

c. The vowels *ri*, *rí*, *lri* and *lṛi* are peculiar to Sanskrit (see II. c). लृ *lri* only occurs in the root क्लृप् *klṛip*, 'to make,' and its derivatives.

d. The long लृ *lṛi* is only used in technical grammatical explanations; strictly it has no existence, and is useless except as contributing to the completeness of the alphabetical system.

e. The vowels *e* and *ai*, not initial, are written *above* the consonants after which they are pronounced; thus, के *ke*, कै *kai*.

f. In a few words initial vowels follow other vowels; e.g. अश्नुणि *a-riṇi*, 'without debt;,' गोक्षय *go-agra*, 'a number of cows;,' प्रउग *pra-üga*, 'the pole of a chariot;,' तितउ *títaiü*, 'a sieve.'

METHOD OF WRITING THE SIMPLE CONSONANTS.

4. The consonants have only one form, whether initial or not initial. And here note that in every consonant, and in the initial vowels, there is a perpendicular stroke or the commencement of one, and that all have a horizontal line at the top; but in two of the letters, ध *dh* and भ *bh*, this horizontal line is broken. In writing rapidly, the student will do well to form the perpendicular stroke first, then the distinctive parts of the letter, and lastly the horizontal line. The natives, however, sometimes form the horizontal line first.

METHOD OF WRITING THE CONJUNCT CONSONANTS.

5. The necessity for conjunct consonants is caused by the fact that every consonant is supposed to have the vowel अ *a* inherent in it, so that it is never necessary to write this vowel, excepting at the beginning of a word or, in a few cases, of a syllable (see 3. f). Hence when any simple consonants stand alone in any word, the short vowel अ *a* must always be pronounced after them; but when they appear in conjunction with any other vowel, this other vowel of course takes the place of short अ *a*. Thus such a word as

कलानतया would be pronounced *kalánatayá*, where long आ *á* being written after *l* and *y* takes the place of the inherent vowel. But supposing that, instead of *kalánatayá*, the word had to be pronounced *klántyá*, how are we to know that *kl* and *nty* have to be uttered without the intervention of any vowel? This occasions the necessity for conjunct or compound consonants. *Kl* and *nty* must then be combined together thus, क्ल, न्त्य, and the word is written क्लान्त्या. And here we have illustrated the two methods of compounding consonants; viz. 1st, by writing them one above the other; 2ndly, by placing them side by side, omitting in all, except the last, the perpendicular line which lies to the right.

a. Some letters, however, change their form entirely when combined with other consonants. Thus र *r*, when it is the *first* letter of a conjunct consonant, is written above in the form of a crescent, as in कूर्म *kúrma*, कार्तव्य *kártsnya*; and when the *last*, is written below in the form of a small stroke, as in the word क्रमेण *kramaṇa*.

b. So again in क्ष* *ksha* and ज्ञ† *jña* the simple elements क् ष and ज्ञ ञ are scarcely traceable.

c. In some conjunct consonants the simple letters slightly change their form; as, श *śa* becomes ष in क्ष *śka*; द *d* with य *ya* becomes द्य *dya*; द *d* with ध *dha* becomes द्ध *ddha*; द *d* with भ *bha* becomes द्भ *dbha*; त *t* with र *ra* becomes त्र *tra* or त्र *tra*; क *k* with त *ta* becomes क्त *cta*.

d. Observe, that when *r* comes in the middle of a conjunct consonant, it takes the same form as at the end; thus, ग्र्य *grya*, ग्र *gra*. When conjunct consonants commencing with *ṣ* are followed by the vowels *i*, *í*, *e*, *ai*, *o*, *au*, or by a nasal symbol (see 6), then *ṣ* is for the convenience of typography written on the right of all; thus, र्षि *rṣi*, र्षी *rṣí*, र्षे *rṣe*, र्षौ *rṣau*, र्षे *rṣaṃ*.

ANUSVÁRA AND ANUNÁSIKA.

6. *Anusvára* (• *ṃ*), i. e. ‘after-sound,’ is a nasal sound which always belongs to a preceding vowel, and can never be used like a nasal consonant to begin a syllable (though like a consonant it imparts, in conjunction with a following consonant, prosodial length to the preceding short vowel). It is denoted by a simple dot,

* Sometimes formed thus क्ष, and pronounced *kya* in Bengálí.

† This compound is sometimes pronounced *gya* or *nya*, though it will be more convenient to represent it by its proper equivalent *jña*.

which ought to come either immediately over the vowel after which the nasalization is sounded, or on the right of the vowel-mark ; thus, कं *kaṃ*, कुं *kuṃ*, किं *kiṃ*, कीं *kīṃ*.

This dot serves two purposes. It marks, 1. the Anusvára proper or *True Anusvára*; 2. a short substitute for the five nasal consonants; in which latter case it may be called *Substitute Anusvára*.

a. True Anusvára denotes the nasalization of the vowel which precedes it before श *ś*, ष *ṣh*, स *s*, and ह *h*, in the body of words. It is then pronounced with the nose only (like *n* in the French *mon*, &c.), and will in this Grammar be represented in the Indo-Romanic type by *ṇ*, as in अंश *aṇśa*, अंहति *aṇhati*.

But since the true Anusvára must take the place of a final म् *m* when the three sibilants श *ś*, ष *ṣh*, स *s*, and the aspirate ह *h* (but see 7. c) follow; and also generally when र *r* follows at the beginning of a word (see *e.* next page); it is then in this Grammar expressed by *m̐*; thus, तम् शत्रुम् is written तं शत्रुम् *taṃ śatrum*; तम् राजानम् becomes तं राजानम् *taṃ rájánam*; and सम् with root ह् *h* is written संह *saṃhri*.

b. Substitute Anusvára is sometimes used, for shortness, as a *substitute* for any of the five nasal consonants इ *n*, ऋ *ñ*, ए *n*, न *n*, म् *m*, which belong to the five classes of letters (see 15), when no vowel intervenes between these and a following consonant in the middle of the same word (thus the syllables इङ्क *ink*, इञ्क *inç*, अङ्क *aṇk*, इङ्क *inç*, इम्प *imp* may for shortness be written इङ्क, इञ्क, अङ्क, इङ्क, इम्प). In these cases Anusvára must be pronounced like the nasal consonant for which it has been substituted, and in this Grammar it will always be represented in Indo-Romanic type by these nasal consonants.

But Anusvára is more usually substituted for these nasals when final and resulting from the euphonic adaptation of the final *m* of accus. cases sing., nom. cases neut., some adverbs and persons of the verb to a following word (see 60). It will then in this Grammar be represented in the Indo-Romanic type by *m̐*, as in the cases mentioned in 6. a.

c. Anusvára is even used in some printed books, though less correctly, for the final म् *m* of the words specified in the last paragraph when they stand in a pause (i. e. at the end of a

sentence or clause, or when not followed by another word). In such cases, too, it should be represented by *m*.

d. But Anusvāra is never admitted as a substitute for the original final *n* of a *pada* or inflected word (as in accus. cases plur., loc. cases of pronominals, the 3rd pers. plur. and pres. part. of verbs, &c., see 54), unless the next word begin with *ś*, *ṣ*, *ṣ*, or their aspirates, when, by 53, a sibilant is interposed before the initial letter.

e. And in the case of *roots* ending in *n* or *m*, these final nasals, if not dropped, pass into Anusvāra before terminations or suffixes beginning with a sibilant or *h*, but are *not changed* before semivowels; thus *मन् + स्यते = मंस्यते mṁsyaṭe*, 'he will think;' *मन् + ये = मन्ये manye*, 'I think' (617); *यम् + स्थिति = यंस्थिति yaṁsyaṭi*, 'he will restrain;' *गम् + य = गम्य gamya*, 'accessible' (602); *नम् + र = नम्र namra*, 'bent.' *सम्* followed by *रान्* is *सम्राज् samrāj*, 'a sovereign.'

f. Hence it appears that the nasal sign Anusvāra is peculiarly the nasal of the three sibilants *ṣ*, *ṣh*, *ṣ*, and the aspirate *h*; and that the true Anusvāra always occurs before these letters. It is also to a certain degree the nasal of the semivowel *r*; so that these five consonants having a nasal sign of their own have no relationship to the corresponding nasal consonant of their respective classes.

7. That Anusvāra is less peculiarly the nasal of the semivowels is evident from e. above. Hence *m* final in a word (not a root) may, before *y*, *l*, *v*, either pass into Anusvāra or be represented by *यँ*, *लँ*, *वँ*, or assimilate itself to these letters; thus *सम् + यम् = संयम्* or *सयँम्*, *यम् + लोकम् = यं लोकम्* or *यल्लोकम्*.

In the latter case the nasal character of *y* and *l* is denoted by a nasal symbol called *Anunāsika* (i.e. 'through the nose,' sometimes called *Āndra-vindu*, 'the dot in the crescent'), which is also applied to mark the nasality of a final *l* deduced from a final *n* when followed by initial *l*, see 56. Of course the word *सम्यक् samyañc*, 'going conformably' (formed from *समि + क्*), retains the *m*.

a. And this *Anunāsika* is not only the sign of the nasality of *y*, *l*, and *v*, in the preceding cases, but also marks the nasality of vowels, though in a less degree than Anusvāra, see 11. f.

b. In the Veda *Anunāsika* is written for a final *n* after a long vowel before another vowel; as, *वस्यो इन्द्रासि* for *वस्योन् इन्द्रासि* Rig-veda VIII. 1, 6.

c. Observe—A final म् *m* before ह् *hm*, ह्न *hn*, ह्य *hy*, ह्ल *hl*, हव् *hv*, may either be changed to Anusvāra or undergo assimilation with the second letter; thus किं अल्यति or किम् अल्यति, किं हुते or किन् हुते, किं सः or किँ सः, &c. (see 7).

VISARGA, JIHVĀMŪLĪYA, AND UPADHMĀNĪYA.

8. The sign *Visarga*, 'emission of breath,' (sometimes said to derive its name from symbolizing the rejection of a letter in pronunciation,) usually written thus :, but more properly in the form of two small circles º, is used to represent a distinctly audible and harder aspiration than the letter ह् *h*. It is reckoned under the *vāhya-prayatna*, and is said, like the hard consonants, to be *a-ghosha*, without the soft articulation. This sign is never the representative of ह् *h*. Although conveniently represented by ह् *h*, it should be borne in mind that Visarga (ह्) is a harder aspirate than ह् *h*, and is in fact a kind of sibilant, being often a substitute for *s* and *r* preceded by vowels whenever the usual consonantal sound of these letters passes into an aspiration at the end of a sentence or through the influence of a *k*, *kh*, *p*, *ph*, or a sibilant commencing the next word.

And since, according to native grammarians, स् *s* ought not to be allowed at the end of a complete word, all those inflections of nouns and verbs which end in *s* and stand separate from other words are, in native Grammars, made to end in Visarga.

But in this Grammar such inflections are allowed to retain their final स् *s*. We have only to bear in mind that this *s* is liable at the end of a sentence, or when followed by certain consonants, to pass into an audible breathing more distinct than *s* in the French *les* or the English *isle*, *viscount*, when it is represented by ह् (:).

In some parts of India Visarga has a slightly reverberating sound very difficult of imitation; thus रामः *rāmaḥ* is almost like रामह् *rāmaha*, अग्निः *agniḥ* like अग्निह् *agnihī*, शिवैः *śivaiḥ* like शिवैह् *śivaihi*.

a. An *Ardha-visarga*, 'half-visarga,' or modification of the symbol Visarga, in the form of two semicircles ʘ, is sometimes employed before *k*, *kh*, and *p*, *ph*. Before the two former letters this symbol is properly called *Jihvāmūlīya*, and the organ of its enunciation said to be the root of the tongue (*jihvā-mūla*). Before *p* and *ph* its proper name is *Upadhmānīya*, 'to be breathed upon,' and its organ of utterance is then the lips (*oshṭha*).

The *Jihvāmūlīya* and *Upadhmānīya* are therefore to be regarded as the sibilants of the guttural and labial classes respectively. (See Pāṇ. I. 1, 9.)

b. The sign *Ardha-visarga* is now rarely seen in printed Sanskrit texts. In the

Vedas the Upadhmaníya occurs, but only after an Anusvára or Anunásika; thus, नृ॒ः पा॒हि or नृ॒ः पा॒हि, and in this case also the symbol Visarga may be used for it.

VIRÁMA, AVAGRAHA, &C.

9. The *Viráma*, 'pause' or 'stop,' placed under a consonant (thus क् k), indicates the absence of the inherent अ a, by help of which the consonant is pronounced.

Observe—Viráma properly means the *pause of the voice at the end of a sentence*. In some MSS. it is employed like a mark of punctuation at the close of a sentence ending with a consonant, while the mark † is the proper means of denoting the close of a sentence ending in a vowel, all the preceding words being written without separation, because supposed to be pronounced without pause.

10. The mark ऽ (*Avagraha*, sometimes called *Ardhákára*, half the letter a), placed between two words, denotes the elision (*lopa*) or suppression (*abhinidhána*) of an initial अ a after ए e or ओ o final preceding. It corresponds to our apostrophe in some analogous cases. Thus, ते॒ऽपि te'pi for ते अपि te api.

a. In books printed in Calcutta the mark ऽ is sometimes used to resolve a long á resulting from the blending of a final á with an initial a or á; thus तथा॑ऽपश्यं for तथा अपश्यं, usually written तथापश्यं. Sometimes a double mark ऽऽ denotes an initial long आ. The mark ऽ is also used in the Veda as the sign of a hiatus between vowels, and in the *padu* text to separate the component parts of a compound or of other grammatical forms.

b. The half pause † is a stop or mark of punctuation, usually placed at the end of the first line of a couplet or stanza.

c. The whole pause ‡ is placed at the end of a couplet, or is used like a full stop.

d. The mark of repetition ° indicates that a word or sentence has to be repeated. It is also used to abbreviate a word, just as in English we use a full point; thus प° stands for पर्व, as chap. for chapter; so ०भ for शुभ.

PRONUNCIATION OF SANSKRIT VOWELS.

11. The vowels in Sanskrit are pronounced for the most part as in Italian or French, though occasional words in English may exemplify their sound; but every vowel is supposed to be *alpa-prāṇa*, 'pronounced with a slight breathing' (see 14. a).

a. Since अ a is inherent in every consonant, the student should be careful to acquire the correct pronunciation of this letter. There

are many words in English which afford examples of its sound, such as *vocal, cedar, zebra, organ*. But in English the vowel *u* in such words as *fun, bun, sun*, more frequently represents this obscure sound of *a*; and even the other vowels may occasionally be pronounced with this sound, as in *her, sir, son*.

b. The long vowel *आ* *ā* is pronounced as *a* in the English *father, far, cart*; *इ* *i* as the *i* in *pin, lily*; *ई* *ī* as the *i* in *marine, police*; *उ* *u* as the *u* in *push*; *ऊ* *ū* as the *u* in *rude*.

c. The vowel *ऋ* *ṛi*, peculiar to Sanskrit, is pronounced as the *ri* in *merrily*, where the *i* of *ri* is less perceptible than in the syllable *ri*, composed of the consonant *r* and the vowel *i**. *ऋ* *ṛi* is pronounced nearly as the *ri* in *chagrin*, being hardly distinguishable from the syllable *री*; but in the case of the vowels *ṛi* and *ṛī* there is a mere vibration of the tongue in the direction of the upper gums, whereas in pronouncing the consonant *r*, the tongue should actually touch them (see 19, 20): *ए* *e* as the *e* in *prey, there*; *ओ* *o* as in *so*; *ऐ* *ai* as *ai* in *aisle*; *औ* *au* as *au* in the German *Haus* or as *ou* in the English *house*†. *ऌ* *ṛi* and *ॡ* *ṛī* differ little in sound from the letter *ल* *l* with the vowels *ṛi* and *ṛī* annexed.

d. Hence it appears that every simple vowel in Sanskrit has a short and a long form, and that each vowel has one invariable sound; so that the beginner can never, as in other languages, be in doubt as to pronunciation or prosody.

e. Note, however, that Sanskrit possesses no short *ě* and *ǽ* in opposition to the long diphthongal sounds of *e* and *o*.

f. Although for all practical purposes it is sufficient to regard vowels as either short or long, it should be borne in mind that native grammarians give eighteen different modifications of each of the vowels *a, i, u, ṛi*, and twelve of *ṛi*, which are thus explained:—Each of the first four vowels is supposed to have three prosodial lengths or measures (*mātrā*), viz. a short (*hrasva*), a long (*dīrgha*), and a prolated

* That there is not, practically, much difference between the pronunciation of the vowel *ṛi* and the syllable *रि* *ri* may be gathered from the fact that some words beginning with *ऋ* are also found written with *रि*, and *vice versa*; thus, *रिषि* and *ऋषि*, *रिषि* and *ऋषि*, *रिष्य* and *ऋष्य*. Still the distinction between the definition of a vowel and consonant at 19 and 20 should be borne in mind. There is no doubt that in English the sound of *ri* in the words *merrily* and *rich* is different, and that the former approaches nearer to the sound of a vowel.

† Colloquially in India *ai* is often pronounced rather like *e* and *au* like *o*.

(*pluta*); the long being equal to two, and the prolated to three short vowels. Each of these three modifications may be uttered with a high tone, or a low tone, or a tone between high and low; or in other words, may have the acute, or the grave, or the circumflex accent. This gives nine modifications to *a, i, u, ri*; and each of these again may be regarded either as nasal or non-nasal, according as it is pronounced with the nose and mouth, or with the mouth alone. Hence result eighteen varieties of every vowel, excepting *lri, e, ai, o, au*, which have only twelve, because the first does not possess the long and the last four have not the short prosodial time. A prolated vowel is marked with three lines underneath or with ३ on one side, thus आ or आ३ (see Pāṇ. 1. 2, 27).

PRONUNCIATION OF SANSKRIT CONSONANTS.

12. क *k*, ज *j*, प *p*, ब *b* are pronounced as in English.

a. ग *g* has always the sound of *g* in *gun, give*, never of *g* in *gin*.

b. च *č* is pronounced like *ch* in *church*, or as *c* in Italian.

Observe that च *č* is a simple consonantal sound, although represented in English words by *ch*. It is a modification or softening of *k*, just as *j* is of *g*, the organ of utterance being in the palate, a little in advance of the throat. Hence, in Sanskrit and its cognate languages, the palatals *č* and *j* are often exchanged with the gutturals *k* and *g*. See 25.

c. त *t*, द *d* are more dental than in English, *t* being something like *t* in *stick*, and *d* like *th* in *this*; thus *veda* ought to be pronounced rather like *vettha*. But in real fact we have no sound exactly equivalent to the Indian dentals *t* and *d*. The sound of *th* in *thin, this*, is really dental, but, so to speak, *over-dentalized*, the tongue being forced *through* the teeth instead of *against* them. Few Englishmen acquire the correct pronunciation of the Indian dentals. They are said to be best pronounced by resting the end of the tongue against the inside of the front teeth and then suddenly removing it.

13. द *t*, ड *d*. The sound of these cerebral letters is in practice hardly to be distinguished from the sound of our English *t* and *d*. Properly, however, the Sanskrit cerebrals should be uttered with a duller and deeper intonation, produced by keeping the tongue as far back in the head (*cerebrum*) as possible, and slightly turning it upwards. A Hindú, however, would always write any English word or name containing *t* and *d* with the cerebral letters. Thus such words as *trip, drip, London* would be written ट्रिप, ड्रिप, लण्डन्.

In Bengal the cerebral इ ळ and इ ळh have nearly the sound of a dull *r*; so that *viḍḍā*, 'a cat,' is pronounced like *virḍā*.

In some words both इ ळ and इ ळ seem interchangeable with र र and ल ल; so that खोइ *khof*, 'to be lame,' may be also written खोइ, खोर, खोल. In Prākṛit cerebral letters often stand for the Sanskrit dentals. Cerebrals rarely begin words in Sanskrit.

14. ख *kh*, घ *gh*, छ *ch*, ज् *jh*, ढ *ṭh*, ढ *ḍh*, थ *th*, ध *dh*, फ *ph*, भ *bh*. These are merely aspirated forms of simple consonants. They are not double or compound letters; *h* is only added to denote a distinct aspiration. Thus ख is pronounced like *kh* in *inkhorn*, not like the Greek χ; थ as *th* in *anthill*, not as in *think*; फ as *ph* in *uphill*, not as in *physic*, but colloquially *ph* is often pronounced like *f* (as *phala* is pronounced *fala*); भ *bh* as in *cabhorse*. Care must be taken not to interpolate a vowel before the aspirate. Indeed it is most important to acquire the habit of pronouncing the aspirated consonants distinctly. *Dá* and *dhá*, *prishṭa* and *prishṭha*, *stamba* and *stambha*, *kara* and *khara* have very different meanings, and are pronounced very differently. Few Englishmen pay sufficient attention to this, although the correct sound is easily attainable. The simple rule is to breathe hard while uttering the aspirated consonant, and then an aspirated sound will come out with the consonant before the succeeding vowel.

a. With regard to aspiration we may note that according to Pāṇ. 1. 1, 9, the letters are all either slightly aspirated (*alpa-prāṇa*) or more strongly aspirated (*mahá-prāṇa*). To the former belong vowels, semivowels, nasals, and *k*, *g*, *ḥ*, *j*, *ṭ*, *ḍ*, *t*, *d*, *p*, *b*, which are supposed to require a slight breathing in uttering them when they are initial. The *mahá-prāṇa* letters are *kh*, *gh*, *ch*, *jh*, *ṭh*, *ḍh*, *th*, *dh*, *ph*, *bh*, *ś*, *sh*, *s*, *h*, Anusvāra, Visarga, Jihvámúliya, and Upadhmaníya.

15. इ न, ञ न, ए न, न न, म म. Each of the five classes of consonants in Sanskrit has its own nasal sound, represented by a separate nasal letter. In English and most other languages the same fivefold division of nasal sounds might be made, though we have only one nasal letter to express the guttural, palatal, cerebral, and dental nasal sounds. The truth is, that in all languages the nasal letters take their sound from the organ employed in uttering the consonant that follows them. Thus in English it will be found that guttural, palatal, cerebral, dental, and labial nasals are followed by consonants of the same classes, as in *ink*, *sing*, *inch*, *under*, *plinth*,

imp. If such words existed in Sanskrit, the distinction of nasal sounds would be represented by distinct letters; thus, इङ्, सिङ्, इञ्, अयङ्, मिन्, इम्. Compare 6.

a. It should be observed, however, that the guttural nasal ङ *n*, which is rarely found by itself at the end of a word in Sanskrit, never at the beginning, probably has, when standing alone, the sound of *ng* in *sing*, where the sound of *g* is almost imperceptible. So that the English *sing* might be written सिङ्. The palatal ञ *ñ* is only found in conjunction with palatal consonants, as in च ञ *ñc*, ज ञ *ñj*, ञ *ññ*, and झ ञ *ñh*. This last may be pronounced like *ny*, or like *gn* in the French *campagne*. In Bengal, however, it always has the sound of *gy*: thus राज्ञा is pronounced *rāgyā*. The cerebral nasal ण *ṇ* is generally the result of a preceding cerebral letter, as explained at 58. It is found in conjunction with cerebral consonants, but is not found at the beginning of pure Sanskrit words (except when used artificially as a substitute for roots beginning with न *n*). It is pronounced, as the other cerebrals, by turning the tip of the tongue rather upwards. The dental and labial nasals न *n* and म *m* are pronounced with the same organs as the class of letters to which they belong. See 21.

16. य *y*, र *r*, ल *l*, व *v* are pronounced as in English. Their relationship to and interchangeableness with (*samprasāraṇa*) the vowels *i*, *ṛi*, *ḷi*, *u*, respectively, should never be forgotten. See 22. a.

When व *v* is the last member of a conjunct consonant it is pronounced like *w*, as द्वार is pronounced *dwāra*; but not after *r*, as सर्व *sarva*. To prevent confusion, however, व will in all cases be represented by *v*, thus द्वार *dvāra*. See Preface to Sanskrit-English Dictionary, p. xix.

a. The character ऌ *ḷ* is peculiar to the Veda. It appears to be a mixture of ल *l* and र *r*, representing a liquid sound formed like the cerebrals by turning the tip of the tongue upwards; and it is often in the Veda a substitute for the cerebral इ *d* when between two vowels, as ऌह *ḷh* is for इह *dh*.

b. The semivowels *r* and *l* are frequently interchanged, *r* being an old form of *l*. Cf. roots *rabh*, *rip*, with the later forms *labh*, *lip*. (See examples at 25.)

17. श *ś*, ष *ṣ*, स *s*, ह *h*. Of these, श *ś* is a palatal sibilant, and is pronounced like *sh* or like *s* in *sure*; (compounded with *r* it is sounded more like *s* in *sun*, but the pronunciation of *ś* varies in different provinces and different words.) ष *ṣ* is a cerebral, rather softer than our *sh*. That its pronunciation is hardly to be distinguished from that of the palatal is proved by the number of words written indiscriminately with श or ष; as, कोश or कोष. This ष

is often corrupted into *ख* in conversation, and *क* *ksh* is often pronounced like *ख छ*. The dental *स* *s* is pronounced as the common English *s*. Different sibilants, of course, exist in English, though represented by one character, as in the words *sure*, *session*, *pressure*, *stick*, *sun*.

ह *h* is pronounced as in English, and is guttural.

CLASSIFICATION OF LETTERS.

18. In the arrangement of the alphabet at page 1, all the consonants, excepting the semivowels, sibilants, and *ह*, were distributed under the five heads of gutturals (*kaṇṭhya*), palatals (*tālavya*), cerebrals (*múrdhanya*), dentals (*dantya*), and labials (*oshṭhya*). We are now to show that *all the forty-seven* letters, vowels, semivowels, and consonants, may be referred to one or other of these five grand classes, according to the organ principally concerned in their pronunciation, whether the throat, the palate, the upper part of the palate, the teeth, or the lips*.

a. We have also to show that all the letters may be regarded according to another principle of division, and may be all arranged under the head of either **HARD** or **SOFT**, according as the effort of utterance is attended with expansion (*vivára*), or contraction (*saṃvára*), of the throat.

* *a.* According to some native grammars the classes (*varga*) of consonants are distinguished thus: *ka-varga* the class of guttural letters beginning with *k*, including the nasal, *ca-varga* the palatals, *ja-varga* the cerebrals, *ta-varga* the dentals, *pa-varga* the labials, *ya-varga* the semivowels, *śa-varga* the sibilants and the aspirate *ह*.

b. In the *Siva-sútras* of Páṇini the letters are arranged in fourteen groups: thus, *a i u ṇ—ṛi ṛi k—e o n—ai au é—h y v r ṭ—l ṇ—ñ m n ṇ n m—jḥ bh ṇ—gh ḍh dh sh—j b g ḍ d ś—kh ph ch ṭh th é ṭ t v—k p y—ś sh s r—h l*. By taking the first letter of any series and joining it to the last of any other series various classes of letters are designated; thus *al* is the technical name for the whole alphabet; *hal* for all the consonants; *aé* the vowels; *ak* all the simple vowels; *aṇ* the vowels *a, i, u*, short or long; *ec* the diphthongs; *yaṇ* the semivowels; *jaś* the soft consonants *g, j, ḍ, d, b*; *jhaś* the same with their aspirates; *jhash* the soft aspirates alone; *yar* all the consonants except *ह*; *jhal* all the consonants except the nasals and semivowels; *jhar* all the consonants except the aspirate, nasals, and semivowels.

b. The following tables exhibit this twofold classification, the comprehension of which is of the utmost importance to the study of Sanskrit grammar.

Gutturals	अ a आ á	क ka ख kha	ग ga घ gha	ङ na	ह ha	
Palatals	इ i ई í ए e ऐ ai	च ca छ cha	ज ja झ jha	ञ ña	य ya	श sha
Cerebrals	ऋ ri ॠ rí	ट ta ठ tha	ड da ढ dha	ण ña	र ra	स sha
Dentals	ल lri ॡ lrí	त ta थ tha	द da ध dha	न na	ल la	स sa
Labials	उ u ऊ ú ओ o औ au	प pa फ pha	ब ba भ bha	म ma	व va	

The first two consonants in each of the above five classes and the sibilants, including Visarga, are hard; all the other letters, including Anusvára, are soft, as in the following table:

HARD OR SURD LETTERS.			SOFT OR SONANT LETTERS.				
क ka*	ख kha*		अ a आ á	ग ga* घ gha*	ङ na	ह ha	
च ca*	छ cha*	श sha	इ i ई í ए e ऐ ai	ज ja* झ jha*	ञ ña	य ya	
ट ta*	ठ tha*	ष sha	ऋ ri ॠ rí	ड da* ढ dha*	ण ña	र ra	
त ta*	थ tha*	स sa	ल lri ॡ lrí	द da* ध dha*	न na	ल la	
प pa*	फ pha*		उ u ऊ ú ओ o औ au	ब ba* भ bha*	म ma	व va	

Note—Hindú grammarians begin with the letters pronounced by the organ furthest from the mouth, and so take the other organs in order, ending with the lips. This as a technical arrangement is perhaps the best, but the order of creation would be that of the Hebrew alphabet; 1st, the labials; 2nd, the gutturals; 3rd, the dentals.

c. Observe, that although ए e, ऐ ai, are more conveniently connected with the palatal class, and ओ o, औ au, with the labial, these letters are really diphthongal, being made up of a + i, á + i, a + u, á + u, respectively. Their first element is therefore guttural. (In the Prátiśákhya the diphthongs e, ai, o, au are called *Sandhy-akshara*.)

d. Note also, that it is most important to observe which hard letters have kindred soft letters, and *vice versa*. The kindred hard and soft are those in the same line marked with a star in the above table; thus g, gh, are the corresponding soft letters to k, kh; j, jh, to č, čh, and so with the others.

In order that the foregoing classification may be clearly understood, it is necessary to note the proper meaning of the term vowel and consonant, and to define the relationship which the nasals, semivowels, and sibilants, bear to the other letters.

19. A vowel is defined to be a sound (*svara*) or vocal emission of breath from the lungs, modified or modulated by the play of one or other of five organs, viz. the throat, the palate, the tongue, the teeth, or the lips, but not interrupted or stopped by the actual *contact* of any of these organs.

a. Hence अ *a*, इ *i*, उ *u*, ए *ri*, ऋ *li*, with their respective long forms, are simple vowels, belonging to the guttural, palatal, labial, cerebral, and dental classes respectively, according to the organ principally concerned in their modulation. But ए *e* and ऐ *ai* are half guttural, half palatal; ओ *o* and औ *au* half guttural, half labial. See 18. c.

b. The vowels are, of course, held to be soft letters.

20. A consonant is not the modulation, but the actual stoppage, of the vocal stream of breath by *the contact* of one or other of the five organs, and cannot be enunciated without a vowel. Hence the consonants from *k* to *m* in the table on p. 1 are often designated by the term *sparśa* or *sprishṭa*, 'resulting from contact;' while the semivowels *y*, *r*, *l*, *v* are called *ishat-sprishṭa*, 'resulting from slight contact.' By native grammarians they are sometimes said to be *avidyamāna-vat*, 'as if they did not exist,' because they have no *svara* (sound or accent). Another name for consonant is *vyanjana*, probably so called as 'distinguishing' sound.

a. All the consonants, therefore, are arranged under the five heads of gutturals, palatals, cerebrals, dentals, and labials, according to the organ concerned in *stopping* the vocal sound.

b. Again, the first two consonants in each of the five classes, and the sibilants, are called *hard* or *surd*, i. e. non-sonant (*a-ghosha*), because the vocal stream is abruptly and completely interrupted, and no *ghosha* or sound allowed to escape; while all the other letters are called *soft* or *sonant* (*ghosha-vat*, 'having sound'), because the vocal sound is less suddenly and completely arrested, and they are articulated with a soft sound or low murmur (*ghosha*).

c. Observe, that the palatal stop is only a modification of the

guttural, the point of contact being moved more forward from the throat towards the palate*.

In the same way the cerebral (*múrdhanya*) stop is a modification of the dental. See 13.

d. The cerebral letters have probably been introduced into Sanskrit through pre-existing dialects, such as the Dráviḍian, with which it came in contact (see 24). As these letters are pronounced chiefly with the help of the tongue, they are sometimes appropriately called *linguals*.

21. A nasal or narisonant letter is a soft letter, in the utterance of which the vocal stream of breath incompletely arrested, as in all soft letters, is forced through the nose instead of the lips. As the soft letters are of five kinds, according to the organ which interrupts the vocal breathing, so the nasal letters are five, viz. guttural, palatal, cerebral, dental, and labial. See 15.

22. The semivowels *y, r, l, v* (called अन्तःस्थ *antahstha* or *antahsthá* because they *stand between* the other consonants and the sibilants) are formed by a vocal breathing, which is only half interrupted, the several organs being only slightly touched (*ishat-sprishṭa*) by the tongue. They are, therefore, soft or sonant consonants, approaching nearly to the character of vowels—in fact, half vowels, half consonants. See 16.

a. Each class of soft letters (excepting the guttural) has its own kindred semivowel to which it is nearly related. Thus the palatal soft letters इ *i*, ई *í*, ए *e*, ऐ *ai*, ज *j*, have य *y* for their kindred semivowel. Similarly र *r* is the kindred semivowel of the cerebral soft letters ऋ *ri*, ॠ *rí*, and ॡ *d*; so also ल *l* of the dentals ॢ *li*, ॣ *lí*, and । *d*†; and व *v* of उ *u*, ० *ú*, ओ *o*, औ *au*, and ब *b*.

b. The guttural soft letters have no kindred semivowel in Sanskrit, unless the aspirate ह *h* be so regarded.

* The relationship of the palatal to the guttural letters is proved by their frequent interchangeableness in Sanskrit and in other languages. See 24, 25, and 176, and compare *church* with *kirk*, Sanskrit *catvār* with Latin *quatuor*, Sanskrit *ca* with Latin *que* and Greek *καί*, Sanskrit *jānu* with English *knee*, Greek *γόνυ*, Latin *genu*. Some German scholars represent the palatals ञ and ञ by *k'* and *g'*.

† That ॢ *l* is a dental, and kindred to ॡ *d*, is proved by its interchangeableness with *d* in cognate languages. Thus *lacrima*, δάκρυμα. Compare also दीप् with λαμπ.

23. The sibilants or hissing sounds (called *उष्मन् úshman* by native grammarians) are hard letters, which, nevertheless, strictly speaking, have in some measure the character of vowels. The organs of speech in uttering them, although not closed, are more contracted and less opened (*ishad-vivrita*) than in vowels, and the vocal stream of breath in passing through the teeth experiences a friction which causes sibilation.

a. The aspirate *ह h*, although a soft letter, is also called an *úshman*.

b. The palatal, cerebral, and dental classes of letters have each their own sibilant (viz. *ञ, ञ, ण*, respectively, see 17). The Ardha-visarga, called *Jihvámúliya* ($\text{ञ}=\chi$), was once the guttural sibilant, and that called *Upadhmáníya* ($\text{ञ}=\phi$) the labial sibilant (see 8. a); but these two latter, though called *úshman*, have now gone out of use. Visarga (:) is also sometimes, though less correctly, called an *úshman*. The exact labial sibilant denoted by *f*, and the soft sibilant *z* are unknown in Sanskrit.

24. That some of the consonants did not exist in the original Sanskrit alphabet, but have been added at later periods, will be made clear by a reference to the examples below, exhibiting the interchange of letters in Sanskrit, Greek, and Latin. The palatals *č, čh, j, jh, ñ* were probably developed out of the corresponding gutturals; the cerebrals *ṭ, ṭh, ḍ, ḍh, ṇ* are thought to be of Dravidian origin; the guttural nasal *ṇ* is evidently for an original *n* or *m* before a guttural letter; *l* is supposed to be a more modern form of *r*; *ś* belongs to the palatal class, and is generally for an original *k*; *sh* is for an original *s*, cf. root *ush*, 'to burn,' with Lat. *us-tu-s*, from *ur-o*; *h* is for an original *gh*, sometimes for *dh*, and occasionally for *bh* (e. g. root *grah*, 'to seize,' for the Vedic *grabh*).

Of the vowels probably only *a, i, u* were original; *ri* is not original, and seems to have been a weakened pronunciation of the syllable *ar*, and at a later period *lri* of *al*. In Prákṛit *ri* is represented by either *i* or *u*. The diphthongs are of course formed by the union of simple vowels (see 29).

INTERCHANGE OF LETTERS IN SANSKRIT, GREEK, AND LATIN.

25. The following is a list of examples exhibiting some of the commonest interchanges of letters in Sanskrit, Greek, and Latin.

Sanskrit *a* = Greek *α, ε, ο*, = Latin *a, e, o, i, u*; e. g. Sk. *ajra-s*, 'a plain,' Gr. *ἀγρός*, L. *ager*; Sk. *jan-as*, 'race,' Gr. *γένος*, L. *gen-us*; Sk. *janas-as*, gen. c., Gr. *γένε(σ)-ος*, *γένους*, L. *gener-is*; Sk. *nava-s*, 'new,' Gr. *νέο-ς*, L. *novu-s*; Sk. *apas-as*, 'of work,' L. *oper-is*.

Sanskrit *á* = Gr. *α, η, ω*, = L. *á, ē, ó*; e. g. Sk. *má-tri* (stem *mátar-*), 'a mother,' Gr. *μήτηρ* (stem *μήτερ-*), Dor. *μάτηρ*, Lat. *máter*; Sk. *jñá-ta-s*, 'known,' Gr. *γνω-τός*, L. *(g)nó-tu-s*; Sk. *sámi-*, 'half,' Gr. *ἡμί-*, L. *sémi-*.

Sanskrit *i* = Gr. *ι*, = L. *i, e*; e. g. Sk. *sámi-*, 'half,' Gr. *ἡμί-*, L. *semi-*.

Sanskrit *í* = Gr. *ι*, = L. *í*; e. g. Sk. *jív-a-s*, 'living,' Gr. *βίω-ς*, L. *vív-u-s*.

Sanskrit *u* = Gr. *υ*, = L. *u, o*; e. g. Sk. *uru-s*, 'broad,' Gr. *εὐρύ-ς*; Sk. *jánu*, 'knee,' Gr. *γόνυ*, L. *genu*.

Sanskrit *ú* = Gr. *υ*, = L. *u*; e. g. Sk. *músh*, *músh-a-s*, &c., 'a mouse,' Gr. *μῦς*, L. *mus*.

Sanskrit *ri*, i. e. *ar* = Gr. *ρ* with a short vowel, = L. *r* with a short vowel; e. g. Sk. *mṛi-ta-s*, 'dead,' Gr. *βρο-τό-ς* (for *μρο-τό-ς* or *μορ-τό-ς*), L. *mor-tuu-s*; Sk. *mātṛibhyas*, 'from mothers,' L. *matribus*; Sk. *mātṛishu*, 'in mothers,' Gr. *μητράσι*.

Sanskrit *ri* = Gr. *ρ* with a vowel, = L. *r* with a vowel; e. g. Sk. *dātṛin*, acc. pl. of *dātṛi*, 'a giver,' Gr. *δο-τῆρ-ας*, L. *da-tor-es*; Sk. *mātṛis*, L. *matres*.

Sanskrit *e* = Gr. *αι, ει, οι*, = L. *ai, é, oi, æ, i, ú*; e. g. Sk. *ves-a-s*, 'an abode,' Gr. *(F)οἶκο-ς*, L. *vicu-s*; Sk. *e-mi*, 'I go,' Gr. *εἶ-μι*; Sk. *eva-s*, 'going,' 'a course,' Gr. *αἶ-ών*, L. *ævu-m*.

Sanskrit *ai* = Gr. *α, η, ϖ*, = L. *æ* in certain inflexions; e. g. Sk. *devyai*, 'to a goddess,' Gr. *θεῖα*, L. *deæ*.

Sanskrit *o* = Gr. *αυ, ευ, ου*, = L. *au, o, u*; e. g. Sk. *gola-s*, 'a ball,' Gr. *γαυλό-ς*; Sk. *ojas*, 'power,' L. *augeo*.

Sanskrit *au* = Gr. *αυ, ηυ*, = L. *au*; e. g. Sk. *nau-s*, 'a ship,' Gr. *ναῦς*, *νηῦς*, L. *navis*, *nauta*, 'a sailor.'

Sanskrit *k, kh, é, é*, = Gr. *κ*, = L. *c, q*; e. g. Sk. *kravis*, *kravya-m*, 'raw flesh,' Gr. *κρέας*, *κρέιον*, L. *cru-or*, *caro*; Sk. *khala-s*, 'a granary,' *śdlá*, 'a hall,' Gr. *καλιά*, L. *cella*; Sk. *ca*, 'and,' Gr. *καί*, L. *-que*.

Sanskrit *g, j*, = Gr. *γ (β)*, = L. *g (b)*; e. g. Sk. *yug-a-m*, 'a yoke,' Gr. *ζυγό-ν*, L. *jug-u-m*; Sk. *jánu*, 'knee,' Gr. *γόνυ*, L. *genu*; Sk. *ajra-s*, 'a plain,' Gr. *ἀγρό-ς*, L. *ager*; Sk. *gau-s*, 'a cow,' Gr. *βοῦ-ς*, L. *bos*; Sk. *guru-s*, 'heavy,' Gr. *βαρύ-ς*, L. *grav-i-s*.

Sanskrit *gh* = Gr. *χ*, = L. *g*; e. g. Sk. *rt. stigh*, 'to ascend,' Gr. *στείχ-ω*, *στίχο-ς*, L. *ve-stig-ium*; Sk. *laghu-s*, 'light,' Gr. *ἐλαχύν-ς*.

Sanskrit *ch* = Gr. *σκ*, = L. *sc*; e. g. Sk. *cháyá*, 'shade,' Gr. *σκιά*; Sk. *rt. chid*, 'to cleave,' Gr. *σχίζ-ω*, *σχιδ-η*, L. *scind-o*.

Sanskrit *t (th)* = Gr. *τ*, = L. *t*; e. g. Sk. *trayas*, 'three,' Gr. *τρεῖς*, L. *tres*.

Sanskrit *d* = Gr. *δ*, = L. *d*; e. g. Sk. *dam-a-s*, 'a house,' Gr. *δόμο-ς*, L. *domu-s*.

Sanskrit *dh* = Gr. *θ*, = L. initial *f*, non-initial *d, b*; e. g. Sk. *da-dhá-mi*, 'I place,' Gr. *τί-θη-μι*; Sk. *dhú-ma-s*, 'smoke,' Gr. *θυ-μός-ς*, L. *fu-mu-s*; Sk. *údh-ar*, 'udder,' Gr. *ὄθηαρ*, L. *uber*; Sk. *andh-as*, 'food,' &c., Gr. *ἄνθ-ος*, L. *ad-or*.

Sanskrit *p (ph)* = Gr. *π (φ)*, = L. *p (f)*; e. g. Sk. *pitṛi*, Gr. *πατήρ*, L. *pater*; Sk. *phulla-m*, 'a flower,' Gr. *φύλλον*, L. *foliu-m*.

Sanskrit *b* = Gr. *β (π)*, = L. *b (f)*; e. g. Sk. *rt. lamb*, 'to hang down,' L. *lab-i*; Sk. *budh-na-s*, 'ground,' Gr. *πυθ-μῆν*, L. *fundu-s*; Sk. *budh*, 'to know,' Gr. *πυνθάνομαι (πυθ-)*.

Sanskrit *bh* = Gr. *φ*, = L. initial *f*, non-initial *b*; e. g. Sk. *rt. bhṛi*, *bhar-á-mi*, 'I bear,' Gr. *φέρ-ω*, L. *fer-o*; Sk. *nabh-as*, 'vapour,' 'a cloud,' Gr. *νέφ-ος*, L. *nub-e-s*.

Sanskrit *n, ñ*, = Gr. *γ* before gutturals, = L. *n*; e. g. Sk. *an-ka-s*, 'a hook,' Gr. *ἀγκ-ών*, *ὄγκ-ος*, L. *anc-u-s*, *unc-u-s*; Sk. *pañcan*, 'five,' Gr. *πέντε*, L. *quinque*.

20 INTERCHANGE OF LETTERS IN SANSKRIT, GREEK, AND LATIN.

Sanskrit *n*, *n*, = Gr. *ν*, = L. *n*; e. g. Sk. *nava-s*, 'new,' Gr. *νέο-ς*, L. *novu-s*.

Sanskrit *m* = Gr. *μ*, = L. *m*; e. g. Sk. *mā-tri*, 'a mother,' Gr. *μή-τηρ*, L. *ma-ter*.

Sanskrit *y* = Gr. *ζ*, = L. *j*; e. g. Sk. *yakṛit*, 'liver,' Gr. *ἥπαρ*, L. *jecur*;
Sk. *yug-a-m*, Gr. *ζυγ-ό-ν*, L. *jug-u-m*.

Sanskrit *r* = Gr. *ρ*, *λ*, = L. *r*, *l*; e. g. Sk. *rājan*, 'king,' L. *rex* (stem *reg-*); Sk. *sara-s*, 'whey,' Gr. *ρό-ς*, L. *seru-m*; Sk. *rudh-i-ra-s*, 'blood-red,' Gr. *έρυθ-ρός*, L. *ruber*, *rufus*; Sk. rt. *śru*, *śravas*, *śru-ta-s*, Gr. *κλέ-ος*, *κλυ-τός-ς*, L. *in-cly-tu-s*.

Sanskrit *l* = Gr. *λ*, = L. *l*; e. g. Sk. rt. *lū*, *lu-nā-mi*, 'I cut,' Gr. *λύ-ω*, L. *re-lu-o*, *so-lv-o* (for *se-lu-o*); Sk. *lih* (= *rih*), 'to lick,' Gr. *λείχ-ω*, *λίχ-νο-ς*, L. *ling-o*, *lig-uri-o*.

Sanskrit *v* = Gr. *F* (*υ*), or disappears, = L. *v* (*u*); e. g. Sk. *nava-s*, 'new,' Gr. *νέφο-ς*, i. e. *νέο-ς*, L. *novu-s*; Sk. *vish-a-s*, 'poison,' Gr. *ί-ό-ς*, L. *vírus*; Sk. *dvi*, 'two,' Gr. *δύο*, L. *duo*.

Sanskrit *ś* (for an original *k*) = Gr. *κ*, = L. *c*, *q*; e. g. Sk. *daśan*, 'ten,' Gr. *δέκα*, L. *decem*; Sk. *āśva-s*, 'a horse,' Gr. *ἵππο-ς*, *ἵκκο-ς*, L. *equu-s*; Sk. *śvā*, 'a dog,' Gr. *κύ-ων*, L. *can-is*.

Sanskrit *s*, *śh*, = Gr. *σ*, *'*, disappears between two vowels, = L. *s*, changes to *r* between two vowels; e. g. Sk. *asti*, 'he is,' Gr. *ἔστί*, L. *est*; Sk. *janas-as*, 'of a race,' Gr. *γένε(σ)-ος*, *γένους*, L. *gener-is*; Sk. *vish-as*, 'poison,' Gr. *ί-ός*, L. *vir-us*; Sk. *ṣaṭ*, 'six,' Gr. *ἕξ*, L. *sex*.

Sanskrit *h* (for an original *gh*, sometimes for *dh*, and occasionally for *bh*) = Gr. *χ*, *κ* (sometimes *θ*), = L. *h*, *c*, *q*; e. g. Sk. *hi-ma-s*, 'winter,' Gr. *χι-ών*, L. *hiems*; Sk. *hṛid-aya-m*, 'the heart,' Gr. *καρδ-ία*, L. *cor* (stem *cord-*); Sk. *han* for *ghan* and *dhan* (in *ja-ghán-a*, 'he killed'; *ni-dhan-a*, 'death'), Gr. *θάν-ατος*; Sk. *hita* for *dhita*, 'placed' (fr. *dhá*, Gr. *θη*), Gr. *θετός*.

THE INDIAN METHOD OF WRITING.

26. According to Hindú grammarians every syllable ought to end in a vowel*, except at the end of a clause or sentence, and every final consonant ought to be attracted to the beginning of the next syllable; so that where a word ends in a consonant, that consonant ought to be pronounced with the initial letter of the next word. Hence in some Sanskrit MSS. all the syllables are separated by slight spaces, and in others all the words are joined together without any separation. Thus the two words **आसीद् राजा** *āsīd rājā* would in some books be written **आ सी द्वा जा** and in others **आसीद्वाजा**. There seems little reason for considering the mere spaces left between the words of a sentence to be incompatible with the

* Unless it end in Anusvāra or Visarga *h*, which in theory are the only consonantal sounds allowed to close a syllable until the end of a sentence.

operation of euphonic laws. Therefore in some Sanskrit books printed in Roman type every uncompound word capable of separation is separated, e. g. *pitur dhanam ádatte*; which is even printed in Deva-nágari letters (by those scholars who allow an extension of the use of the mark called Viráma) thus, पितुर् धनम् आदत्ते, for पितुर्धनमादत्ते.

The following words and passages in the Sanskrit and English character, are given that the Student, before proceeding further in the Grammar, may exercise himself in reading the letters and in transliteration.

To be turned into English letters.

अक, अज, अश, आस, आप, इल, इष, ईड, ईर,
उख, उच, ऊह, ञ्ण, ञ्ज, एध, ओख, कण, कित,
कुमार, क्षम, क्षिप, क्षुध, क्षै, कूप, खन, खिद, गाह,
गुज, गृध, गृ, घृण, घुष, चकास, चक्ष, चित, छिद,
छो, जीवा, भूष, टीका, ठः, डीनं, ढौक, णिद, तापः,
तडागः, दया, दमकः, दशरथः, दुरालापः, देव, धूपिका,
धृतः, नटः, नील, नेम, परिदानम्, पुरुषस्, पौरः, पौरु-
षेयी, पुरोडाशः, बहुः, बालकस्, भोगः, भोजनम्, मुखम्,
मृगः, मेदस्, मेदिनी, यकृत्, योगः, रेणु, रेचक, रै,
रैवत, रूजा, रूपम्, रुरुदिषु, लोह, वामः, वैरम्, शक्,
शौरः, षट्, साधुः, हेमकूटः, हेमन्.

To be turned into Sanskrit letters.

Ada, asa, ali, ádi, ákhu, ágas, iti, íśaḥ, íhá, udára, upanishad,
uparodha, úru, úsha, řishi, eka, kakud, kaṭu, koshah, gaura, ghaṭa,
éaitya, éet, éhálam, jetri, jhírí, řagara, řamara, řhála, řama,
tatas, tathá, řřina, tushára, deha, daitya, dhavala, nanu, nayunam,
nidánam, pitři, bhauma, bhesajam, marus, mahat, yuga, rush, rúdhie,
lauha, vivekas, řatam, shodášan, sukhin, hridaya, tatra, adya, buddhi,
arka, kratu, anśa, anka, anga, añtála, añjana, kañṭha, añḍa, anta,
manda, sampúrṇa.

The following story has the Sanskrit and English letters interlined.

अस्ति हस्तिनापुरे विलासो नाम राजकः । तस्य गर्द-
asti hastināpure vilāso nāma rajakaḥ tasya garda-
 भोऽतिभारवाहनाद् दुर्बलो मुमूर्षुर् अभवत् । ततस् तेन
bho 'tibhāravāhanād durbalo mumūrshur abhavat tatas tena
 रजकेनासौ व्याघ्रचर्मणा प्रच्छाद्यारण्यसमीपे शस्यक्षेत्रे
rajakenāsau vyāghracarmanā pratṣhādyāraṇyasamīpe śasyakṣetre
 मोचितः । ततो दूराद् अवलीक्य व्याघ्रबुद्ध्या क्षेत्रप-
motitaḥ tato dūrād avalokya vyāghrabuddhyā kṣhetrapa-
 तयः सत्वरं पलायन्ते । अथ केनापि शस्यरक्षकेण धूसर-
tayaḥ satvaram palāyante atha kenāpi śasyarakṣakeṇa dhūsara-
 कम्बलकृततनुचाणेन धनुःकारणं सज्जीकृत्यावनतकायेन
kambalakṛtatanutrāṇena dhanuḥkāraṇaṁ sajjīkṛtyāvanatakāyena
 एकान्ते स्थितम् । ततस् तं च दूरे दृष्ट्वा गर्दभः पुष्टाङ्गो
ekānte sthitam tatas taṁ ca dūre dṛishṭvā gardabhaḥ puṣṭāṅgo
 गर्दभीयमिति मत्वा शब्दं कुर्वणस् तदभिमुखं धावितः ।
gardabhīyamiti matvā śabdaṁ kurvāṇas tadabhimukhaṁ dhāvitah
 ततस् तेन शस्यरक्षकेण गर्दभोऽयमिति ज्ञात्वा लीलयैव
tatas tena śasyarakṣakeṇa gardabho 'yamiti jñātvā līlayaiva
 व्यापादितः ॥
vyāpāditaḥ.

The following story is to be turned into Sanskrit letters.

*Asti śrīparvatamadhye brahmapurākhyaṁ nagaram. Tatra śaila-
 śikhare ghaṇṭākarnṇo nāma rākṣasaḥ prativasatīti janapṛavādaḥ śrī-
 yate. Ekadā ghaṇṭām ādāya palāyamānaḥ kaṣṭit tauro vyāghreṇa
 vyāpāditaḥ. Tatpānīpatitā ghaṇṭā vānaraiḥ prāptā. Te vānarāḥ tāṁ
 ghaṇṭām anukṣhaṇaṁ vādayanti. Tato nagarajanair manushyaḥ khā-
 dito dṛishṭaḥ pratikṣhaṇaṁ ghaṇṭārāvaśca śrūyate. Anantaram
 ghaṇṭākarnṇaḥ kupito manushyān khādati ghaṇṭām ca vādayatītyu-*

ktvá janáh sarve nagarát paláyitáh. Tatah karálayá náma kuffinyá vimṛiṣya markatá ghaṇtám vádayanti svayam vijñáya rájá vijñápitáh. Deva yadi kiyaddhanopakshayah kriyate tadāham enam ghaṇtākarnam sádhayāmi. Tato rájñá tushtena tasyai dhanam dattam. Kuffinyá éa maṇḍalam kṛitvá tatra gaṇeśádigaauravam darśayitvá svayam vānarapriyaphalányádāya vanam praviṣya phalányákrñāni. Tato ghaṇtám parityajya vānaráh phalásaktá babhúvuh. Kuffini éa ghaṇtám grihítvá naguram ágatá sakalalokapújyābhavat.

CHAPTER II.

SANDHI OR EUPHONIC COMBINATION OF LETTERS.

WE are accustomed in Greek and Latin to certain euphonic changes of letters. Thus for the perfect passive participle of *reg-o* (stem *reg-*) we have (not *reg-tu-s* but) *rec-tu-s*, the soft *g* being changed to the hard *c* before the hard *t* (cf. *rex* for *reg-s*). In many words a final consonant assimilates with an initial; thus *συν* with *γνώμη* becomes *συγγνώμη*; *ἐν* with *λάμπω*, *ἐλλάμπω*. *Suppressus* is written for *subpressus*; *appellatus* for *adpellatus*; *immensus* for *inmensus*; *affinitas* for *adfinitas*; *offero* for *obfero*, but in perfect *obtuli*; *colloquium* for *conloquium*; *irrogo* for *inrogo*. In English, assimilations of the same kind take place in pronunciation, though they are not always recognized in writing; thus *cupboard* is pronounced as if written *cub-board*, and *blackguard* as if written *blag-guard*. These laws for the euphonic junction of letters are applied throughout the whole range of Sanskrit grammar; and that, too, not only in the interior of words when a stem is united with its terminations and suffixes, but in combining words in the same sentence. Thus, if the sentence '*Rara avis in terris*' were Sanskrit, it would require, by the laws of Sandhi or combination, to be written *Rarāviriṣṭerriḥ*. The learner is recommended, after learning the most common rules of combination, printed in large type, to pass at once to the declension of nouns and conjugation of verbs.

There are two classes of rules of Sandhi, viz. 1. Those affecting the junction of final and initial letters of *completely formed* words in sentences as well as of the stems of words in compounds; 2. Those which take effect in the *process of forming* words by the junction of roots and of stems, whether nominal or verbal, with suffixes and terminations (see 74. a). As the rules which apply to one class are generally applicable to the other, it will be convenient to consider them together; but some of the rules which come into operation in the formation of *verbs*, are reserved till they are wanted (see 294).

SECT. I.—EUPHONIC PERMUTATION AND COMBINATION OF VOWELS.

27. The changes of vowels called Guṇa and Vṛiddhi should at once be impressed on the memory. When the vowels इ *i* and ई *ī* become ए *e*, this is called a Guṇa change, or *qualification* (*guṇa* meaning 'quality'). When *i* and *ī* become ऐ *ai*, this is called a Vṛiddhi change, or *increase*. Similarly, उ *u* and ऊ *ū* are often changed to their Guṇa ओ *o*, and Vṛiddhi औ *au*; ऋ *ṛi* and ॠ *ṛī* to their Guṇa अर् *ar*, and Vṛiddhi आर् *ār*; and अ *a*, though it can have no corresponding Guṇa change, has a Vṛiddhi substitute in आ *ā*.

a. Native grammarians consider that *a* is already a Guṇa letter, and on that account can have no Guṇa substitute. Indeed they regard *a*, *e*, *o* as the only Guṇa sounds, and *ā*, *ai*, *au* as the only Vṛiddhi; *a* and *ā* being the real Guṇa and Vṛiddhi representatives of the vowels ऋ and ॠ. It is required, however, that *r* should always be connected with *a* and *ā* when these vowels are substituted for *ṛi*; and *l*, when they are substituted for *ṛī*.

b. Observe—It will be convenient in describing the change of a vowel to its Guṇa or Vṛiddhi substitute, to speak of that vowel as *gunated* or *vridhdied*.

28. In the formation of stems, whether nominal or verbal, the vowels of roots cannot be gunated or vridhdied, if they are followed by double consonants, i.e. if they are long by position; nor can a vowel long by nature be so changed, *unless it be final*. The vowel अ *a* is, as we have seen, already a Guṇa letter. See 27. a.

a. But in secondary derivatives long vowels are sometimes vridhdied: स्थौल *sthaula*, 'robust,' from स्थूल *sthūla*; ग्रैव *graiva*, 'belonging to the neck,' from ग्रीवा *grīvā*; मौल *maula*, 'radical,' from मूल *mūla* (see 80. B).

29. The Guṇa sounds ए *e*, ओ *o* are diphthongal, that is, composed of two simple vowel sounds. Thus, ए *e* is made up of *a* and *i*; ओ *o* of *a* and *u*; so that a final अ *a* will naturally coalesce with an,

initial इ *i* into *e*; with an initial उ *u* into *o*. (Compare 18. c.) Again, अर *ar* may be regarded as made up of *a* and *ri*; so that a final अ *a* will blend with an initial अर *ri* into *ar*.

a. Similarly, the Vṛiddhi diphthong ऐ *ai* is made up of *a* and *e*, or (which is the same) *á* and *i*; and औ *au* of *a* and *o*, or (which is the same) *á* and *u*. Hence, a final *a* will naturally blend with an initial ऐ *e* into *ai*; and with an initial औ *o* into *au*. (Compare 18. c; and see note to table in next page.) The simple vowels in their diphthongal unions are not very closely combined, so that *e*, *o*, *ai*, *au* are liable to be resolved into their constituent simple elements.

b. If *ai* is composed of *á* and *i*, it may be asked, How is it that long *á* as well as short *a* blends with *i* into *e* (see 32), and not into *ai*? In answer to this some scholars have maintained that a long vowel at the end of a word naturally shortens itself before an initial vowel (see 38. i), and that the very meaning of Guṇa is the prefixing of short *a*, and the very meaning of Vṛiddhi, the prefixing of long *á*, to a simple vowel. Hence the Guṇa of *i* is originally *a i*, though the two simple vowels blend afterwards into *e*. Similarly, the original Guṇa of *u* is *a u*, blending afterwards into *o*; the original Guṇa of *ri* is *a ri*, blending into *ar*.

c. The practice of gunating vowels is not peculiar to Sanskrit. The Sanskrit *u* answers to the Greek *ε* or *ο* (see 25), and Sanskrit हमि *emi*, 'I go,' which in the 1st pers. plural becomes इमस् *imas*, 'we go,' is originally *a i mi*, corresponding to the Greek *εἴμι* and *ἴμεν*. Similarly in Greek, the root *φύγ* (*ἔ-φύγ-ων*) is in the present *φεύγ-ω*. Compare also the Sanskrit *veda* (*vaidā*), 'he knows,' with Greek *οἶδα*; and compare *λέ-λοιπ-α*, perfect of *λιπ*, with the Sanskrit perfect.

30. Again, let it be borne in mind that य *y* is the kindred semi-vowel of *i*, *í*, *e*, and *ai*; व *v* of *u*, *ú*, *o*, and *au*; र *r* of *ri* and *rí*; and ल *l* of *li* and *lí*. So that *i*, *í*, *e*, *ai*, at the end of words, when the next begins with a vowel, may often pass into *y*, *y*, *ay*, *áy*, respectively; *u*, *ú*, *o*, *au*, into *v*, *v*, *av*, *áv*; and *ri*, *rí*, into *r*. [Observe—*li* is not found as a final.]

The interchange of vowels with their own semivowels is called by Sanskrit grammarians *samprasāraṇa*.

In English we recognize the same interchangeableness, though not in the same way; thus we write *holy*, *holier*; *easy*, *easily*; and we use *ow* for *ou* in *now*, *cow*, &c.

In order to impress the above rules on the mind, the substance of them is embodied in the following table:

Simple vowels,	$\underbrace{a \text{ or } \acute{a}}$	$\underbrace{i \text{ or } \acute{i}}$	$\underbrace{u \text{ or } \acute{u}}$	$\underbrace{\acute{r}i \text{ or } \acute{r}\acute{i}}$	$\underbrace{\acute{l}r\acute{i} \text{ or } \acute{l}\acute{r}\acute{i}}$
Guṇa substitute,		\underbrace{e}	\underbrace{o}	\underbrace{ar}	\underbrace{al}
Vṛiddhi substitute,	\acute{a}	$\acute{a}i$	au	$\acute{a}r$	$\acute{a}l$
Simple vowels,		$\underbrace{i \text{ or } \acute{i}}$	$\underbrace{u \text{ or } \acute{u}}$	$\underbrace{\acute{r}i \text{ or } \acute{r}\acute{i}}$	$\underbrace{\acute{l}r\acute{i} \text{ or } \acute{l}\acute{r}\acute{i}}$
Corresponding semivowel,		y	v	r	l
Guṇa,		\underbrace{e}	\underbrace{o}		
Guṇa resolved,		$a + i$	$a + u$		
With semivowel substitute,		ay	av		
Vṛiddhi,		\underbrace{ar}	\underbrace{au}		
		$\underbrace{a + e}$	$\underbrace{a + o}$		
Vṛiddhi resolved,		$a + a + i$	$a + a + u$		
		$*\acute{a} + i$	$*\acute{a} + u$		
With semivowel substitute,		$\acute{a}y$	$\acute{a}v$		

The following rules will now be easily understood. They apply generally to the junction (1) of separate words in sentences and compounds; (2) of roots and stems with suffixes and terminations. To distinguish the second class of combinations the sign + will be used in the examples given. The object of most of the rules is to prevent a hiatus between vowels †.

31. If any *simple* vowel (short or long) is followed by a similar simple vowel (short or long), the two vowels blend into one long similar vowel (Pāṇ. VI. 1, 101); e. g.

न अस्ति इह *na asti iha* becomes नास्तीह *nástīha*, 'he is not here.'

राजा अस्तु उत्तमः *rājā astu uttamah* becomes राजास्तूत्तमः *rājāstūtamaḥ*, 'let the king be supreme.'

जीवा अन्त जिवंता *jīvā anta* becomes जीवान् *jīvānta*, 'end of life.'

अधि ईश्वर *adhi īśvara* becomes अधीश्वर *adhīśvara*, 'supreme lord.'

ऋतु उत्सव *ṛitu utsava* becomes ऋतूत्सव *ṛitūtsava*, 'festival of the season.'

पितृ वृद्धि *pitṛi ṛiddhi* becomes पितृद्धि *pitṛīddhi*, 'a father's prosperity.'

* Since $e = a + i$ and $o = a + u$, therefore $a + e$ will equal $a + a + i$ or $\acute{a} + i$; and $a + o$ will equal $a + a + u$ or $\acute{a} + u$.

† In the Vedic hymns hiatus between vowels is not uncommon; cf. note to 66.

32. अ *a* or आ *á*, followed by the dissimilar vowels इ *i*, उ *u*, ऋ *ṛi* (short or long), blends with *i* or *í* into the Guṇa ए *e*; with *u* or *ú* into the Guṇa ओ *o**; with *ṛi* or *ṛí* into the Guṇa अर् *ar* (Pāṇ. vi. 1, 87); e. g.

परम ईश्वर *parama íśvara* becomes परमेश्वर *parameśvara*, 'mighty lord.'

हित उपदेश *hita upadeśa* becomes हितोपदेश *hitopadeśa*, 'friendly instruction.'

गङ्गा उदक *gangá udaka* becomes गङ्गादक *gangodaka*, 'Ganges-water.'

तव वृद्धि *tava ṛiddhi* becomes तवर्द्धि *tavaraddhi*, 'thy growth.'

महा ऋषि *mahá ṛishi* becomes महर्षि *maharshi*, 'a great sage.'

Similarly, तव लकार *tava ḷikára* becomes तवल्कार *tavalkára*, 'thy letter ḷi.'

33. अ *a* or आ *á*, followed by the diphthongs ए *e*, ओ *o*, ऐ *ai*, or औ *au*, blends with *e* into the Vṛiddhi *ai*; with *ai* also into *ai*; with *o* into the Vṛiddhi *au*; with *au* also into *au* (Pāṇ. vi. 1, 88); e. g.

पर एधित *para edhita* becomes परेधित *paraidhita*, 'nourished by another.'

विद्या एव *vidyá eva* becomes विद्यैव *vidyaiva*, 'knowledge indeed.'

देव ऐश्वर्य *deva aiśvarya* becomes देवैश्वर्य *devaiśvarya*, 'majesty of deity.'

अल्प ओजस् *alpa ojas* becomes अल्पोजस् *alpañjas*, 'little energy.'

गङ्गा ओघ *gangá ogha* becomes गङ्गाघ *gangaughā*, 'Ganges-current.'

ज्वर औषध *jvara auśadha* becomes ज्वरौषध *jvaraushadha*, 'fever-medicine.'

34. इ *i*, उ *u*, ऋ *ṛi* (short or long), followed by any dissimilar vowel or diphthong, pass into their kindred semivowels; viz. *i* or *í* into *y*; *u* or *ú* into *v*†; *ṛi* or *ṛí* into *r* (Pāṇ. vi. 1, 77); e. g.

अग्नि अस्त्र *agni astra* becomes अग्न्यस्त्र *agny-āstra*, 'fire-arms.'

प्रति उवाच *prati uvāca* becomes प्रत्युवाच *praty-uvāca*, 'he spoke in reply.'

तु इदानीम् *tu idánim* becomes त्विदानीम् *tv idánim*, 'but now.'

मातृ आनन्द *mátri ánanda* becomes मातृानन्द *mátr-ánanda*, 'a mother's joy.'

मातृ औत्सुक्य *mátri autsukya* becomes मातृौत्सुक्य *mátr-autsukya*, 'a mother's anxiety.'

35. Final ए *e* and ओ *o*, followed by an initial अ *a*, if it *begin another word*, remain unchanged, and the initial अ *a* is cut off (Pāṇ. vi. 1. 109); e. g.

ते अपि *te api* becomes तेऽपि *te 'pi*, 'they indeed' (see 10).

सो अपि *so api* becomes सोऽपि *so 'pi*, 'he indeed.'

* The blending of *a* and *i* into the sound *e* is recognized in English in such words as *sail*, *nail*, &c.; and the blending of *a* and *u* into the sound *o* is exemplified by the French *faute*, *baume*, &c.

† Illustrated by some English words; thus we pronounce a word like *million* as if written *millyon*; and we write *evangelist* (not *euangelist*), *saying*, *playing*, &c.

a. In compounds the elision of initial *a* after a stem like *go* appears to be optional, e.g. *go-śvāḥ* or *go-aśvāḥ*, 'oxen and horses' (Pāṇ. vi. 1, 122). See 38. e.

b. But *go* may become *gava* in certain compounds, as *go agram* may become *gavā-gram*, see 38. e; so *go indra* becomes *gavendra*, 'lord of kine,' or *gav-indra* by 36.

36. But followed by *á*, *i*, *í*, *u*, *ú*, *ri*, *rí*, *e*, *o*, *ai*, *au*, if any one of these *begin another word*, final *ए e* and *ओ o* are changed to *ay* and *av* respectively; and the *y* of *ay*, and more rarely the *v* of *av*, may be dropped, leaving the *a* uninfluenced by the following vowel (Pāṇ. vi. 1, 78); e. g.

ते आगताः *te ágatāḥ* becomes तयागताः *tay ágatāḥ*, and then त आगताः *ta ágatāḥ*, 'they have come.'

Similarly, विष्णो इह *vishṇo iha* becomes विष्णाविह *vishṇav iha*, and then विष्ण इह *vishṇu iha*, 'O Vishṇu, here!'

Observe—When *go*, 'a cow,' becomes *gav* in compounds, *v* is retained; e. g.

गो ईश्वर *go íśvara* becomes गवीश्वर *gav-íśvara*, 'owner of kine.'

गो ओकस् *go okas* becomes गवोकस् *gav-okas*, 'abode of cattle.'

a. And in the case of *ए e* and *ओ o* followed by any vowel or diphthong in the same word, even though the following vowel or diphthong be *a* or *e* or *o*, then *e* must still be changed to *ay*, and *o* to *av*, but both *y* and *v* must be retained; e. g.

जे + अ *je+a* becomes जय *jaya*, the present stem of *ji*, 'to conquer' (see 263).

अग्ने + ए *agne+e* becomes अग्नये *agnaye*, 'to fire' (dative case).

भो + अ *bho+a* becomes भव *bhava*, the present stem of *bhú* (see 263).

37. ऐ *ai* and औ *au*, followed by any vowel or diphthong, similar or dissimilar, are changed to *áy* and *áv* respectively (Pāṇ. vi. 1, 78); e. g.

कस्मै अपि *kasmái api* becomes कस्मायपि *kasmáy api*, 'to any one whatever.'

रै + अस् *rai+as* becomes रायस् *ráyas*, 'riches' (nom. plur.).

ददौ अन्नम् *dadau annam* becomes ददावन्नम् *dadáv annam*, 'he gave food.'

नौ + औ *nau+au* becomes नावौ *návau*, 'two ships' (nom. du.).

a. If both the words be complete words, the *y* and *v* are occasionally dropped, but not so usually as in the case of *e* at 36; thus कस्मा अपि *kasmá api* for कस्मायपि *kasmáy api*, and ददा अन्नम् *dadá annam* for ददावन्नम् *dadáv annam*.

PRAGRIHYA EXCEPTIONS.

38. There are some exceptions (usually called *pragrihya*, 'to be taken or pronounced separately') caused by vowels which must, under all circumstances, remain unchanged. The most noticeable are the terminations of duals (whether of nouns, pronouns, or verbs)

in *í*, *ú*, or *e* (Pāṇ. I. 1, 11). These are not acted on by following vowels; e.g.

कवी एतौ *kaví etau*, 'these two poets'; बन्धू इमौ *bandhú imau*, 'these two relations'; अमू आसते 'these two sit down'; पचते इमौ 'these two cook'; शेवहे आवाम् 'we two lie down.'

Observe—The same applies to अमी *amí*, nom. pl. masc. of the pronoun अदस्.

a. The Vedic *asme* and *yushme* are also *pragrihya* according to Pāṇ. I. 1, 13.

b. Prolated vowels (II. f) remain unchanged, as आगच्छ कृष्ण इ अत्र 'Come, Krishna, here,' &c. (Pāṇ. VI. 1, 125; VIII. 2, 82).

c. A vocative case in *o*, when followed by the particle *iti*, may remain unchanged, as विशो इति *viśho iti*, or may follow 36.

d. Particles, when simple vowels, and ओ *o*, as the final of an interjection, remain unchanged, as इ इन्द्र *i indra*, 'O, Indra!' उ उमेश *u umēśa*, 'O, lord of Umá!' अहो इन्द्र *aho indra*, 'Ho, Indra!' (Pāṇ. I. 1, 14, 15.)

Observe—This applies also to the exclamation आ *á* (but not to the *á* which native grammarians call आङ् *án*, and which is used as a preposition before verbs and before nouns with the meanings 'to,' 'up to,' 'as far as,' 'until,' 'a little'); e.g. आ एवम् *á evam*, 'Ah, indeed!' (but *á udakát* becomes *odakát*, 'as far as water'; *á ushṇa* becomes *oshṇa*, 'slightly warm').

e. Before initial अ *a* the ओ *o* of गो *go*, 'a cow,' remains unchanged and optionally cuts off the *a*; e.g. गोअग्रम् *go-agram*, or गोग्रम् *go-'gram*, 'a multitude of cows' (cf. 35. a. b, 36. Obs.).

Other Exceptions.

f. The final *a* or *á* of a preposition blends with the initial अ *ri* of a root into *ár* (not into *ar*); e.g. प्र अरु = प्रारु 'to go on'; उप अरु = उपारु 'to approach'; प्र अरु = प्रारु 'to flow forth'; आ अरु = आरु 'to obtain' (Pāṇ. VI. 1, 91). Compare 260. a.

g. The final *a* of a preposition is generally cut off before verbs beginning with ए *e* or ओ *o*; see 783. k. Obs. and 783. p. Obs. (Pāṇ. VI. 1, 89, 94).

Observe—The particle एव when it denotes uncertainty is said to have the same effect on a preceding final *a*.

h. The अ *ú* which takes the place of the वा of वाह् in the acc. pl. of such words as ग्रहवाह्, 'a steer training for the plough,' requires Vṛiddhi after *a*, as ग्रहोहस्.

i. The उ *u* of किमु may remain or be changed to वृ before a vowel, as किमु उक्तम् or किमुक्तम् 'whether said.'

j. According to Sákalya, *a*, *i*, *u*, *ri* (short or long), final in a word, may optionally either remain unchanged (but, if long, must be shortened) before a word beginning with अ or follow the usual rule, thus ब्रह्म अविः (or even ब्रह्मा अविः 'a Brahman who is a Rishi') may be either ब्रह्म अविः or ब्रह्मविः, but in no case can ब्रह्मा अविः be allowed to remain unchanged. Similarly, यथा अवि may be either यथावि or यथाअवि 'according to the Rishi.'

So in the case of *í* or *ú* or *ri*, final in a word, followed by dissimilar vowels, thus

चक्री जल is either चक्रजल or चक्रि जल 'the discus armed here.' But compounded words follow the usual rule, as नदी उदक = नद्युदक 'river-water.' Except before words beginning with *ri*, as in the example कुमारीचुश्यः or कुमारिचुश्यः (Benfey's larger Gram. p. 52), and in असिचुद्धित 'made prosperous by (the power of) the sword,' Mahā-bh. XVIII. 105.

k. The words ओतु 'a cat' and ओष्ठ 'the lip,' when used in compounds, may optionally cut off a preceding final *a*; e.g. स्थूल ओतु is स्थूलोतु or स्थूलौतु; अधर ओष्ठ is अधरोष्ठ or अधरौष्ठ 'the lower lip;' (see Pāṇ. VI. 1, 94. Vārt.); and दिव ओकस् may be either दिवोक्स् or दिवौक्स् 'a deity.'

l. So also the sacred syllable ओम् and the preposition आ *d* may cut off a final *a*; e.g. शिवाय ओ नमः = शिवायो नमः 'Om! reverence to Śiva;' शिव इहि (i.e. आ with इहि) = शिवेहि 'O Śiva, come!'

m. The following words illustrate the same irregularity: शक अन्धु becomes शकन्धु; कर्क अन्धु becomes कर्कन्धु 'jujube;' लाङ्गल ईषा becomes लाङ्गलीषा 'plough-handle;' (see Gaṇa Śakandhv-ādi to Pāṇ. VI. 1, 94.)

n. The following compounds are also irregular (see Pāṇ. VI. 1, 89. Vārt.):

अश्वौहिणी *akshauhiṇī*, 'a complete army' (from *aksha úhinī* for *váhinī*).

प्रौढ *prauḍha*, 'grown up' (from *pra úḍha*).

प्रौह *prauha*, 'reflection' (from *pra úha*).

स्वैर *svaira*, स्वैरिन् *svairin*, 'self-willed' (from *sva íra*).

सुखार्ते *sukháṛta*, 'affected by joy' (from *sukha řita*).

प्रार्थे *prārṇa*, 'principal debt' (from *pra řiṇa*).

कम्बलार्थे *kambalárṇa*, 'debt of a blanket' (from *kambala řiṇa*).

वसनार्थे *vasanárṇa*, 'debt of a cloth' (from *vasana řiṇa*).

चुणार्थे *ṛiṇárṇa*, 'debt of a debt' (from *řiṇa řiṇa*).

प्रेष *praisha*, 'an invitation;' प्रैष्य *praishya*, 'a servant' (from *pra esha*).

The annexed table exhibits the combinations of vowels at one view. Supposing a word to end in *ú*, and the next word to begin with *au*, the student must carry his eye down the first column (headed 'final vowels') till he comes to *ú*, and then along the top horizontal line of 'initial vowels,' till he comes to *au*. At the junction of the perpendicular column under *au* and the horizontal line beginning *ú*, will be the required combination, viz. *v au*.

INITIAL VOWELS.	1 - <i>a</i>	2 <i>á</i>	3 <i>i</i>	4 <i>í</i>	5 <i>u</i>	6 <i>ú</i>	7 <i>ri</i>	8 <i>rí</i>	9 - <i>e</i>	10 <i>ai</i>	11 <i>o</i>	12 <i>au</i>
FINAL VOWELS.												
<i>a</i> or <i>á</i>	<i>á</i> 31	<i>á</i> 31	<i>e</i> 32	<i>e</i> 32	<i>o</i> 32	<i>o</i> 32	<i>ar</i> 32	<i>ar</i> 32	<i>ai</i> 33	<i>ai</i> 33	<i>au</i> 33	<i>au</i> 33
<i>i</i> or <i>í</i>	<i>y</i> 34	<i>y</i> 34	<i>í</i> 31	<i>í</i> 31	<i>y</i> 34	<i>ú</i> 34	<i>ri</i> 34	<i>rí</i> 34	<i>e</i> 34	<i>ai</i> 34	<i>y</i> 34	<i>y</i> 34
<i>u</i> or <i>ú</i>	<i>v</i> 34	<i>v</i> 34	<i>i</i> 34	<i>i</i> 34	<i>ú</i> 31	<i>ú</i> 31	<i>ri</i> 34	<i>rí</i> 34	<i>e</i> 34	<i>ai</i> 34	<i>v</i> 34	<i>v</i> 34
<i>ri</i> or <i>rí</i>	<i>r</i> 34	<i>r</i> 34	<i>i</i> 34	<i>i</i> 34	<i>u</i> 34	<i>ú</i> 34	<i>ri</i> 31	<i>rí</i> 31	<i>e</i> 34	<i>ai</i> 34	<i>r</i> 34	<i>r</i> 34
<i>e</i> 35, 36	<i>e</i> ,	<i>á</i> ,	<i>a</i> <i>ay</i>	<i>í</i> <i>ay</i>	<i>u</i> <i>u</i>	<i>ú</i> <i>ú</i>	<i>ri</i> <i>ri</i>	<i>rí</i> <i>rí</i>	<i>e</i> <i>e</i>	<i>ai</i> <i>ai</i>	<i>a</i> <i>ay</i>	<i>a</i> <i>ay</i>
<i>ai</i> 37	<i>áy</i> + <i>a</i>	<i>áy</i> <i>áy</i>	<i>í</i> <i>áy</i>	<i>í</i> <i>áy</i>	<i>u</i> <i>u</i>	<i>ú</i> <i>ú</i>	<i>ri</i> <i>ri</i>	<i>rí</i> <i>rí</i>	<i>e</i> <i>e</i>	<i>ai</i> <i>ai</i>	<i>áy</i> <i>áy</i>	<i>áy</i> <i>áy</i>
<i>o</i> 35, 36	<i>o</i> *	<i>av</i> + <i>á</i>	<i>i</i> <i>av</i>	<i>í</i> <i>av</i>	<i>u</i> <i>u</i>	<i>ú</i> <i>ú</i>	<i>ri</i> <i>ri</i>	<i>rí</i> <i>rí</i>	<i>e</i> <i>e</i>	<i>ai</i> <i>ai</i>	<i>av</i> <i>av</i>	<i>av</i> <i>av</i>
<i>au</i> 37	<i>áu</i> + <i>a</i>	<i>áu</i> <i>áu</i>	<i>i</i> <i>áu</i>	<i>í</i> <i>áu</i>	<i>u</i> <i>u</i>	<i>ú</i> <i>ú</i>	<i>ri</i> <i>ri</i>	<i>rí</i> <i>rí</i>	<i>e</i> <i>e</i>	<i>ai</i> <i>ai</i>	<i>áu</i> <i>áu</i>	<i>áu</i> <i>áu</i>

Observe, that in the above table, as in the examples, the final letter, in its changed state, has been printed, for greater clearness, separate from the initial; except in those cases where the blending of the two vowels made this impossible.

* If the initial *a* belong to a termination, suffix, &c., and not to a complete word, then *a* is not cut off, and *o* becomes *av* before it. See 36. *a*.
 † If both the words are complete words, the *y* and *v* may be dropped throughout, but not so usually as in the case of *e*.

SECT. II.—EUPHONIC COMBINATION OF CONSONANTS.

39. Before proceeding to the combination of consonants, let the letters be again regarded as divided into two grand classes of Hard and Soft, as explained at 20. *b*.

HARD OR SURD.				SOFT OR SONANT.						
<i>k</i>	<i>kh</i>			<i>g</i>	<i>gh</i>	<i>ṅ</i>	<i>h</i>	<i>a</i>	<i>á</i>	
<i>ḥ</i>	<i>ḥh</i>	<i>ś</i>		<i>j</i>	<i>jh</i>	<i>ñ</i>	<i>y</i>	<i>i</i>	<i>í</i>	<i>e</i> <i>ai</i>
<i>ṭ</i>	<i>ṭh</i>	<i>sh</i>	<i>ḥ</i>	<i>ḍ</i>	<i>ḍh</i>	<i>ṇ</i>	<i>r</i>	<i>ṛi</i>	<i>ṛí</i>	
<i>t</i>	<i>th</i>	<i>s</i>		<i>d</i>	<i>dh</i>	<i>n</i>	<i>l</i>	<i>ḷi</i>	<i>ḷí</i>	
<i>p</i>	<i>ph</i>			<i>b</i>	<i>bh</i>	<i>m</i>	<i>v</i>	<i>u</i>	<i>ú</i>	<i>o</i> <i>au</i>

40. The stems of nouns and the roots of verbs may end in almost any letter, and these final letters (whether single or conjunct) are allowed to remain when the crude words stand alone; but *complete words*, when they stand alone or at the end of a sentence, can only, according to the native system, end in one of nine consonants (or, including Visarga and the Anusvára substituted for final *m*, eleven), viz. क *k*, ट *t*, ण *ṇ*, प *p*, झ *ṣ*, य *y*, न *n*, म *m*, ल *l*, Visarga (:), and Anusvára (*ṃ*); and even stems of words not ending in one of the above eleven letters are liable to undergo changes which shall make them so end, before the process of their euphonic union with other suffixes and other words in sentences is commenced.

Pāṇini (VIII. 4, 56), however, seems to allow a word ending in one of the soft consonants *g*, *ḍ*, *d*, and *b*, optionally to stand at the end of a sentence or before a pause; e. g. वाक् or वाग्, &c.

41. In this Grammar the soft letters *g*, *ḍ*, *d*, *b*, the sibilant *ś* *s*, and the semivowel *ṛ* *r* will be admitted as possible finals of complete words standing alone, as well as of stems preparing for euphonic combinations; but the following five preliminary laws must be enforced under any circumstances, without reference to the initial letters of succeeding words.

FIVE PRELIMINARY LAWS.

I. A conjunct quiescent consonant (i. e. a conjunct consonant having no vowel after it) is not generally allowed to remain at the end of a word, but must be reduced to a simple one. As a general rule this is done by dropping every consonant except the first; thus *śarants* becomes *śaran*, *avets* becomes *avet*, *śikīrsh* becomes *śikīr* (see 166. *a*).

Observe, however, that क् *k*, ट् *t*, त् *t*, प् *p*, when preceded by र् *r*, remain conjunct if both elements of these conjunct letters are either radical or substitutes for radical letters, e. g. *úr*k, nom. of *úrj*, 'strength' (176. *h*); *amár*t, 3rd sing. Impf. of *rt. mṛj* (Pāṇ. VIII. 2, 24). But in *abibhar* for *abibhart*, *t* is rejected as not being radical (see the table at 583; cf. ἔτυπτον for ἐτυπτον).

II. An aspirated quiescent consonant is not allowed to remain final, but is changed to its corresponding *unaspirated* letter; e. g. चित्त्रलिक् *čitralikh* becomes *čitralik* (see 43); छ् *ch*, however, usually becomes ट् *t* (see under IV. below).

III. The aspirate ह् *h* is not allowed to remain final, but is usually changed to ट् *t* (thus *lih* becomes *lit*); sometimes to क् *k* or त् *t** (see 182, 305, 306).

IV. Final palatals, as being of the nature of gutturals, are generally changed to gutturals; thus च् *č* is usually changed to क् *k*, e. g. *váč* becomes *vák* (see 176); but छ् *ch* becomes ट् *t* (see 176); ज् *j* is changed to ग् *g* (or क् *k*) and sometimes to ड् *ḍ* (or ट् *t*), (see 176) †. [Technical grammatical expressions are excepted; cf. 50. *b.*]

V. The sibilants श् *ś*, ष् *ṣh*, if final, are generally changed into ट् *t*; sometimes, however, श् *ś* becomes क् *k*; and ष् *ṣh* either क् *k* or Visarga (see 181) ‡.

a. The above changes must hold good before all suffixes and terminations of nouns and verbs beginning with strong consonants (i. e. all consonants except nasals and semivowels), and before Taddhita suffixes beginning with nasals.

b. But before terminations of nouns and verbs beginning with vowels, and generally before weak consonants (i. e. nasals and semivowels), the finals of roots and stems remain unchanged (see *váč*, 176; *vač*, 650), even in opposition to the general rule which requires the softening of a hard letter when a soft letter follows.

GENERAL RULES FOR COMBINATION OF CONSONANTS.

42. If two hard or two soft unaspirated letters come in contact, there is generally no change; thus

विद्युत् प्रकाश *vidyut prakāśa* remains विद्युत्प्रकाश *vidyut-prakāśa*, 'the brilliance of lightning.'

* So in Arabic *h* becomes *ī t*.

† So in cognate languages *ch* is often pronounced as *k* or passes into *k*. Compare *archbishop*, *archangel*, *church*, *kirk*, &c. Again, *nature* is pronounced *nachure*, and *g* in English is often pronounced as *j*.

‡ Compare *parochial* with *parish*, and *nation* pronounced *nashun*.

कुमुद विकास *kumud vikāsa* remains कुमुद्विकास *kumud-vikāsa*, 'the blossoming of the lotus.'

दृशदधोगति *drīśad adhogati* remains दृशदधोगति *drīśad-adhogati*, 'the descent of the rock.'

विद्युत् + सु *vidyut + su* remains विद्युत्सु *vidyutsu*, 'in lightnings' (loc. case plur.).

43. If any hard letter (except a sibilant, see 64-66) ends a word when any soft initial letter follows, the hard (unless affected by some special rule) is changed to its own soft, which must always be in the unaspirated form by 41. II. (but see *d.* below); thus

सरित् रय *sarit raya* becomes सरिद्रय *sarid-rya*, 'the current of a river.'

चित्रलिक लिखित *čitralik* (for *čitralikh*, 41. II.) *likhita* becomes चित्रलिग्लिखित *čitralig-likhita*, 'painted by a painter.'

वाक् देवी *vāk* (for *vác*, 41. IV.) *devī* becomes वाग्देवी *vág-devī*, 'the goddess of eloquence;'; similarly, वाक् ईश *vāk íśa* becomes वागीश *vág-íśa*, 'the lord of speech.'

विद् भव *viḍ* (for *vish*, 41. V.) *bhava* becomes विड्भव *viḍ-bhava*, 'generated by filth.'

a. An option is allowed before nasals, as follows: When two words come together, the initial of the second word being a nasal, then the final of the first word is usually (though not necessarily) changed to the nasal of its own class (see Pāṇ. VIII. 4, 45); thus

तत् नेत्रम् *tat netram* becomes तन्नेत्रम् *tan netram* (or *tud netram*), 'that eye.'

अप मूलम् *ap mūlam* becomes अम्मूलम् *am mūlam* (or *ab mūlam*), 'water and roots.'

सरित् मुख *sarit mukha* becomes सरिन्मुख *sarin-mukha* (or *सरिमुख sarid-mukha*), 'the source of a stream.'

b. Before *maya* and *mātra*, the nasalization is not optional but compulsory; thus

चित् मय *cit maya* becomes चिन्मय *cin-maya*, 'formed of intellect.'

वाक् मय *vāk* (for *vác*, 41. IV.) *maya* becomes वाङ्मय *vān-maya*, 'full of words.'

विद् मय *viḍ* (for *vish*, 41. V.) *maya* becomes विण्मय *viṇ-maya*, 'full of filth.'

तत् मात्रम् *tat mātram* becomes तन्मात्रम् *tan-mātram*, 'merely that,' 'an element.'

c. In the case of roots followed by Kṛit suffixes there is not usually any change; e. g. छद् + मन् *čhad + man* becomes छद्मन् *čhadman*, 'disguise.'

d. It will be seen from 41. V. a. b. that the general rule 43 applies to case-endings of nouns beginning with consonants, but not to case-endings beginning with vowels. In the latter case, the final consonant attracts the initial vowel, so as to form with it a separate

syllable; thus *vák* + *bhis* becomes *vág-bhis*, 'by words;,' but in *vác* + *á*, *é* attracts *á*, thus *vá-éá*, 'by a speech' (not *váj-á*): *sarít* + *bhis* = *sarid-bhis*, 'by rivers;,' but in *sarít* + *á*, *t* attracts *á*, thus *sari-tá*, 'by a river' (not *sarid-á*). So also *samidh* + *á* becomes *sami-dhá*, 'by fuel' (not *samid-á*).

e. Similarly, in the case of *verbal* terminations beginning with vowels or with *m*, *v*, *y*, attached to roots ending in hard letters (see *pat*, 597. c; *kship*, 635; *vac*, 650), rule 43 does not apply.

f. षष् 'six' (becoming षट् by 41. V.), when followed by the augment *n* before the case-ending *आम्* *ám*, becomes *षष्ट्याम्* *shaṣṭ-ṇ-ám*, because the final *ट्* becomes ण् and cerebralizes also the inserted *n* coming in contact with it. Similarly, षट् नवति becomes *षष्ट्यवति* *shaṣṭ-ṇavati*, 'ninety-six,' and षट् नगर्यः becomes *षष्ट्यनगर्यः* *shaṣṭ-nagaryah*, 'six cities.' Compare 58. b.

44. If a soft letter ends a word or stem, when any hard initial letter follows, the soft is changed to its own hard, which must always be in the unaspirated form by 41. II; thus

कुमुद् + सु *kumud* + *su* becomes कुमुत्सु *kumutsu*, loc. pl. of *kumud*, 'a lotus.'

समिद् + सु *samid* (for *samidh*, 41. II.) + *su* becomes समित्सु *samitsu*, loc. pl. of *samidh*, 'fuel.'

Note—Similarly in Latin, a soft guttural or labial passes into a hard before *s* and *t*; thus *reg* + *si* becomes (*reksi*) *rexi*, *scrib* + *si* = *scripsi*, *reg* + *tum* = (*rektum*) *rectum*, &c.

a. With regard to palatals see 41. IV.

b. Soft letters, which have no corresponding hard, such as the nasals, semi-vowels, and ह *h*, are changed by special rules.

c. If the final be an aspirated soft letter, and belong to a stem whose initial is ग् *g* or इ *ḍ*, द् *d* or ब् *b*, then the aspiration, which is suppressed in the final, is transferred back to the initial letter of the stem; as बुध् + सु *budh* + *su* becomes भुत्सु *bhutsu*, loc. pl. of *budh*, 'one who knows' (177; cf. also *duh*, 182). Similarly दध् + तस् *dadh* + *tas* becomes धत्तस् *dhattas*, 'they two place;,' and see 306. a, 299. a. b, 664.

Note—Greek recognizes a similar principle in *τρέχω*, *θρέξομαι*; *τροφ*, *θρίπτω*: cf. also *θρίξ*, i. e. *θρίκ-ς* from the stem *τριχ-*.

CLASSIFICATION OF SPECIAL RULES.

It is stated at 40, 41, that complete words as well as stems preparing for combination can only end in certain consonants. Of these the most usually occurring final consonants are त् *t* and द् *d*, the nasals न् *n* and म् *m*, the dental sibilant स् *s* (changed to Visarga by native grammarians), and the semivowel र् *r* (also by them changed

to Visarga). It will be sufficient, therefore, for all practical purposes to give special rules under four heads :

- 1st, Changes of final *t* and *d*.
- 2nd, Changes of the nasals, especially *n* and *ṅ*.
- 3rd, Changes of final *ṣ*.
- 4th, Changes of final *ṛ*.

CHANGES OF FINAL *t* AND *d*.

45. By the general rule (43), final *t* becomes *d* before soft consonants, and before vowels ; as मरुत् वाति *marut vāti* becomes मरुद्वाति *marud vāti*, 'the wind blows.'

a. Certain exceptions are provided for by 41. V. b, 43. d. Hence also stems ending in *t* followed by the suffixes *vat*, *mat*, *vin*, *vala* do not necessarily change ; e. g. *vidyut-vat*, 'possessed of lightning ;' *garut-mat*, 'possessed of wings.'

46. And, by 44, final *d* generally becomes *t* before hard consonants ; as दृशद् पतन becomes दृशत्पतन *dṛśat-patana*, 'the fall of a stone.'

47. And, by 43. a, final *t* or *d* may become *n* before *n* or *m*.

Assimilation of final *t* or *d*.

48. If *t* or *d* ends a word, when an initial *च्* *c*, *ज्* *j*, or *ल्* *l* follows, then *t* or *d* assimilates with these letters ; thus

भयात् लोभात् *bhayāt lobhāt* *ca* becomes भयाल्लोभाच्च *bhayāl lobhāt ca*, 'from fear and avarice.'

तद् जीवनम् *tad jīvanam* becomes तज्जीवनम् *taj jīvanam*, 'that life.'

a. A final *t* or *d* also assimilates with a following *च्* *ch* or *ज्* *jh*, but by 41. II. the result will then be *ch* or *jh* ; thus तत् छिनत्ति becomes तच्छिनत्ति 'he cuts that ;' तद् मयः = तज्मयः 'the fish of him.'

b. Final *t* or *d* assimilates in the same way with *ट्* *ṭ*, *ड्* *ḍ*, and their aspirates ; thus तत् ढोका becomes तट्ढोका ; तद् डीनम्, तड्डीनम् ; तत् ठकुट्, तट्ठकुट्.

Observe—The converse does not take place in the contact of complete words ; thus षट् ते (not षट्ते) 'those six : ' but ईड् + ते = ईष्टे 'he praises,' see 325.

Final *t* or *d* may also assimilate with initial *ञ्* *ñ* and *ण्* *ṇ*.

49. If *t* or *d* ends a word and the next begins with *श्* *ś* immediately followed by a vowel, semivowel, or nasal, then *t* or *d* is changed to *च्* *c*, and the initial *श्* *ś* is usually changed to *श्च* *śch* ; e. g.

तत् श्रुत्वा *tat śrutvā* becomes तच्छ्रुत्वा *taś śhrutvā*, 'having heard that ;' but तदश्रुत्वा *tad śrutvā* is allowable.

a. Similarly, the change of initial *ṣ s* to *ś sh* is optional after a final *ḥ*; thus *वाक्शत* may either remain so or be written *वाक्शत* 'a hundred speeches.' Again, after a final *ḍ ḍ* and *p p* this rule is said to be optional; but examples are not likely to occur: though in *Rig-veda* III. 33, 1, we have *विपादसुतुद्री* for *विपाद सुतुद्री*, the two rivers *Vipás* and *Sútudrí* in the *Pañjáb*.

50. If *ṭ t* ends a word, when initial *ह h* follows, the final *ṭ t* is changed to *ḍ d* (by 43), and the initial *ह h* optionally to *ध dh*; thus

तत् हरति tat harati becomes *तद्धरति tad dharati*, 'he seizes that;' but *तद् हरति tad harati* is allowable.

a. By a similar rule, and on the same principle, any consonant (except a nasal, semivowel, or sibilant) followed by *ह*, must be softened if hard, and its soft aspirate optionally substituted for the initial *ह*; thus *वाक् हरति vāk harati* becomes *वाग्घरति vāg gharati*, 'speech captivates.'

b. Similarly, *अच् ह्रस्वः aḥ hrasvaḥ* becomes *अज्ज्रस्वः aj jhrasvaḥ*, 'a short vowel.'

Insertion of ṭ t changeable to च ḥ.

51. When *ṣ sh* is between two vowels (long or short) in the body of a simple word, *ṭ t* changeable by 48. a. to *च ḥ* must be inserted before *ṣ sh*; thus root *प्रच्छ prachh* followed by a vowel must be written *प्रच्छ prachcha* (as in *पप्रच्छ paprachcha*, *पृच्छामि*, &c. at 631); so also *चि* + छेद* becomes *चिच्छेद* 'he has cut;' *अ* + छिन्* = *अच्छिन्* 'he was cutting' (see *Pāṇ.* VI. 1, 73, 75).

Observe—In the case of root *murch* there is no insertion of *ḥ* in *murchana*, &c., because *ch* is not between two vowels.

a. This insertion of *ḥ* is obligatory when *ṣ sh* is initial, and when a previous syllable of any word, either separate or compounded, ends in a *short* vowel; as, *शैलस्य छाया* or *शैलच्छाया* 'the shadow of a rock.'

b. The same is obligatory after the preposition *आ á* and the particle *मा má*; as *आ छन्न* becomes *आच्छन्न* 'covered;' so *मा छिदत्* becomes *मा छिदत् má cchidat*, 'let him not cut' (*Pāṇ.* VI. 1, 74).

c. In all other cases after *long* vowels the insertion of *च ḥ* is optional; as, *वदरीच्छाया* or *वदरीच्छाया* 'the shade of a jujube tree;' *सा छिनत्ति* or *सा छिनत्ति* 'she cuts' (*Pāṇ.* VI. 1, 76).

d. An augment *तत् t* may optionally be inserted after final *ḍ ḍ* before initial *स् s*; as, *षट्सन्* or *षट्सन्* 'being six' (*Pāṇ.* VIII. 4, 42; 3, 39).

* *चि ḥ* is the syllable of reduplication to form the perfect of *छिद् cchid* (252), and *अ a* the augment to form the imperfect of all verbs (251).

CHANGES OF THE NASALS, ESPECIALLY न् n.

52. If the letter न् n, preceded by a *short* vowel, ends a word, when the next begins with any vowel, the n is doubled; thus

आसन् अत्र *āsan atra* becomes आसन्न *āsann atra*, 'they were here.'

तस्मिन् उद्याने *tasmin udyāne* becomes तस्मिन्न *tasminn udyāne*, 'in that garden.'

a. This applies equally to final इ n and ए n; as प्रवङ् एति becomes प्रवङ्कुति 'he goes towards the west;,' सुगण् अस्ति = सुगणस्ति 'he is a good calculator' (see Pāṇ. VIII. 3, 32); but these, especially the last, rarely occur as finals.

b. Technical terms in grammar, such as उप-ādi (i. e. 'a list of suffixes beginning with up'), are said to be exceptions to this rule.

53. If न् n ends a word, when an initial च् c or त् t or द् d (or their aspirates) follows, a sibilant is inserted between the final and initial letter, according to the class of the initial letter; and the न् n then passes into the true Anusvāra, see 6. d; c. g.

कस्मिन् + चित् *kasmin + cit* becomes कस्मिंश्चित् *kasmiṃścit*, 'in a certain person.'

अस्मिन् तडागे *asmin taḍāge* becomes अस्मिंस्तडागे *asmiṃs taḍāge*, 'in this pool.'

महान् टङ्कः *mahān ṭankaḥ* becomes महांष्टङ्कः *mahāṃṣh ṭankaḥ*, 'a large axe.'

a. The same holds good before छ् ch (as, तांश्छादयति 'he covers them'), and before थ् th, द् th; but the two latter are not likely to occur.

b. If s immediately follows t in a conjunct consonant, as in the word त्सरु 'a sword-hilt,' there is no change; thus सन् त्सरु: remains सन्त्सरु:.

c. A similar euphonic s is inserted between the prepositions *sam*, *ava*, *pari*, *prati*, and certain words which begin with *k*, as संस्कार *saṃs-kāra*, संस्कृत *saṃs-kṛita*, परिष्कार *pariṣh-kāra*, प्रतिष्कार *pratiṣh-kāra*, &c. (see 70); just as in Latin, between the preposition *ab* and *c*, &c., e. g. *ab-s-condo*. Also, between पुन् 'a male,' and a word beginning with a hard consonant, as कोकिल 'a cuckoo,' thus पुंस्कोकिलः; also when कान् is repeated, e. g. कांस्कान् or कौस्कान् 'whom?' 'whom?' 'which of them?' (Pāṇ. VIII. 3, 12, but cf. Vopadeva II. 35.)

d. न् n at the end of a root does not require an inserted s before terminations beginning with t; thus हन् + ति *han + ti* is हन्ति *hanti*, 'he kills' (but see 57, 57. a. b).

e. Except, also, प्रशान् *praśān* (nom. of *praśām*, 179. a); as, प्रशान्नोति 'the peaceful man spreads;,' प्रशाच्चिनोति 'the peaceful man collects' (Pāṇ. VIII. 3, 7).

54. The only cases in which न् n, when originally the final of a word, can pass into Anusvāra are given above at 53, 53. a; thus in classical Sanskrit combinations like तान् करोति or तान् ददाति must not be written तां करोति, तां ददाति.

55. If न् n ends a word, when the next begins with श् ś, then न् n and श् ś may be combined in either of the two following ways:

1st, the final न् n may be changed to palatal न् ṇ; thus महान् शूरः *mahān śūraḥ* may be written महान्शूरः 'a great hero.'

2ndly, the initial श् ś may be changed to छ् ch; thus महाश्शूरः.

a. According to native authorities an augment t, changeable to c (51), may be

inserted in both cases, thus महाकशूरः or महाकशूरः, but this is rarely done; and in practice, both न् and ण् are sometimes erroneously left unchanged against the rule (thus, महान् शूरः).

b. Final ण् n may optionally insert an augment क् k when any sibilant begins the next word or syllable. Hence प्राङ् शत may be either प्राङ्कशत (or प्राङ्कशत by 49. a) or may remain unchanged.

c. Similarly, final ण् n may insert द् d, and final न् n may insert त् t before स् s: e.g. सुगण्, 'a good reckoner,' is in loc. pl. सुगणसु or सुगणदसु; and सन् सः, 'he being,' may be सनसः; and some say the inserted letters may optionally be aspirated. The insertion of त् between a final न् and initial स् is common in the Veda; but in later Sanskrit these insertions are not usual.

56. If न् n ends a word, when the next begins with ल् l, the n assimilates with the l, and the Āndra-vindu mark ◌ is placed over the l, substituted for n, to denote its nasality; thus पञ्चान् लुनाति becomes पञ्चाङ्गलुनाति or पञ्चाङ्गलुनाति 'he clips the wings;' see 7. Similarly, ἐν + λαμπρῶν = ἐλλάμπρῶν; con + ligo = colligo.

a. Final न् n, before ज् j or ञ् jh, and ण् n, is properly written in the palatal form ण्, but in practice is often allowed to remain unchanged against the rule.

b. Final न् n, before द् d, द् dh, and ण् n, should be written in the cerebral form ण्.

c. But final न् n, before gutturals, labials, semivowels (except य् y), and the sibilants स् s, ष् sh, remains unchanged; as, तान् षट् 'those six.'

57. न् n as the final of nominal stems is rejected before terminations and suffixes beginning with consonants; thus धनिन् + भिस् dhanin + bhis becomes धनिभिस् dhanibhis, 'by rich people;' युवन् + त्व yuvan + tva becomes युवत् yuva-tva, 'youth.' Similarly svāmin + vat becomes svāmi-vat, 'like a master.' But राजन्वत् rājan-vat is excepted in the sense of 'having a good king.' (Raghu-v. VI. 22; Pāṇ. VIII. 2, 14; cf. also उदन्वत् udan-vat, 'the ocean,' Raghu-v. x. 6.)

a. न् n as the final of a root is rejected before those terminations beginning with consonants (excepting nasals and semivowels) which have no indicatory P (see 307 and 323); thus हन् + tiP is हन्ति, but हन् + tas is हतस्, see 654.

b. Also, when a word ending in न् n is the first (or any but the last) member of a compound word, even though the next member of the compound begins with a vowel; e.g. राजन् पुरुष rājan puruṣa becomes राजपुरुष rāja-puruṣa, 'the king's servant;' राजन् इन्द्र rājan indra becomes राजेन्द्र rājendra, 'chief of kings;' स्वामिन् अर्थम् svāmin artham becomes स्वाम्यर्थम् svāmy-artham, 'on the master's account.'

c. न् n not final, immediately preceded by a palatal, is changed to the palatal form; e.g. याच् + ना = याच्ना 'prayer,' यज् + न = यज्ञ 'a sacrifice;' similarly, राज्ञी 'a queen,' fem. of राजन् 'a king.'

Change of न् n (not final) to ण् n.

58. If न् n (not final, and having immediately after it any vowel, or one of the consonants न् n, म् m, य् y, व् v) follows any one of the

three cerebral letters च् *ri* (short or long), र् *r*, श् *sh*, in the same word (*samāna-pade*), then न् *n* must be changed to the cerebral य् *y*, even though any vowel or any of the guttural or labial consonants at page 15 (viz. *k, kh, g, gh, n, h*, and *p, ph, b, bh, m, v*), or *y* or *Anusvāra*, either singly or combined together or with any vowel, intervene; as in the following examples formed with suffixes or terminations: क्षिपायि (635); कर्मणा (152); मृगेय (107); वृंहय 'causing to grow fat'; शुक्लिय 'horned'; ब्रह्मय 'devout.' आचार्यानी *ācāryānī*, 'the wife of an *Ācārya*,' is an exception (Pāṇ. iv. 1, 49. Vārt.)*.

Obs. 1. न् *n* final (i. e. followed by Virāma) in a word is not so changed; e. g. दातृन्, not दातृय् (see 127).

Obs. 2. In a word like कुर्वन्ति, 'they do,' *t* immediately after *n* prevents the change. Similarly, रुन्धस् (671).

Obs. 3. This change of a dental to a cerebral letter is called *nati* in the Prātiśākhya.

a. The intervention of any of the palatal, cerebral, or dental consonants at p. 15, except *y* (viz. *ś, ṣh, j, jh, ṇ, ś, ṣ, t, th, d, dh, n, t, th, d, dh, l, s*), prevents the operation of this rule, as in अर्चने 'worship'; सज्जेन 'abandoning'; क्रीडेन 'playing'; वल्मीकेन 'roads' (nom. pl. of वल्मीक); शृगालेन 'by a jackal' (149).

The intervention of a labial, *conjunct* with न् *n*, precludes any change in the conjugational forms of the verb तृप् 'to satisfy,' cl. 5. (तृप्नोति &c., 618), and in those of क्षुभ् 'to shake,' cl. 9. (क्षुभ्नाति &c., 694); see Pāṇ. VIII. 4, 39. In the Veda, however, तृप्नोति is found. But the intervention of nasals, semivowels, or *h*, though *conjunct* with the न्, do not prevent cerebralization, as in अर्यम्णा (157); अराव्या inst. c. of अरावन् 'hostile'; ग्राव्या of ग्रावन् 'a stone.'

Observe—According to Pāṇ. vi. 1, 16, the past pass. part. of व्राट्, 'to cut,' and रुज्, 'to break,' should be वृक्क्य, रुक्क्य.

b. If two *conjunct* न् *ns* follow the letters causing the cerebralization, they each become य्, as in विशय *vishayṇa* † (540).

c. Even in compound words where च्, च्, ष्, र् are in the first member of the compound, and न् occurs in the second member, the change to य् may sometimes take place (especially when the separate ideas inherent in each word are lost sight of in a single object denoted), and sometimes is optional. When, however, the

* The whole rule 58 is thus expressed in the first two Sūtras of Pāṇini VIII. 4, रषाभ्यां यो नः समानपदे । अदकुष्वाङ्नुम्वयायेऽपि । The vowel *ri* is supposed to be included in र्. अद् stands for the vowels, diphthongs, *y, r, v*, and *h*; कु for the guttural class of consonants; पु for the labial; आङ् for the preposition आ; नुम् for *Anusvāra*.

† Except a word like प्राणियन् redup. aorist of अन् 'to breathe,' with प्र.

words do not, so to speak, merge their individuality in a single object, no change is generally allowed, but even in these cases it is impossible to lay down a precise rule. The following are a few examples : ग्रामणी 'a village-chief,' अग्रणी 'foremost,' रामायण 'the Rámáyana,' वाघीणस 'a Rhinoceros' ('leather-snouted animal'), खरणस 'having a sharp nose,' but चर्मनासिका 'a whip,' and सर्वनामन् 'a pronoun,' स्वर्णदी or स्वर्णदी 'the river of heaven,' वृषनाशन 'a plant' (where वृषणाशन might be expected), गिरिनदी or गिरिणदी 'a mountain-stream,' आम्रवण 'a mango-grove,' ब्रह्महणम् (acc. of ब्रह्महन्) 'the killer of a Bráhmaṇ.' Similarly, वृत्रहणम् acc. c. of वृत्रहन् 'the slayer of Vṛitra,' but वृत्रभ (where han becomes ghna); सर्वोहन् 'the whole day;' and in other similar compounds when the first member ends in short a, but पराह् 'afternoon' (if from परा अहन्). See Pāṇ. VIII. 4, 3, &c.

d. In a compound, न् n is not generally changed to ण् n, if the first member ends in षsk, and the next word is formed with a Kṛit suffix containing न् n, as निष्पान, दुष्पान, यजुष्पावन (Pāṇ. VIII. 4, 35).

e. If the second member of a compound contain a guttural or be monosyllabic, the change of न् n to ण् n is necessary, as in स्वर्गकामिणौ, हरिकामेण (Pāṇ. VIII. 4, 13), क्षीरपेण (Pāṇ. VIII. 4, 12); but not in compounds with agni, as शराग्नि.

59. The prepositions अन्तर्, निर् (for निस्), परा, परि, प्र, and दूर (for दृस्) require the change of न् n to ण् n in most roots beginning with न् (which in the Dhātu-pāṭha are therefore written with cerebral ण्); e. g. प्रणमति 'he bows,' अन्तर्ययति 'he leads inside,' निर्युदति 'he drives out,' परायुदति 'he drives away,' प्रणय 'guidance,' प्रणायक 'a guide,' परिणाह 'circumference.'

a. But in the following roots the न् is never changed, and these roots are therefore written in the Dhātu-pāṭha with dental न् n: नृत् 'to dance,' नन्द 'to rejoice,' मर्द् 'to roar,' नङ् 'to kill,' नट् 'to dance *,' नाप् 'to ask,' नाध् 'to ask,' नृ 'to lead.'

b. In the case of नञ् 'to destroy,' the change of न् into ण् only takes place, when ञ् is not changed to ष, as प्रणश्यति, परिणश्यति, but प्रनष्ट, परिनष्ट (Pāṇ. VIII. 4, 36).

c. In the case of हन् 'to kill,' the change of न् to ण् takes place except when ह् is changed to ष, as in प्रहृष्यते, प्रहृणन्, but प्रहन्ति (Pāṇ. VIII. 4, 24). An option is allowed when न् is followed by म् or व्, as in प्रहन्मि- or प्रहन्मि, &c. (Pāṇ. VIII. 4, 23).

d. When the preposition नि intervenes between the above-mentioned prepositions and the root, the change of न् into ण् takes place in the following verbs, गद्, नद्, पत्, पद्, मा, मे, सो, हन्, या, वा, द्रा, प्सा, वप्, वह्, शम्, चि, दिह्. In most other verbs the change is optional, as प्रनिभिनञ्चि or प्रणिभिनञ्चि (Pāṇ. VIII. 4, 17, 18).

e. After prepositions containing an r, the n of certain suffixes like ana is liable to be cerebralized, but in the case of causal stems, and in some other cases, the

* According to some the resistance of this root to cerebralization is only when it belongs to class 10, and means 'to drop or fall.'

change is optional (see Pāṇ. VIII. 4, 29-31); e.g. प्रकोपन् or प्रकोपय, प्रयापन् or प्रयापय. In प्रवेपन्, प्रनङ्गन्, प्रकम्पन्, प्रगमन्, प्रभान्, &c., no change to न् is allowed (Pāṇ. VIII. 4, 32, 34). In the case of root अन् 'to breathe,' the final becomes य् in प्राण् and पराण्, making प्राणिति 'he breathes,' and पराणिति (Pāṇ. VIII. 4, 19). The causal aorist allows two cerebral nasals, e.g. प्राणिणत्; as does also the desid. of पराण्, e.g. पराणिणिषति. In this way final न् may be changed to य् at the end of a word, as in प्राण्, पराण्, formed from rt. *an*. But this is only true of rt. अन्. In no other case can final न् become य्. When *r* is separated from the *n* of *an* by more than one letter, no change is allowed, as in पर्यैनिति.

Changes of final म् m.

60. If म् *m* ends a word, when any one of the consonants *k, kh, g, gh; ṭ, ṭh, j, jh; t, ṭh, d, ḍh; t, th, d, dh, n; p, ph, b, bh, m* follows, then म् *m* may pass into Anusvāra, or may, before any one of those consonants, be changed to its own nasal; thus गृहम् जगाम *griham jagāma* is written either गृहं जगाम or गृहञ्जगाम 'he has gone home;' and नगरम् प्रति either नगरं प्रति or नगरम्प्रति 'towards the city;' but in these cases Anusvāra is generally used. So also डीन preceded by prep. *sam* becomes either संडीन or सङ्डीन 'flight;' सम् चय either संचय or सञ्चय 'collection;' सम् न्यास either संन्यास or सञ्न्यास 'abandonment;' but in these cases Anusvāra is not so usual.

a. The final म् *m* of a root is changed to न् *n* or य् *y* before suffixes beginning with any consonant except *y, r, l, s*; thus जङ्गम् + मि = जङ्गमि (see 709). So also चक्षम् + वहे = चक्षम्वहे (see 58; and Pāṇ. VIII. 2, 65).

b. Before श्, ष्, स्, ह्, a final म् is represented by Anusvāra; also generally before the semivowels, but see 6. e, f, 7.

c. With regard to final म् before ह् when followed by *m, n, y, l, v*, see 7. c.

d. When the next word begins with a vowel, then म् *m* must always be written; thus गृहम् आयाति becomes गृहमायाति 'he comes home' (not गृहं आयाति).

e. Observe—When न् *n* or म् *m* not final is preceded by छ् *ch*, the latter becomes श् *ś*, as प्रच्छ् + न = प्रश्न 'a question;' विच्छ् + न = विश्न 'lustre' (Pāṇ. VI. 4, 19); पाप्रच्छ् + मि = पाप्रश्मि 'I ask frequently.'

CHANGES OF FINAL स् s.

61. Many cases of nouns and many inflections of verbs end in स् *s*, which is changeable to श् *ś* and ष् *sh*, and is liable to be represented by Visarga (:, i. e. the sign for a hard breathing, see 8), or to pass into र् *r* (regarded as the corresponding soft letter of the

hard sibilants and Visarga). *As these changes will constantly meet the student's eye*, the following five rules must be carefully studied.

Observe—In other grammars these rules are designated 'rules for the changes of Visarga,' a sibilant not being allowed at the end of a complete word standing alone (see 40).

In the following pages, however, *s* is preserved as a final, both in declension and conjugation, for two reasons: 1st, because it is more easily pronounced than a mere breathing; 2ndly, because it keeps in view the resemblance between Sanskrit and Greek and Latin terminations.

62. FIRST RULE. *When does the final sibilant remain unrejected?*—Before त् *t*, च् *ç*, and द् *d*, and their aspirates, respectively; thus, final स *s* before *t*, *th*, remains unchanged; before *ç*, *çh*, passes into the palatal sibilant श् *ś*; and similarly, before *d*, *dh*, passes into the cerebral sibilant ष् *ṣh*.

a. Final स *s* is also allowed to remain unchanged before initial स *s*, and to assimilate with initial श् *ś* and ष् *ṣh**. More commonly, however, it is in these cases represented by Visarga; see 63.

b. So also, the final स *s* of a root must always remain unchanged before the terminations *si*, *se*; thus शास् + से = शास्ते; वस् + से = वस्ते; see 304. a.

c. When an initial त् *t* is compounded with a sibilant, a preceding final *s*, instead of remaining unchanged, may become Visarga as if before a sibilant; e.g. हरिः त्सरं गृह्णाति 'Hari grasps the sword-belt.'

d. For exceptions in *as*, *is*, *us*, see 69.

63. SECOND RULE. *When does final स s pass into Visarga (:)?*—Before क् *k*, प् *p*, and their aspirates, and generally (but see 62. a) before the three sibilants स *s*, श् *ś*, and ष् *ṣh*†.

a. Before a pause, i. e. at the end of a sentence.

b. When an initial sibilant is compounded with another hard consonant, the preceding final *s* is often dropped in MSS.; e.g. हरिः स्कन्दति or हरिः स्कन्दति 'Hari goes.'

c. Nouns ending in *is* or *us* followed by verbs beginning with *k*, *p*, or their aspirates, and grammatically connected with these verbs, may optionally substitute *sh* for Visarga; e.g. सर्पिष्करोति or सर्पिः करोति 'he makes ghee' (Pān. VIII. 3. 44).

64. THIRD RULE. *When does final स s become o?*—Before all soft consonants.

a. Similarly, before short अ *a*, which *a* is then cut off.

This rule is more properly, but less simply, stated thus. When does final स *s*

* The assimilation of स *s* with an initial ष् *ṣh* is rare; but त्रयष्पष्टि is an example.

† Examples before initial ष् *ṣh*, like त्रयःषष्टि, are rare.

blend with a preceding *a* into the vowel *o*? Before all *soft* consonants final स् *s* is treated as if liquefied into *u**.

b. The names of the worlds (*bhuvās, mahās, janās, tapās, &c.*) change *s* to *r* before soft consonants; e. g. *bhūvar-loka, mahar-loka, &c.*

65. FOURTH RULE. *When does final स् s become र r?*—When preceded by any other vowel but अ *a* or आ *ā*, and before all *soft* letters, consonants or vowels.

a. Unless र *r* itself be the soft letter following, in which case, to avoid the conjunction of two *r*'s, final स् *s* is dropped, and the vowel preceding it (if short) is lengthened.

The interchangeableness of *s, r*, and *Visarga* is illustrated in some Greek and Latin words; e. g. *flos, floris; genus, generis; labor* for *labos; sex* = ἑξ; *suavis* = ὡδύς, &c.

66. FIFTH RULE. *When is final स् s rejected?*—When preceded by short अ *a*, before any other vowel except short आ *ā*†. NB. The अ *a*, which then becomes final, opens on the initial vowel without coalition‡.

a. When preceded by long आ *ā*, before any soft letter, consonant or vowel. NB. If the initial letter be a vowel, the आ *ā*, which then becomes final, opens on it without coalition.

b. When preceded by any other vowel but अ *a* or आ *ā*, before the letter *r*, as noticed at 65. a.

c. Native grammarians say that final *s* passes into *Visarga*, which is then changed to *y*; which *y* is rejected in accordance with 36, 37.

The above five rules are illustrated in the following table, in which the nominative cases नरस् *naras*, 'a man'; नरास् *narās*, 'men'; हरिस् *haris*, 'the god Vishṇu'; रिपुस् *ripus*, 'an enemy'; and नौस् *naus*, 'a ship'—are joined with verbs.

* That is, it is first changed to *r*, as at 65, and *r* is then liquefied into a vowel; just as *l* is often changed to *u* in French. The plural of *animal* is *animaux*.

† That is, it blends with *a* into *o*, as in 64; and *o* becoming *av* before any vowel but *a*, the *v* is rejected by 36. Indian grammarians hold that final *s* or *Visarga* here becomes *y*, which would also be rejected by 36.

‡ This is one of the three cases in which a hiatus of two vowels is admissible in Sanskrit. The three cases are, 1. when final *s* is rejected from *as* or *ās* (66); 2. when a complete word, ending in *e*, is followed by any other vowel but *a* (see 36); 3. when certain dual terminations, ई *ī*, ऊ *ū*, ए *e*, are followed by vowels (see 38). In the middle of a word a hiatus is very rare (see 5. b).

First Rule. Final sibilant remains un- rejected.	Second Rule. Final स, s passes into Visarga.	Third Rule. Final स as becomes ओ o.	Fourth Rule. Final स s becomes र r.	Fifth Rule. Final स s is rejected.
<p>नरास् तरति <i>naras tarati</i> नरास् तरति <i>naras taranti</i> हरिस् तरति <i>haris tarati</i> नौष तरति <i>naus tarati</i> नराञ् सरति <i>naras carati</i> नराञ् सरति <i>naras caranti</i> हरिञ् सरति <i>haris carati</i> नौष सरति <i>naus carati</i></p> <p>Final s rarely remains un- changed before स s, and assi- milates with स s; thus,</p> <p>नरास् सरति <i>naras sarati</i> नरास् सरति <i>naras saranti</i> हरिस् सरति <i>haris sarati</i> नराञ् शोचति <i>naras śocati</i> नराञ् शोचति <i>naras śocanti</i> हरिञ् शोचति <i>haris śocati</i></p>	<p>नरः करोति <i>narah karoti</i> नराः कुर्वति <i>narah kharanti</i> हरिः करोति <i>harih karoti</i> नरः खनति <i>narah khanaoti</i> नराः खनति <i>narah khanaoti</i> हरिः खनति <i>harih khanaoti</i> नरः पचति <i>narah pacati</i> नराः पचति <i>narah pacanti</i> हरिः पचति <i>harih pacati</i> नरः सरति <i>narah sarati</i> नराः सरति <i>narah saranti</i> हरिः सरति <i>harih sarati</i> नरः शोचति <i>narah śocati</i> नराः शोचति <i>narah śocanti</i> हरिः शोचति <i>harih śocati</i></p> <p>Before a pause, करोति नरः <i>karoti narah</i></p>	<p>नरो गच्छति <i>naro gadhati</i> नरो जयति <i>naro jagati</i> नरो याति <i>naro yati</i> नरो रक्षति <i>naro rakshati</i></p> <p>Similarly, before all other soft consonants, Also before स a, which स a is then cut off; thus, नरोऽस्ति <i>naro 'tis</i> for <i>naro</i> <i>ati</i></p>	<p>हरिर् अस्ति <i>harir atis</i> रिपुर् अस्ति <i>ripur atis</i> नौर् जायति <i>naur yati</i> हरिर् रति <i>harir eti</i> रिपुर् रति <i>ripur eti</i> नौर् रति <i>naur eti</i> हरिर् गच्छति <i>harir gadhati</i> रिपुर् गच्छति <i>ripur gadhati</i> नौर् गच्छति <i>naur gadhati</i> हरिर् याति <i>harir yati</i> रिपुर् याति <i>ripur yati</i> नौर् याति <i>naur yati</i></p> <p>Similarly, final s preceded by any vowel but a or d, be- fore all soft letters except r. Before r final s also becom- ing r is rejected, and the pre- ceding vowel lengthened; e.g. हरो रक्षति <i>har' rakshati</i> रिपु रक्षति <i>ripu' rakshati</i></p>	<p>नर जायति <i>narā yati</i> नरा अदति <i>narā adanti</i> नर ईषते <i>narā īshate</i> नरा ईषते <i>narā īshante</i> नर रथते <i>narā rathate</i> नरा रथते <i>narā rathante</i> नरा गच्छति <i>narā gadhati</i> नरा याति <i>narā yati</i> नरा रक्षति <i>narā rakshanti</i></p> <p>Similarly, final स as be- fore all other vowels except स a (see third rule); and similarly, final स as before all other soft letters, conso- nants or vowels.</p>

67. There is one common exception to 62, 63, 64 : सस् *sas*, 'he,' and एषस् *eshas*, 'this,' the nominative case masc. of the pronouns तद् *tad* and एतद् *etad* (220, 223), drop the final *s* before any consonant, hard or soft ; as, स करोति *sa karoti*, 'he does ;' स गच्छति *sa gat̥hati*, 'he goes ;' एष पचति *esha pacati*, 'this (man) cooks.' But rules 64. a, 66, and 63. a, are observed ; thus, सोऽपि *so 'pi*, 'he also ;' स एषः *sa eshaḥ*, 'he himself.' Sometimes (but only पादपूर्णे to fill up a verse or suit the metre) *sa* may blend with a following vowel, as सैषः for स एषः.

In poetry *syas*, 'he,' nom. masc. of *tyad*, may optionally follow the same rule (Pāṇ. vi. 1, 133).

Compare Greek *ô* for *ôς*. Compare also Latin *qui* for *quis*, and *ille*, *iste*, *ipse*, for *illus*, *istus*, *ipsus*. The reason why *sa* dispenses with the termination *s* may be that this termination is itself derived from the pronoun *sa*.

68. The preceding rules are most frequently applicable to स् *s*, as the final of the cases of nouns and inflexions of verbs ; but they come equally into operation in substantives or adjectives, whose stem ends in अस् *as*, इस् *is*, and उस् *us* ; thus, by 65, चक्षुस् ईक्षते *ĉakshus īkshate* becomes चक्षुरीक्षते *ĉakshur īkshate*, 'the eye sees ;' and चक्षुस् + भिस् *ĉakshus + bhis* = चक्षुर्भिस् *ĉakshurbhis*, 'by eyes.' Similarly, by 64, मनस् जानाति *manas jánāti* becomes मनो जानाति *mano jánāti*, 'the mind knows ;' and मनस् + भिस् *manas + bhis* = मनोभिस् *manobhis*, 'by minds.'

Exceptions in अस् *as*, इस् *is*, उस् *us*.

69. अस् *as* at the end of the first member of a compound word retains its *s* before derivatives of the roots कृ and कम्, and before कंस, कुम्भ, पाद, कुशा, कर्णौ (see Pāṇ. viii. 3, 46) ; e. g. तेजस्कार 'causing light,' अयस्कार 'a blacksmith,' नमस्कार 'adoration,' तिरस्कार 'disrespect*,' पयस्मान 'a lover of milk.' The *s* is also retained in some other compounds, generally when the second member begins with क्, प् ; as, दिवस्पति 'lord of day,' वाचस्पति 'lord of speech ;' similarly also, भास्कर 'the sun.' Also before the Taddhita suffixes वत् *vat*, विन् *vin*, and वल् *vala* ; e. g. तेजस्वत्, तेजस्विन् 'possessing light.'

a. Words ending in इस् *is*, उस् *us*, such as हविस्, सर्पिस्, धनुस्, &c., and the prefixes निस्, बहिस्, आविस्, दुस्, प्रादुस्, when compounded with words beginning with क्, ख्, प्, फ्, change their final स् into ष् (Pāṇ. viii. 3, 41, 45) ; e. g. हविष्कृत् 'performing a sacrifice,' सर्पिष्मान 'drinking ghee,' धनुष्कर 'a bow-maker,' निष्कृत्

* In forms of तिरस्कु the retention of स् *s* is considered optional (Pāṇ. viii. 3, 42) ; e. g. तिरस्कु or तिरःकु.

‘removed,’ निष्फल ‘fruitless,’ वहिष्कृत ‘excluded,’ आविष्कृत ‘made evident,’ दुष्पान ‘difficult to be drunk,’ प्रादुष्कृत ‘made manifest.’

b. Nouns ending in इस् *is*, उस् *us*, before the Taddhita suffixes मात् *mat*, वात् *vat*, विन् *vin*, बल् *vala*, change the final स *s* to श् *sh* according to 70; e.g. अर्चिष्मात् ‘possessing splendour,’ धनुष्मात् ‘armed with a bow.’

c. Similarly before Taddhita suffixes beginning with त् *t*, as त्वा *tva*, तामा *tama*, तारा *tara*, तया *taya*, &c. (see 80), final *s* of *is* and *us* is changed to *sh*, but the initial *t* is then cerebralized; thus ज्योतिस् + त्व becomes ज्योतिश्च ज्योतिश्च *jyotish-tva*, ‘brightness.’ So ज्योतिश्च *jyotish-tama*, ‘most brilliant.’

d. Similarly स, liable to be changed to श् according to 70, is retained before the suffixes क, कस्य, पाश, and when compounded with the nominal verb काम्यति; as, तेजस्क ‘splendid,’ यशस्क ‘glorious,’ पयस्कस्य ‘a little milk,’ सर्पिष्कस्य ‘a little ghee,’ यजुष्काम्यति ‘he desires sacrifice’ (Pāṇ. VIII. 3, 39).

70. स *s*, not final, if followed by a vowel or by *t*, *th*, *n*, *m*, *y*, *v*, or by certain Taddhita suffixes, such as *ka*, *kalpa*, &c. (see 69. d), passes into श् *sh* when preceded by any other vowel but अ *a* or आ *ā*, and when preceded by क *k*, or र *r*, or ल *l*; thus अग्नि + सु *agni + su* becomes अग्निषु *agnishu*, ‘in fires;’ करो + सि *karo + si* = करोषि *karoshi*, ‘thou doest;’ वाक् + सु *vāk + su* = वाक्षु *vākshu*, ‘in words;’ बिभर् + सि *bibhar + si* = बिभर्षि *bibharshi*, ‘thou bearest.’ See 69 and 69. a.

a. An intervening Anusvāra or Visarga or sibilant does not prevent this rule; e.g. हवींषि, चक्षूंषि, हविःषु (or हविष्षु), चक्षुःषु.

b. In accordance with this rule, certain roots and their derivatives beginning with स change their initials to श् after the prepositions अभि, अधि, वि, नि, परि, प्रति, अति, अनु, अपि; thus, अभिषु from अभि and लु, परिषिष् from परि and सिष्, निष्णा from नि and ञ्ना; and the change may even be preserved though the augment अ *a* intervenes, as in न्यपिच्छत् from सिष् with नि, अध्यहात् from स्या with अधि; and though the reduplicated syllable of the perfect tense intervene, as अधिततौ (but not always in either case, as अन्वस्यात्, अनुतस्यौ).

c. Hence roots beginning with *s* and followed by a vowel or a dental consonant are written in the Dhātu-pāṭha as if beginning with *sh*; e.g. शिष् (for सिष्), हु (for लु), षा (for स्या), ष्णा (for ञ्ना); and this applies also to the roots स्मि, स्विद्, स्वद्, स्वञ्, स्वप्, &c.

d. Certain roots beginning with *s* resist all change to *sh* and are therefore always written with *s*; e.g. सृष, सृज्, लृ, लृ, स्तै, सेक्, सृ, स्फुर्न्. In certain roots the change is optional, as in स्यन्द, स्कन्द, &c.

e. The root स्रम्भ् changes its initial to श् after अव, as अवष्टभति.

f. In a few roots the change is optional, as परिस्कन्दति or परिष्कन्दति, विस्फुरति or विष्फुरति; and there are cases where *s* is retained quite exceptionally, e.g. परिसेधति, अभिसेसिच्यते, परिसोदुम्.

g. The root अस *as*, ‘to be,’ when it drops initial *a*, leaves the *s* liable to be

changed to *sh* if it be followed by *y* or a vowel; e. g. अभिष्यात्, अभिषयिन्, निययिन्, प्रादुःष्यात्, प्रादुःयनि (Pāṇ. VIII. 3, 87).

Even in compounds the initial *s* of the second member of the compound may be affected by rule 70, especially if a single object is denoted, as in the names हरिषेण *hari-sheṇa* for *hari-sena*, युधिष्ठिर *yudhi-shṭhira* for *yudhi-sthira*; and in अग्निष्ठ *agni-shṭha* for *agni-stha*, 'a frying-pan.' So also in अग्निष्टोम, पितृष्वसृ, दुःषम, &c.

h. In compounds formed with साह् (rt. सह्), the initial becomes ष where ह is changed to a cerebral (द, ड, or ढ). See 182. e.

i. The स् of the suffix सात् is not changed, as अग्निसात् 'to consume by fire.'

j. Observe—The preposition *nis* followed by the root *tap* does not become *nish* if repeated action is denoted; e. g. निस्तप् 'to melt (gold &c.) repeatedly' (Pāṇ. VIII. 3, 102); otherwise निष्टप्.

CHANGES OF FINAL र r.

71. For purposes of Sandhi nearly all words ending in र r may be regarded as ending in स् s. Most of the cases in which the changes of final र r differ from those of final स् s will be found below in large type.

a. Thus, by 63, प्रातर् काल *prātar kāla* becomes प्रातःकाल *prātaḥ-kāla*, 'the time of morning;' अन्तर पुर *antar pura* becomes अन्तःपुर *antaḥ-pura*, 'the female apartments;' and प्रातर स्नान *prātar snāna* becomes प्रातःस्नान *prātaḥ-snāna*, 'morning ablution.'

b. But *r* as the final of a stem, or as a radical letter, remains unchanged before a sibilant; thus अर् + सु = अर्षु (70); बिभर् + सि = बिभर्षि; चतुर् + सु = चतुर्षु (see 203, cf. 62. b); and sometimes before the hard letter प *p* in compounds; as, गीर्षति *gīr-pati*, 'lord of speech' (also written गीःपति, गीष्पति); स्वर्षति *svar-pati*, 'lord of heaven' (also written स्वःपति).

c. After the analogy of 62, प्रातर तु *prātar tu* becomes प्रातस्तु *prātas tu*; and प्रातर च *prātar ca* becomes प्रातश्च *prātaś ca*.

The transition of *r* into *s* before *t* is exemplified in Latin by *gestum* from *gero*, *ustum* from *uro*, &c. On the other hand, *r* in the middle of words is preserved before *t* in Sanskrit, as in *kartum*, &c.

d. But in opposition to 64 and 66, final अर् *ar*, unlike अस् *as*, remains unchanged before any soft letter (consonant or vowel); thus प्रातर आश *prātar āśa* remains प्रातराश *prātar-āśa*, 'morning meal;' पुनर् याति *punar yāti* remains पुनर्याति *punar yāti*, 'again he goes;' पुनर् उक्त *punar ukta* remains पुनरुक्त *punar-ukta*, 'repeated' (cf. *nir-ukta*, 'described,' for *nir-ukta*, by 65).

e. After the analogy of 65. a, final अर् *ar* before initial र drops its own *r*, and lengthens the preceding *a*; as पुनर् रक्षति *punar rakshati* becomes पुनार रक्षति *punā*

rakshati, 'again he preserves.' Analogously, गीरथ *gī-ratha* (i.e. गिर् रथ *gir ratha*), 'epithet of Brihaspati.'

f. Analogously to 69. c, चतुर् + तय *catuṛ + taya* becomes चतुष्टय *catuṣṭaya*, 'the aggregate of four.'

72. Prefixes such as *nir* and *dur* must be treated as originally ending in *s*; see *nis*, *dus*, 69. a.

73. र r preceded by a vowel may optionally double a consonant immediately following; thus निर् दय *nir daya* may be written either निर्देय *nirdaya* or निर्हय *nirddaya*, 'merciless;' except ह h and a sibilant followed by a vowel, as in चर्षु 71. b; but *karshyate* may be written *karshshyate*. In doubling an aspirated letter, the aspiration of the first is rejected, as अह्ने (for अर्धे). ह h is said to have the same effect in doubling a consonant immediately following; thus *brahman* may be written *brahmman*; but for the sake of simplicity it is better to avoid doubling in both cases, and write always *nirdaya* and *brahman*.

a. The doubling of consonants, when they come in contact with others, is constantly allowable in Sanskrit, though not usual in practice. Thus, in any conjunction of two (or even more) consonants preceded by any vowel, especially if a semivowel be the last letter in the compound, the first letter, provided it be not र or ह, may be doubled (Pāṇ. VIII. 4, 47); thus पुत्र may be written for पुत, मङ्गल for मध्वल, इत्याकर्ष्य for इत्याकर्ष्य, but the more simple form is preferable.

b. Again, any one of the first four consonants of any class may be doubled before the nasal of its own class, and if this takes place the middle consonant is called the *yama* of the preceding; thus in *kkniti* (Pāṇ. I. 1, 5) the second *k* is the *yama* or twin letter.

c. It should be noted that by Pāṇ. VIII. 4, 65, there is an optional rejection of one of two homogeneous consonants after any consonant, so that कीर्ति may be written कीर्ति.

The following table exhibits the more common combinations of consonants at one view. In the top line of initial letters the aspirated consonants have been omitted, because it is a universal rule, that whatever change takes place before any consonant, the same holds good before its aspirate.

INITIAL VOWELS AND CONSONANTS.		1 अ	2 आ, इ, ई, ऋ, ए, औ	3 क	4 ग	5 ख	6 ग	7 ख	8 द	9 न	10 प	11 ब	12 म	13 य	14 र	15 ल	16 व	17 श	18 स	19 ह
FINAL CONSONANTS.		अ	आ, इ, ई, ऋ, ए, औ	क	ग	ख	ग	ख	द	न	प	ब	म	य	र	ल	व	श	स	ह
क or ग	ग	अ	अ	क	ग	ख	ग	ख	द	न	प	ब	म	य	र	ल	व	क	स	ह
ख or द	द	अ	अ	क	ग	ख	ग	ख	द	न	प	ब	म	य	र	ल	व	क	स	ह
न	न	अ	अ	क	ग	ख	ग	ख	द	न	प	ब	म	य	र	ल	व	क	स	ह
अस	अ	अ	अ	क	ग	ख	ग	ख	द	न	प	ब	म	य	र	ल	व	क	स	ह
आस	अ	अ	अ	क	ग	ख	ग	ख	द	न	प	ब	म	य	र	ल	व	क	स	ह
इस, ईस	अ	अ	अ	क	ग	ख	ग	ख	द	न	प	ब	म	य	र	ल	व	क	स	ह
उस, अस	अ	अ	अ	क	ग	ख	ग	ख	द	न	प	ब	म	य	र	ल	व	क	स	ह
ऐस, ओस	अ	अ	अ	क	ग	ख	ग	ख	द	न	प	ब	म	य	र	ल	व	क	स	ह
र, preceded by any vowel.	अ	अ	अ	क	ग	ख	ग	ख	द	न	प	ब	म	य	र	ल	व	क	स	ह

* n is only doubled if preceded by a short vowel.

† A final n before s and j is often allowed to remain unchanged.

CHAPTER III.

ON SANSKRIT ROOTS AND THE FORMATION OF
NOMINAL STEMS.

BEFORE treating of the declension of Sanskrit nouns (*náman* or *sanjñá*), it is necessary to point out the peculiar method of forming the stem from the root.

74. Every Sanskrit noun (including substantives, adjectives, pronouns, and numerals) has at least two distinct states prior to the formation of the nominative case; viz. 1st, a root (*dhātu*); 2ndly, a stem (*prátipadika* or *anga**) formed directly from the root or from a modification of the root, generally by the addition of a suffix (*pratyaya*); which stem becomes a complete word (*pada*) by the addition of a case-ending (*vibhakti*)†.

a. The root is of such importance in Sanskrit that it should be clearly defined before another step is taken.

A root (*dhātu*) is to language what the primitive elements are to chemistry; it is that primitive part of a word which, being incapable of grammatical decomposition, is supposed to contain the primary meaning antecedent to any addition or modification. When a root has been developed in any way by the addition of letters or syllables or by internal change it becomes a stem, which again is subject to further development by the addition of letters or syllables called case-endings or inflexions (*vibhakti*), whether nominal or verbal. Thus *dána* and *dadá* are stems (the former nominal, the latter verbal) developed out of the root *dá*, but *dána* and *dadá* are not fully

* According to Pán. I. 4, 13, the term *anga* is used for the stem when speaking of some suffix (*pratyaya*) or termination which is required to be added to it, whereas *prátipadika* is a general term for a stem without reference to its suffix.

† The process of forming a complete word (*pada*), in the case of nouns, may be shewn, as it were algebraically, thus: Root (*dhātu*) + Suffix (*pratyaya*) = Stem (*prátipadika*); again, Stem (*prátipadika*) + Case-ending (*vibhakti*) = a complete word (*pada*); e. g. in the word *jan-a-s*, 'a person,' *jan* is the root, *a* is the suffix, and *s* is the masculine termination for the nominative case.

developed until they have received terminations or inflexions, when they become complete words (*pada*); thus *dána-m*, 'a gift;' *dadú-ti*, 'he gives' (cf. Lat. *do-nu-m*, Gr. *δίδω-σι*).

b. There are in Sanskrit about 2000 roots, and every one of these conveys some simple idea, conveniently expressed in English by the sign of the infinitive 'to,' as in *ad*, 'to eat,' though it must be noted that the simple root *ad* only denotes the *idea* of 'eating,' which appears under different modifications in its derivatives (see 76. a). The following are a few of the commonest roots, with the leading idea conveyed by each (omitting 'to'):

अद् <i>ad</i> , 'eat.'	तप् <i>tap</i> , 'warm.'	भक्ष् <i>bhakhsh</i> , 'eat.'
अर्च् <i>arṇ</i> , 'honour.'	तुद् <i>tud</i> , 'strike.'	भा <i>bhá</i> , 'shine.'
आप् <i>áp</i> , 'obtain.'	दह् <i>dah</i> , 'burn.'	भी <i>bhí</i> , 'fear.'
इ <i>i</i> , 'go.'	दा <i>dá</i> , 'give.'	भुज् <i>bhuj</i> , 'enjoy.'
इष् <i>ish</i> , 'wish.'	दिव् <i>div</i> , 'shine.'	भू <i>bhú</i> , 'become.'
कम् <i>kam</i> , 'love.'	दिश् <i>diś</i> , 'point out.'	भृ <i>bhṛi</i> , 'bear.'
कृ <i>kṛi</i> , 'do.'	दीप् <i>díp</i> , 'shine.'	मद् <i>mad</i> , 'rejoice.'
कृष् <i>kṛish</i> , 'draw.'	दृश् <i>driś</i> , 'see.'	मन् <i>man</i> , 'think.'
क्रम् <i>kram</i> , 'go.'	द्युत् <i>dyut</i> , 'shine.'	मा <i>má</i> , 'measure.'
क्री <i>kṛi</i> , 'buy.'	दृ <i>dru</i> , 'run.'	मुच् <i>muṭ</i> , 'liberate.'
क्रुध् <i>krudh</i> , 'be angry.'	द्विष् <i>dvish</i> , 'hate.'	मुह् <i>muh</i> , 'be foolish.'
क्षि <i>kshi</i> , 'waste away.'	धा <i>dhá</i> , 'place.'	मृ <i>mṛi</i> , 'die.'
क्षिप् <i>kship</i> , 'throw.'	नन्द् <i>nand</i> , 'rejoice.'	यज् <i>yaj</i> , 'sacrifice.'
ख्या <i>khyá</i> , 'relate.'	नश् <i>naś</i> , 'perish.'	यत् <i>yat</i> , 'strive.'
गम् <i>gam</i> , 'go.'	निन्द् <i>nind</i> , 'blame.'	यम् <i>yam</i> , 'restrain.'
ग्रह् <i>grah</i> , 'seize.'	नी <i>ní</i> , 'lead.'	या <i>yá</i> , 'go.'
ग्रा <i>ghrá</i> , 'smell.'	पच् <i>paṭ</i> , 'cook.'	यु <i>yu</i> , 'join.'
चर् <i>ṭar</i> , 'go.'	पत् <i>pat</i> , 'fall.'	युज् <i>yuj</i> , 'join.'
चि <i>ṭi</i> , 'collect.'	पद् <i>pad</i> , 'go.'	युध् <i>yudh</i> , 'fight.'
चिन् <i>ṭint</i> , 'think.'	पा <i>pá</i> , 'drink.'	रह् <i>rah</i> , 'quit.'
छद् <i>ṭhad</i> , 'cover.'	पा <i>pá</i> , 'protect.'	रुह् <i>ruh</i> , 'grow.'
जन् <i>jan</i> , 'produce.'	पू <i>pú</i> , 'purify.'	लभ् <i>labh</i> , 'obtain.'
जि <i>ji</i> , 'conquer.'	प्रच्छ् <i>praṭh</i> , 'ask.'	वच् <i>vaṭ</i> , 'speak.'
जीव् <i>jív</i> , 'live.'	बन्ध् <i>bandh</i> , 'bind.'	वद् <i>vad</i> , 'speak.'
ज्ञा <i>jñá</i> , 'know.'	बुध् <i>budh</i> , 'know.'	वस् <i>vas</i> , 'dwell.'
तन् <i>tan</i> , 'stretch.'	ब्रू <i>brú</i> , 'speak.'	वह् <i>vah</i> , 'bear.'

विद् <i>vid</i> , 'know.'	साध् <i>sádh</i> , 'complete.'	स्मृ <i>smṛi</i> , 'remember.'
विज् <i>vis</i> , 'enter.'	सृ <i>sṛi</i> , 'go.'	स्वप् <i>svap</i> , 'sleep.'
वृत् <i>vṛit</i> , 'be.'	सृज् <i>srij</i> , 'create.'	स्वृ <i>svṛi</i> , 'sound.'
शंस <i>śans</i> , 'praise.'	सृप <i>srip</i> , 'creep.'	हन् <i>han</i> , 'kill.'
शक् <i>śak</i> , 'be able.'	स्कन्द <i>skand</i> , 'go.'	हस् <i>has</i> , 'laugh.'
शी <i>śi</i> , 'lie down.'	स्तु <i>stu</i> , 'praise.'	हा <i>há</i> , 'quit.'
शुच् <i>śuc</i> , 'grieve.'	स्था <i>sthá</i> , 'stand.'	हृ <i>hṛi</i> , 'seize.'
शुभ् <i>śubh</i> , 'shine.'	स्ना <i>sná</i> , 'bathe.'	हृष् <i>hṛish</i> , 'be glad.'
श्रु <i>śru</i> , 'hear.'	स्पृज् <i>spriś</i> , 'touch.'	ह्लाद् <i>hlád</i> , 'be glad.'
सह् <i>sah</i> , 'bear.'	स्मि <i>smi</i> , 'smile.'	ह्वे <i>hve</i> , 'call.'

75. A cursory glance at the above list of common roots will serve to shew that they are all monosyllabic. In other respects they differ. Some consist of a single vowel only; some begin with one or two consonants, and end in a vowel, but none end in either *a* or *au*; some begin with a vowel, and end in one or two consonants; and some begin and end with one or two consonants, inclosing a medial vowel; so that a root may sometimes consist of only one letter, as इ *i*, 'to go;' and sometimes of four or more, as स्कन्द *skand*, 'to move.' Roots consisting of simple letters, such as कृ, भू, इ, जि, इष्, &c., are probably primitive; and those which have compound consonants, such as स्कन्द &c., are in all likelihood developed out of more primitive forms*. Those with cerebral letters, such as लुर् 'to roll,' have some of them been formed by adopting sounds from aboriginal dialects.

a. The few polysyllabic words recognized as roots have probably resulted from a constant habit of joining some particular preposition with some particular monosyllabic root till it has at length come to be regarded as part of the root; e. g. in सङ्ग्राम् *sangrám*, 'to fight,' अवधीर् *avadhír*, 'to despise,' the prepositions सम् *sam* and अव *ava* have combined thus with the root. A few other polysyllabic roots are the result of the constant habit of reduplication; (as, दरिद्रा *daridrā*, 'to be poor;' जागृ *jāgri*, 'to be awake;' चकास् *čakás*, 'to shine;' वेवी *veví*, 'to go,' 'pervade;') and a few are derived from nouns; as, कुमार 'to play,' from कुमार *kumára*, a boy.' Most of the latter are of the 10th class, and may be regarded as nominal verbs (see 288. b).

* Thus श्रुत् *ścyut* (also written *śtut*), 'to drop,' beginning with three consonants, was probably merely developed out of *rts. cyu, cyut*, a sibilant and dental having been added (cf. 51, 53, 84. III).

b. न् *n* and स् *s* at the beginning of a root are liable, according to 58 and 70, to be changed to ण् *ṇ* and श् *ś*. Hence these roots are generally represented in Native Grammars as beginning with ण् and श्, because the Indian system exhibits that form which may occur under any circumstances (see 70. c. d). But in this Grammar, the real initials न् *n* and स् *s* will be retained.

c. According to Indian grammarians, roots are either *udātta* or *anudātta* (see explanation of accentuation at end of Grammar). *Udātta* roots take the inserted इ *i* in certain tenses (see 391), *anudātta* roots reject this inserted vowel (Pāṇ. vii. 2, 10). Native grammarians attach to roots (either at the beginning or end) certain symbolical letters or syllables indicative of peculiarities of conjugation, called *anubandhas*, 'appendages' (or technically इत् *it*), which have the *udātta* accent on the vowel used as an *anubandha*, to shew that the verb takes the Parasmai (243) terminations only (such verbs being then called *udāttetaḥ*); or the *anudātta*, to shew that it takes the Ātmane only (such verbs being *anudāttetaḥ*); or the *svārīta*, to shew that it takes both (such verbs being *svārītetaḥ*). See Pāṇini i. 3, 12. 72. 78.

The following is a list of Pāṇini's *anubandhas* (with one or two added by Vopadeva):

अ indicates that the past participle suffixes (530, 553, called *nishṭhā* in native grammars) do not take the inserted *i*, vii. 2, 16. इ that a nasal is inserted

before the last letter of the root in all the tenses; thus *nid-i* shews that the present is *nindāmi* &c., vii. 1, 58. इत् that the Aorist (or 3rd Pret.) is

formed in two ways, either with form I (418) or form II (435); thus *ghush-ir* shews that the Aor. is either *aghoshisham* &c. or *aghusham* &c., and *drīś-ir* that the Aor. is either *adrāksham* or *adarśam*. ई that the past participle (530,

553) is formed without *i*, vii. 2, 14. उ that the indeclinable participle (555)

may optionally reject *i*, while the past part. always rejects it, vii. 2, 56, 15. ऋ that *i* may optionally be inserted in the general tenses, vii. 2,

15. ऋ that in the Caus. Aor. the radical long vowel must not be shortened,

vii. 4, 2. ॠ that the vowel may be either lengthened or shortened in

the Caus. Aor. ॡ that the Aor. takes form II (435) in the Par.,

iii. 1, 55. ए that Vṛiddhi is not admitted in the Aor. Par., vii. 2, 5. ओ

that the past pass. part. is formed with *na* instead of *ta*, viii. 2, 45. औ that

a root is *anudātta*, i.e. that it rejects the inserted *i*. इ that a root is inflected in the Ātm., i. 3, 12. इत् that a root is inflected in the Par. and Ātm.,

i. 3, 72. मि that the past part. has a present signification, iii. 2, 187. डु

that a noun with the suffix *athu* may be formed from the root; thus *tu-kshu* indicates that *kshavathu* may be formed from *kshu*, iii. 3, 89. डु that a noun

with the suffix *trima* may be formed from the root; thus *ḍu-kṛi* shews that *kṛi-trima* may be formed from *kṛi*, iii. 3, 88. ऋ that the vowel *a* must not be

lengthened in forming the Causal, that in the 3rd sing. Aor. pass. (technically called *cin*, 475) and indec. part. of repetition (567, technically named *ṇamul*) the vowel can be optionally lengthened or shortened, and that nouns of agency in *a* (580) can be formed from Causal stems having short radical vowels, vi. 4, 92. 93.

94. ¶ that a noun may be formed from the root by adding the suffix *á* (80. I), III. 3, 104.

76. Since every word in Sanskrit, whether substantive, adjective, verb, or adverb, stands in close filial relationship to its root, the learner is recommended to commit to memory the commonest roots, as given at 74. *b*. He will thus become master of a large family of words, which are easily remembered when attention is directed to the leading radical idea running through them all.

a. For example: let him take one of the foregoing roots, *budh*, 'to know;' out of it are developed, 1st, a set of simple substantives; 2ndly, of simple adjectives; 3rdly, of simple verbs: e.g. *bodha* or *bodhana*, 'knowledge;' *buddhi*, 'intellect;' *bodhaka*, 'an informer;' *bauddha*, 'a Buddhist;' *budha*, 'wise;' *buddhimat*, 'intellectual;' and the following verbs, *bodhati*, 'he knows;' *budhyate*, 'it is known;' *bodhayati*, 'he informs;' *bubhutsate* or *bubodhishati*, 'he wishes to know;' *bobudhyate*, 'he knows well.' And the simple idea contained in the root may be endlessly extended by the prefixing of prepositions; as, *prabodha*, 'vigilance;' *prabudhyate*, 'he awakes,' &c.

b. Similarly, from the root *man*, 'to think,' a vast number of derivatives are developed, throughout all of which the leading radical idea is traceable; e.g. *ma-ta* (i. e. *man*+*ta*), 'thought,' 'an opinion;' *ma-ti* (i. e. *man*+*ti*), 'mind;' *mati-mat*, 'mind-possessing;' *man-ana*, 'thoughtful;' *man-as*, 'mind;' *manas-vin*, 'intelligent;' *maná*, 'devotion;' *maná-yu*, 'zealous;' *man-íshá*, 'reflection;' *maní-shita*, 'desired;' *maníshin*, 'wise;' *man-u*, 'man;' *man-tu*, 'an adviser;' *man-tṛi*, 'a thinker;' *man-tra*, 'a sacred text;' *mantrin*, 'a counsellor;' *mantri-tva*, 'office of a minister;' *man-man*, 'desire;' *manyu*, 'courage;' *mána*, 'pride;' *mánana*, 'honouring;' *mánava*, 'belonging to man,' &c.; *mánasa*, 'mental;' *mánita*, 'honoured;' *mánin*, 'proud;' *mánusha*, 'human;' *mímánsá* (from the Desid. stem), 'investigation;' *mímánsya*, 'to be investigated.'

Similarly, after prefixing prepositions (such as *anu*, *abhi*, *ava*, *ni*, *prati*, *vi*, *sam*, &c.) to the root, the meaning may be extended and a large number of derivatives formed; e.g. from *anu-man*, 'to assent:'—*anu-mata*, 'agreed to;' *anu-mati*, 'assent;' *anu-manana*, 'assenting.' From *ava-man*, 'to despise:'—*ava-mata*, 'despised;' *ava-mati*, 'disrespect;' *ava-mána* and *ava-mánana*, 'dishonour;' *avamánin*, 'holding in contempt;' *avamáni-tú*, 'disrespectfulness.'

77. It has been shewn at 74 that a stem (*prátipadika*) is an intermediate state between the root and nominative case—the crude form of the noun, which serves as a kind of stock out of which its eight cases, beginning with the nominative, are made, as it were, to grow. In a Greek or Latin dictionary we look for the noun under the nominative case; but in Sanskrit we look for it under its stem. Thus, *bodha*, *bodhana*, *tat*, *pañcan*, *bhavat* are the stems under

which the nominative cases *bodhas*, *bodhanam*, *sas*, *pañca*, *bhavan* are to be sought.

The stem is, in truth, no mere useless grammatical invention. It is that form of the noun which, with occasional modifications, is used in the formation of compound words, and in this respect may be regarded as the most general of cases. And since every Sanskrit sentence contains more compound words than simple, it may even be said, that the stem is the form under which the noun most usually appears.

Similarly, Greek and Latin grammarians might have supposed a root *λεγ*, from which was drawn out the nouns *λέξις*, *λεξικός*, *λεκτός*, *καταλογία*, *ἔλλογος*, and the verbs *λέγω*, *καταλέγω*, *ἐλλογέω*: so also, a root *scrib*, from which was derived the nouns *scriptio*, *scriptum*, *scriptor*, *scriptura*; and the verbs *scribo*, *perscribo*, *ascribo*: or a root *nau*, from which would come *nauta*, *navis*, *nautilus*, *navalis*, *navigo*, &c. And a stem *λεξι* and *λεξικο* of *λέξι-ς* and *λεξικό-ς*, and *navi* of *navi-ς*: which stem is, in fact, the form used in the formation of compound words, as in *λεξικο-γράφος* and *navi-ger*.

78. It will now be perceived that the consideration of Sanskrit nouns must divide itself into two heads: 1st, the formation of the stem; 2ndly, the inflexion or declension of the stem; that is, the adaptation of the stem to a common scheme of case-terminations.

a. In fact, the same system applies both to nouns and verbs. As in verbs (see 248) the formation of a verbal stem from a root precedes the subject of verbal inflexion or conjugation, so in nouns the method of forming the stem from the root precedes declension.

b. Moreover, nouns, substantive and adjective, are classified into separate declensions, according to the finals of their *stems*, not according to the finals of their nominative cases. In Greek and Latin grammars a similar system of classification is now adopted.

c. The final syllable of nominal stems may end in almost any letter of the alphabet except *ङ n*, *ञ n*, and *य y*.

Those stems that end in vowels may be conveniently separated under four classes, each class containing masc., fem., and neuter nouns; the 1st ending in *अ a*, *आ á*, and *ई í*; the 2nd in *इ i*; the 3rd in *उ u*; and the 4th in *ऋ ri*.

Those that end in consonants may also be arranged under four classes; the 1st, 2nd, and 3rd, ending in *त t* and *द d*, *न n*, and *स s*, respectively (compare 44); and the 4th comprising all other final consonants.

Primary and Secondary Derivatives.

79. Nominal stems (*prátipadika*), formed by means of suffixes (*pratyaya*), are of two kinds: 1. Primary derivatives formed immediately from a root, or from a modified form of it, by addition of a *Kṛit*-suffix (hence called *Kṛid-anta*, 'ending in a *Kṛit*-suffix,' the word *Kṛit* being an example of a primary derivative); under which head are included some participles formed with *aníya*, *tavya*, *ya* (which with *elima* are sometimes called *Kṛitya* suffixes); as also words formed with *Uṇádi** suffixes. 2. Secondary derivatives, formed from the stems of primary derivatives by means of Taddhita suffixes, and therefore called *secondary* (for examples see 80. A. B).

Observe—It is not intended that the student should commit the following lists of suffixes to memory, but he is recommended to note carefully the final letters of the stem under each of the eight classes.

FORMATION OF THE STEMS OF NOUNS.

80. FIRST CLASS.—Stems ending in अ a (m. n.); in आ á and ई í (f.)

A. PRIMARY DERIVATIVES, formed from ROOTS by adding the following *Kṛit* suffixes—

Observe—A list of adverbial suffixes will be found at 718–725, and the participial suffixes will be more fully explained 524–582. Feminine suffixes must be looked for under their corresponding masculine forms. In the examples which follow, the meaning of roots will not be given when they coincide with that of their derivatives. Thus when *bheda*, 'division,' is said to come from *bhid*, it is implied that the root *bhid* means 'to divide.' In a few cases the meanings of roots are omitted when doubtful. *From* is written fr.; *Root*, rt.

I. अ -a, forming, 1st, abstract nouns, generally masculine, after Vṛiddhi of a medial radical *a* and Guṇa (with some exceptions) of a vowel capable of gunation; a final palatal *ç* or *j* being changed to its corresponding guttural *k* or *g* † (cf. 20. c, 24, 25); e.g. *bheda*, m. 'division,' fr. *bhid*; *veda*, m. 'knowledge,' fr. *vid*;

* A list of suffixes 'beginning with the suffix *un*' (i.e. *u*, with the indicatory letter *n*), so called from the words *káru*, *váyu*, &c. in the first Sūtra being formed with this suffix. The sense of Uṇádi derivatives frequently does not agree with the meaning of the root, and even when it does, usually receives a special signification; e.g. *káru*, though it involves the general idea of *doing*, means especially 'an artisan.'

† Forms like *paça*, *varja*, &c. (from *paç*, *vrij*), generally found at the end of a compound, retain the palatal; e.g. *kim-paça*, *rasa-varja*, &c.

bhava, *bhāva*, m. 'existence,' fr. *bhú*; *bhara*, *bhāra*, m. 'a load,' fr. *bhri*, 'to bear;' *bodha*, m. 'knowledge,' fr. *budh*; *jaya*, m. 'conquest,' fr. *ji*; *pāka*, m. 'cooking,' fr. *pac*; *yoga*, m. 'joining' &c., *yuga*, n. 'a yoke,' fr. *yuj*; *yāga*, m. 'a sacrifice,' fr. *yaj*.

Forming, 2ndly, other nouns, substantive and adjective, especially nouns of agency (fem. *ā*, sometimes *ī*); e. g. *plava*, 'what swims,' fr. *plu*; *sarpa*, 'what creeps,' fr. *srīp*; *deva*, 'a god,' fr. *div*, 'to shine'; *āra* (fem. *ī*), 'one who goes,' fr. *ār*; *jana*, 'a man,' fr. *jan*, 'to produce'; *śubha*, 'beautiful,' fr. *śubh*; *kara*, 'doing,' fr. *kri*; *jaya*, 'conquering,' fr. *ji*; *dama*, 'subduing,' fr. *dam*. Cf. Gr. forms in *o* = Sk. *a*; e. g. *λύκε-ς*, *λόγε-ς*, *φόρε-ς*, *φορό-ς*, *ζυγό-ν*, *ἔργο-ν*, &c.: Lat. *sonu-s*, *deu-s*, *viru-s*, &c. Words like *kara*, *āra*, *jaya*, *plava* often occur at the end of such compounds; as, *bhayan-kara* or *bhaya-kara* (fem. *ī*), 'fear-causing' (see 580); *arin-dama*, 'foe-taming'; (cf. *ἰπρό-δαμος*, *veri-dicus*, *grandi-loquus*, *omni-vorus*, &c.) When *sv*, 'well,' and *dus*, 'ill,' are prefixed to such words, they take a Passive sense, as in Greek (576. *a*); e. g. *su-kara* (fem. generally *ī*), 'easy to be done'; *dush-kara* (fem. generally *ī*), 'difficult to be done,' &c. Cf. *εὐ-φορος*, *δύς-φορος*, *δύς-τομος*, &c.

आ-ā, frequently without change of the radical vowel, forming feminine substantives (Pāṇ. III. 3, 103-105); e. g. *bhidā*, 'splitting,' fr. *bhid*; *kshudhā*, 'hunger,' fr. *kshudh*; *mudā*, 'joy,' fr. *mud*, 'to rejoice'; *sprīhā*, 'desire,' fr. *sprīh*; *lekḥā*, 'writing,' fr. *likh*; *jārā*, 'old age,' fr. *jrī*, 'to grow old': often added to the desiderative stem (Pāṇ. III. 3, 102); e. g. *pīpāsā*, 'thirst,' fr. Desid. of *pī*, 'to drink': sometimes to the intensive stem; e. g. *lolūyā*, 'determination to cut,' fr. Intens. of *lū*, 'to cut.' Cf. Gr. forms in *α*, *η*; e. g. *φορ-ά*, *φυγ-ή*, *τεμ-ή*, *σπαιδ-ή*: Lat. *tog-a*, *mol-a*.

ई-ī, forming a large class of feminine nouns, generally corresponding to masculines in *a* (see 123); e. g. *gopī*, 'a herdsman's wife' (see Pāṇ. IV. 1, 48); *devī*, 'a goddess'; *nadī*, 'a river'; *vrikī* (nom. *īs*), 'a she-wolf'; *siṅhī*, 'a lioness'; *putrī*, 'a daughter.' Many of such feminines in *ā* and *ī* are not strictly formed with Kṛit suffixes, being rather derived from masculines, or formed with Taddhita suffixes: some words like *Indra*, 'the god Indra,' have a fem. form for the goddess; e. g. *Indrānī*, 'the wife of Indra.'

II. **अक-aka** (having six technical names, *कुन*, *युन*, *प्पुन*, *वुन*, *खुल*, *खुच्*), forming adjectives (fem. *akā* or *ikā*) and nouns of agency (see 582. *b*), after Vṛiddhi of a final vowel and generally of medial *a*, and Guṇa of any other vowel; e. g. *tāp-aka*, 'inflammatory,' fr. *tap*, 'to burn'; *kār-aka*, 'a doer,' fr. *kri*; *nāy-aka*, 'a leader,' fr. *nī*; *nart-aka*, 'a dancer,' fr. *nṛit*; *sādh-aka* (fem. *akā* or *ikā*), 'effective,' fr. *sādh*; *khan-aka*, 'a digger,' fr. *khan*.

Observe—The feminine of the agents is usually formed with *ikā*; e. g. *kārikā*, *nāyikā*.

III. **अत्र-a-tra**. See *-tra*.

IV. **अन-ana** (having nine technical names, *कु*, *कुन*, *युच्*, *युन*, *ल्यु*, *ल्युन*, *ल्युद्*, *ल्युर्*, *ल्युर्*), forming, 1st, a large class of chiefly neuter substantives after

Guṇa of the root; e. g. *nay-ana*, n. 'the eye,' fr. *ní*, 'to guide;' *dána*, n. 'a gift,' fr. *dá*; *sthána*, n. 'place,' fr. *sthá*, 'to stand;' *darp-ana*, 'a mirror,' fr. *drip*, 'to make proud;' *śay-ana*, n. 'collection,' fr. *śi*; *vad-ana*, 'the mouth,' fr. *vad*, 'to speak;' *śay-ana*, 'a couch,' fr. *śí*, 'to lie down.'

Forming, 2ndly, nouns of agency (see 582. c) and adjectives (fem. *anā* or *anī*); as, *nart-ana*, 'a dancer,' fr. *nṛit*; *śobh-ana*, 'bright,' fr. *śubh*.

Observe—The feminine of the agents is in *anī*. Cf. *ὄργανο-ν*, *δρέπανο-ν*, *ἱκανό-ς*, *πιθανό-ς*, &c.

V. **अनीय** -*anīya*, forming future passive participles (see 570) after Guṇa of a radical vowel liable to gunation; e. g. *śay-anīya*, 'to be collected,' fr. *śi*, 'to collect.' According to Schleicher -*anīya* is for -*ana*+*ya*.

VI. **आ** -*ā*. See page 58.

VII. **आक** -*āka* (fem. *āktī*), forming a few adjectives and nouns of agency; e. g. *jalp-āka*, 'chattering,' fr. *jalp*; *bhiksh-āka*, m., *bhiksh-āktī*, f. 'a beggar,' fr. *bhiksh*.

VIII. **आन** -*āna* (**शानच्**, **चानश्**, **शानन्**, **आनच्**), forming, 1st, present participles Ātm. (see 526; cf. -*māna*, XXVII); e. g. *lih-āna*, 'licking,' fr. *lih*; *śay-āna*, 'lying down,' fr. *śi*; *śinn-āna*, 'collecting,' fr. *śi-nu*, present stem of *śi*.

Forming, 2ndly, perfect participles Ātm. (see 554. d); e. g. *bubhuj-āna*, 'one who has bent,' fr. *bu-bhuj*, perfect stem of *bhuj*, 'to bend;' *dadṛś-āna*, 'one who has seen,' fr. *da-dṛś*, perfect stem of *dṛś*.

IX. **इत** -*i-ta*, **इतव्य** -*i-tavya*. See -*ta*, -*tavya*.

X. **इर** -*ira*, **इल** -*ila*. See -*ra*, -*la*.

XI. **ई** -*ī*. See page 58.

XII. **उक** -*uka* (**कुक्न्**, **उक्न्**, **उक्म्**, **खुक्म्**, **युक्न्**), forming a few adjectives after Guṇa or Vṛiddhi of a radical vowel; e. g. *varsh-uka*, 'rainy,' fr. *ṛṣh*; *kām-uka*, 'amorous,' fr. *kam*.

XIII. **ऊक** -*ūka*, forming adjectives and nouns of agency from intensive stems; e. g. *vāvad-ūka*, 'talkative,' fr. Intens. of *vad*, 'to speak;' *yājaj-ūka*, 'constantly sacrificing,' fr. Intens. of *yaj*, 'to sacrifice.'

XIV. **एय** -*enya*, forming a kind of future passive participle after either gunation or weakening of the root; e. g. *var-enya*, 'desirable,' fr. *ṛi*, 'to choose;' *uś-enya*, 'to be wished,' fr. *vaś*, 'to wish.'

XV. **एर** -*era*, forming a few adjectives and substantives; e. g. *pat-era*, 'flying,' 'a bird,' fr. *pat*, 'to fly;' *muh-era*, 'a fool,' fr. *muh*.

XVI. **क** -*ka*, forming a few words; e. g. *śush-ka*, 'dried up,' fr. *śush* (see 548); *dhā-ka*, m. 'a receptacle,' fr. *dhā*, 'to hold.' Cf. Gr. *θη-κη*: Lat. *lo-cu-s*, *pau-cu-s*. For the Taddhita suffix -*ka*, see LVI.

XVII. **त** -*ta*, -*ita*, forming past passive participles (see 530 &c.); sometimes without change of the root; sometimes with weakening of the root; sometimes with rejection of the final nasal of a root; frequently with insertion of *i* (which takes the place of *aya* in Causals and verbs of the 10th class); e. g. *śru-ta*, 'heard,'

fr. *śru*; *jñá-ta*, 'known,' fr. *jñá*; *kri-ta*, 'done,' fr. *kri*; *sthi-ta*, 'stood,' fr. *sthá*; *ga-ta*, 'gone,' fr. *gam*; *ta-ta*, 'stretched,' fr. *tan*; *pat-i-ta*, 'fallen,' fr. *pat*; *grīh-í-ta*, 'seized,' fr. *grah* (inserted *i* lengthened); *ved-i-ta*, 'made known,' fr. Caus. of *vid*. Cf. Gr. κλυ-τό-ς, γνω-τό-ς, στα-τό-ς: Lat. *da-tu-s*, *sta-tu-s*, (*g*)*no-tu-s*, &c.

XVIII. तव्य -*tavya*, -*i-tavya*, forming future passive participles from the stem of the first future (see 569); e.g. *kar-tavya*, 'to be done,' fr. *kri*; *dá-tavya*, 'to be given,' fr. *dá*; *sto-tavya*, 'to be praised,' fr. *stu*; *chet-tavya* (for *ched-tavya*), 'to be cut,' fr. *chid*; *yok-tavya*, 'to be joined,' fr. *yuj*; *pak-tavya*, 'to be cooked,' fr. *pac*; *bhav-i-tavya*, 'to be become,' fr. *bhú*; *bodhay-i-tavya*, 'to be made known,' fr. Caus. of *bhú*; *grah-í-tavya*, 'to be seized,' fr. *grah*. Cf. Gr. participials in -τέο-ς (for τεF-γος), as δε-τέο-ς, θε-τέο-ς.

XIX. त्वा -*tya*, forming future passive participles after roots ending in short vowels (see 572); e.g. *kri-tya*, 'to be done,' fr. *kri*; *i-tya*, 'to be gone,' fr. *i*; *stu-tya*, 'to be praised,' 'laudable,' fr. *stu*; *bhri-tya*, 'to be borne,' fr. *bhri*. These are occasionally used as substantives; e.g. *bhriyá*, f. 'maintenance.'

XX. त्र -*tra* (-*trá*), -*a-tra*, -*i-tra* (for the adverbial suffix *tra* see 720), forming (after Guṇa of a root capable of gunation) nouns denoting some instrument or organ, generally neuter; e.g. *śro-tra*, n. 'organ of hearing,' 'ear,' fr. *śru*; *pá-tra*, n. 'a drinking-vessel,' fr. *pá*; *vas-tra*, n. 'a garment,' fr. *vas*, 'to wear'; *chat-tra*, n. 'an umbrella,' fr. *chad*, 'to cover'; *gá-tra*, n. 'a limb,' fr. *gá*, 'to go'; *vak-tra*, n. 'the mouth,' fr. *vac*, 'to speak'; *ne-tra*, n. 'an eye,' fr. *ní*, 'to lead.'

A few are masculine and feminine; e.g. *daṇṣh-tra*, m. or *daṇṣh-trá*, f. 'instrument of biting,' 'a tooth,' fr. *daṇś*; *man-tra*, m. 'a holy text,' 'prayer,' fr. *man*, 'to reflect'; *yá-trá*, 'provisions (for a journey),' fr. *yá*, 'to go'; *vara-trá*, f. 'instrument of surrounding,' 'a strap,' fr. *vri*.

Sometimes *i* is inserted between the root and suffix; e.g. *khan-i-tra*, n. 'a spade,' fr. *khan*, 'to dig'; *car-i-tra*, n. 'proceedings,' fr. *car*, 'to go'; and sometimes the present stem is used; e.g. *kṛinta-tra*, n. 'a plough,' fr. *kṛit*, 'to cleave'; *pata-tra*, n. 'a wing,' fr. *pat*, 'to fly'; *vadha-tra*, n. 'a weapon,' fr. *vadh*, 'to kill.' Cf. similar Gr. forms in -τρο-ν, -θρο-ν, &c.; e.g. νίπ-τρο-ν, ἄρο-τρο-ν, βᾶκ-τρο-ν, βᾶθρο-ν, ῥή-τρα, φρά-τρα, κοιμή-θρα: Lat. *ras-tru-m*, *ros-tru-m*, *ura-tru-m*, *plec-tru-m*, *fulge-tra*, &c.

XXI. त्व -*tva* (for secondary suffix -*tva* see LXVIII), forming a kind of future passive participle (probably an abbreviated form of -*tvya*, -*tavya*) after Guṇa of a radical vowel capable of gunation; e.g. *kar-tva*, 'to be done,' fr. *kri*; *je-tva*, 'to be conquered,' fr. *ji*; *vak-tva*, 'to be spoken,' fr. *vac*; *sná-tva*, 'fit for ablutions,' fr. *sná*.

-*tvá*, forming indeclinable past participles (see 555), appears to be a kind of instrumental case of a suffix *tva* (see 555. a), and is either added to the root or to the same weakened form of the root as the -*ta* of the past passive participle (see XVII); e.g. *kri-tvá*, 'having done,' fr. *kri*; *sthi-tvá*, 'having stood,' fr. *sthá*; *uk-tvá*, 'having spoken,' fr. *vac*, 'to speak': sometimes an *i* is inserted; e.g.

vid-i-tvā, 'having known,' fr. *vid*; *likh-i-tvā* or *lekh-i-tvā*, 'having written,' fr. *likh*; *corayi-tvā*, 'having stolen,' fr. *cur*, 'to steal.'

-tvā, a Vedic form of *-tvā* (e.g. *kṛi-tvā*, 'having done'), appears to be for *tvayā* (which is thought to be for *tvayā*).

XXII. *व्य* -*tvya*, a Vedic abbreviated form of *-tavya* (see XVIII); e.g. *kṛi-tvya*, 'able to perform,' 'effectual,' fr. *kṛi*.

XXIII. *य* -*tha* or *-a-tha*, forming some nouns of either gender; e.g. *yú-tha*, n. 'a herd,' 'flock,' &c., fr. *yu*, 'to unite'; *uk-tha*, n. 'praise,' fr. *uc*, a form of *vac*, 'to speak'; *tír-tha*, m. n. 'a sacred bathing-place,' fr. *tṛt*, 'to cross over'; *ní-tha*, m. n. 'guiding,' fr. *ní*; *gam-a-tha*, m. 'a traveller,' fr. *gam*, 'to go'; also *uc-atha*, *rav-atha*, *śap-atha*, *śvas-atha*.

XXIV. *न* -*na*, forming (in place of *-ta*, q.v.) many past passive participles (see 530-540); e.g. *bhin-na*, 'broken,' fr. *bhid*; *bhag-na*, 'broken,' fr. *bhaij*; *an-na*, 'eaten,' fr. *ad*; *stír-ṇa*, 'spread,' fr. *stṛi*.

Forming also a few nouns, generally masculine; as, *yaj-ṇa* (57. c), m. 'sacrifice,' fr. *yaj*; *yat-na*, m. 'effort,' fr. *yat*; *svap-na*, m. 'sleep,' fr. *svap*; *ush-ṇa*, m. n. 'heat,' fr. *ush*, 'to burn.'

Forming also a few feminine nouns in *-ná*: e.g. *ush-ṇá*, 'heat'; *trīsh-ṇá*, 'thirst,' fr. *trīsh*; *yác-ṇá* (57. c), 'a request,' fr. *yác*. Cf. Gr. *ῥπ-νo-ς*, *στρυγ-νó-ς*, *δει-νó-ς*, *στέρ-νo-ν*: Lat. *som-nu-s*, *mag-nu-s*, *ple-nu-s*, *reg-nu-m*.

XXV. *म* -*ma* (मक्, मन्), forming adjectives and a few masculine and neuter substantives, generally without change of the radical vowel; e.g. *bhí-ma*, 'terrible,' fr. *bhí*, 'to fear'; *tig-ma*, 'sharp,' fr. *tij* (cf. 80. I); *idh-ma*, m. 'fuel,' fr. *indh*, 'to burn'; *ghar-ma*, m. 'heat,' fr. *ghṛi* (after *Guṇa*); *dhú-ma*, m. 'smoke,' fr. *dhú*; *yug-ma*, n. 'a pair,' fr. *yuj*, 'to join.' Cf. Gr. *θερ-μó-ς*, *θυ-μó-ς*, *ἄν-ε-μo-ς*: Lat. *fu-mu-s*, *an-i-mu-s*.

XXVI. *मर* -*mara* (मरश्), forming a few adjectives and substantives; e.g. *ghas-mara*, 'voracious,' fr. *ghas*, 'to devour'; *ad-mara*, 'gluttonous,' fr. *ad*, 'to eat.'

XXVII. *मान* -*mána* (liable to become *māṇa*), added to the stem of the present tense of the first, fourth, sixth, and tenth classes of verbs Primitive, and of verbs Causal and Passive (see 526-528) to form present participles Atm., and to the stem of the second future tense to form future participles Atm. (see 578); e.g. *bhara-mána*, 'bearing,' fr. *bhṛi*; *kṛiya-mána*, 'being made,' fr. Pass. of *kṛi*; *bodhaya-mána*, 'informing,' fr. Caus. of *budh*; *dásya-mána*, 'about to give,' fr. the stem of the second future of *dá*. In the Veda *mána* is also added (instead of *ána*) to the stem of the perfect, to form perfect participles Atm.; e.g. *sasṛi-mána* (for *sasráṇa*), fr. *stṛi*, 'to go'; *śja-mána*, fr. *yaj*, 'to sacrifice'; cf. suffix *-ána*. Cf. Gr. *φερό-μενο-ς*, *διδό-μενο-ς*, *δωσό-μενο-ς*: Lat. *alu-mnu-s* (for *alo-meno-s*), *Vertu-mnu-s* (for *verto-meno-s*).

XXVIII. *य* -*ya* (यप्, यक्, यत्, य, यत्), forming future passive participles (see 571-576), adjectives, and substantives, generally after *Guṇa* or *Vṛiddhi*, and

sometimes other changes of the root (see 571); e.g. *cé-ya*, 'to be gathered,' fr. *ci*; *stav-ya* or *stáv-ya*, 'to be praised,' fr. *stu*; *yog-ya* and *yoj-ya*, 'to be joined,' fr. *yuj*; *guh-ya* and *goh-ya*, 'to be concealed,' fr. *guh*.

Forming also many neuter abstract substantives; e.g. *vák-ya*, n. 'speech,' fr. *vaś*; *bhog-ya*, n. 'wealth,' 'corn,' *bhoj-ya*, n. 'food,' both fr. *bhuj*, 'to enjoy.'

Forming also feminine substantives in *yá*: e.g. *vid-yá*, f. 'knowledge,' fr. *vid*; *vraj-yá*, f. 'wandering about,' fr. *vraj*; *śay-yá*, f. 'a couch' (for *śe-yá*), fr. *śi*, 'to lie down'; cf. *já-yá* (i. e. *jan-yá*), 'a wife'; *chā-yá* (i. e. *chad-yá*), 'shade'; *mā-yá* (i. e. *man-yá*), 'illusion.' Cf. Gr. ἄγ-ιο-ς (= *yāj-ya-s*), στύγ-ιο-ς: Lat. *gen-ius*, *in-gen-ius*, *con-jug-ius*.

For the indeclinable participial suffix *ya* (त्यप्) see 555.

XXIX. र -*ra* (क्रन्, रक्, र, रन्, इट्), -*a-ra*, -*i-ra* (क्रिरच्), -*u-ra*, forming adjectives, nouns of agency, &c.; e.g. *dīp-ra*, 'shining,' fr. *dīp*; *kship-ra*, 'swift,' fr. *kship*, 'to throw'; *vand-ra*, 'worshipping,' fr. *vand*; *chid-ra*, 'pierced,' 'a hole' (neut.), fr. *chid*, 'to cut'; *aj-ra*, m. 'a plain,' *aj-i-ra*, 'active,' 'an area' (neut.), fr. *aj*; *pat-a-ra*, 'flying,' fr. *pat*: also with *i* or *u* inserted; e.g. *chid-i-ra*, m. 'an axe,' *chid-u-ra*, 'cutting,' fr. *chid*, 'to cut'; *rudh-i-ra*, 'red'; *bhid-u-ra*, 'splitting,' 'fragile,' 'a thunderbolt' (neut.); *bhās-ura*, 'shining' (= *bhās-vara*), fr. *bhās*. Cf. Gr. λαμπ-ρός, ἐρυσθ-ρός, ἄγ-ρός, φαν-ε-ρός: Lat. *rub-er* (stem *ru-bro*), *rubra*, *ag-er*, *gna-ru-s*, *pu-ru-s*.

XXX. ल -*la* (कृ, लक्), -*a-la*, -*i-la*, -*u-la*, forming adjectives, &c. = -*ra*, &c. above; e.g. *śuk-la* (= *śuk-ra*), 'white,' fr. *śu*, 'to shine'; *tar-a-la*, 'tremulous,' fr. *trī*; *an-i-la*, 'wind,' fr. *an*, 'to blow'; *harsh-u-la*, 'delighted,' fr. *hrish*. Cf. Gr. μεγ-άλο-ς, δει-λό-ς, τροχ-αλό-ς, φῦ-λο-ν: Lat. *sel-la* (for *sed-la*), *tremulu-s*, &c.

XXXI. व -*va* (कृन्, वन्, व), forming participles, adjectives, and substantives; e.g. *pak-va*, 'cooked,' fr. *pac* (regarded as a past passive participle, see 548); *aś-va*, 'a horse,' fr. an assumed rt. *aś*, 'to be quick'; *e-va*, 'going,' fr. *i*; *pad-va*, 'a road,' fr. *pad*, 'to go.' Cf. Gr. ἴπ-πο-ς (for *ik-fo-ς*): Lat. *eq-uu-s*, *ard-uu-s* (= *úrdh-va*), *ar-vu-m*, *æ-vu-m*.

XXXII. वर -*vara* (कृरप्, वरच्, वरट्, &c.), forming adjectives, nouns of agency, &c. (fem. generally *ī*); *naś-vara* (fem. *ī*), 'perishing,' fr. *naś*, 'to perish'; *śś-vara*, 'a ruler,' fr. *śś*; *sthā-vara*, 'stationary,' fr. *sthā*, 'to stand.' After roots ending in short vowels or a nasal, *t* is sometimes inserted; as, *i-t-vara*, 'going' (fem. *ī*), fr. *i*; *ji-t-vara*, 'conquering,' fr. *ji*; *ga-t-vara*, 'going,' fr. *gam*.

XXXIII. श्न -*sna* (क्श्), forming a few adjectives; e.g. *tīk-shṇa*, 'sharp,' fr. *tij*; *ślak-shṇa*, 'smooth' (said to be fr. *ślish*).

XXXIV. Other uncommon suffixes (mostly Uṇādi, see 79. note) forming primary derivatives of this class are, -*anga*, e.g. *tar-anga* (according to some rather *taran-ga*), *pat-anga*; -*aṇḍa*, e.g. *kar-aṇḍa*, *tar-aṇḍa*; -*ata*, e.g. *darś-ata*, *pac-ata*, *yaj-ata*; -*anta*, e.g. *jay-anta*, *tar-anta*, *vas-anta*; -*anya*, e.g. *tur-anya*, *nabh-anya*, *parj-anya*; -*apa*, e.g. *ul-apa*, *ush-apa*, *maṇḍ-apa*; -*abha*, e.g. *ṛish-abha*, *gard-abha*,

vriśh-abha, *śar-abha*; -*ama*, e. g. *kal-ama*, *ruś-ama*, *sar-amá*; -*amba*, e. g. *kar-amba*; -*asa*, e. g. *śam-asa*, *div-asa*, *man-asa*, *vaś-asa*; -*asána*, 'being,' pres. part. of *as*, 'to be,' e. g. *mand-asána*, *vridh-asána*; -*āṇaka*, e. g. *dhav-āṇaka*, *lav-āṇaka*; -*ānaka*, e. g. *bhay-ānaka*, *śay-ānaka*; -*āyya*, e. g. *pan-āyya*, *panay-āyya*, *mah-āyya*; -*āra*, e. g. *ang-āra*, *tusk-āra*; -*āla*, e. g. *kop-āla*, *kar-āla*, *śash-āla*; -*ika*, e. g. *kṛṣh-ika*, *vṛś-īka*; -*isha* (i. e. -*isa*), e. g. *ām-isha*, *tar-isha*, *avyath-isha*; -*īka*, e. g. *an-īka*, *dṛś-īka*, *śarśar-īka*; -*īta*, e. g. *kṛp-īta*; *īra*, e. g. *gabh-īra*, *śar-īra*, *hins-īra*; -*īsha*, e. g. *ṛj-īsha*, *pur-īsha*, *man-īshá*; -*utra*, e. g. *tar-utra*, *var-utra*; -*una*, e. g. *ar-uṇa*, *arj-una*, *yam-uná*, *var-uṇa*; -*usha*, e. g. *nah-usha*, *pur-usha*, *man-usha*; -*ūkha*, e. g. *may-ūkha*; -*ūtha*, e. g. *jar-ūtha*, *var-ūtha*; -*úra*, e. g. *may-úra*; -*úla*, e. g. *lāṅg-úla*; -*elima*, e. g. *puś-elima*, *bhid-elima* (576. b); -*ora*, e. g. *kaṭh-ora*, *sah-ora*; -*kara*, e. g. *push-kara*, *tas-kara*; -*trima*, e. g. *kṛi-trima*, *pak-trima* (Pāṇ. III. 3, 88); -*thaka*, e. g. *gá-thaka* (perhaps for *gátha-ka*); -*sa*, e. g. *drap-sa*, *vṛik-sha*, *ghraṇ-sa*.

B. SECONDARY DERIVATIVES, formed from the NOMINAL STEMS of primary derivatives.

Preliminary Observations.

a. The final vowels of the nominal stems of primary derivatives are liable to certain changes before Taddhita suffixes beginning with vowels or *y*; thus (1) *a*, *á*, *í*, *ī* are rejected; e. g. *śuci*, 'pure'; *śauca*, 'purity'; (2) *u*, *ú* are gunated into *o*, which then becomes *av*; e. g. fr. *Manu* comes *Mánava-*, 'a descendant of Manu'; (3) *o* and *au* become *av* and *áv* according to the general rules of Sandhi; e. g. from *go*, 'a cow,' comes *gavya*, 'relating to cows'; from *nau*, 'a ship,' comes *návika* and *návya*, 'belonging to a ship.'

b. A final *n* is generally rejected before Taddhita suffixes beginning with consonants; and both *n* and its preceding vowel are sometimes rejected before vowels and *y*; e. g. *yuvan*, 'young'; *yuva-tá* or *yuva-tva*, 'youth'; *átman*, 'self'; *átmya* and *atmíya*, 'own,' 'personal.' There are, however, many exceptions to the latter part of this rule; e. g. *yauvana*, 'youth,' fr. *yuvan*; *rājanya*, 'regal,' fr. *rājan*; *átmanína* fr. *átman*.

c. It will be found that Taddhita or secondary suffixes often require Vṛiddhi of the first syllable of the words to which they are added, as in *maula*, 'radical,' fr. *múla*, 'a root'; *śauca*, 'purity,' fr. *śuci*, 'pure.' Similarly, in the case of derivatives formed from compound words; e. g. *sauhṛida*, 'friendship,' fr. *su-hṛid*, 'a friend'; sometimes a double Vṛiddhi takes place, as in *sauhárda*, 'friendship,' fr. *su-hṛid*; *saubhágya*, 'good fortune,' fr. *su-bhaga*, 'fortunate.'

d. When the initial consonant of a word is compounded with *y* or *v* followed by *a* or *á*, as *vṛághra*, 'a tiger,' *svara*, 'sound,' the *y* and *v* are generally resolved into *iy* and *uv*, thus *vivághra* and *suvara*, and then vṛiddhied, e. g. *vaiyághra*, 'relating to a tiger,' *sauvara*, 'relating to sound'; so also *sva*, 'self,' makes *sauva*, 'relating to self'; *śvan*, 'a dog,' *śauvana*, 'canine.' Similarly, *svasti* makes *sauvastika*; *nyáya*, *naiyáyika*; *sv-aśva*, *sauvaśvi*, &c.

XXXV. **अ** -*a* (fem. *ī*), after Vṛiddhi of the first syllable, forming abstract nouns, collectives, patronymics, and adjectives expressing some relationship to the primitive noun; e. g. *śauca*, n. 'purity,' fr. *śuci*, 'pure'; *sauhṛida*, n. or *sauhārda*, n. 'friendship,' fr. *su-hṛid* (see Preliminary Obs. c); *pauruṣa*, n. 'manliness,' fr. *puruṣa*, 'a man'; *śaiśava*, n. 'childhood,' fr. *śiṣu*, 'a child'; *kshaitra*, n. 'a collection of fields,' fr. *kshetra*, 'a field'; *Vāsishṭha*, 'a descendant of Vasishṭha'; *Mānava*, 'a descendant of Manu,' fr. *Manu*; *Vaiṣṇava*, 'a worshipper of Viṣṇu,' fr. *Viṣṇu*; *pauruṣa*, 'manly,' fr. *puruṣa*, 'a man'; *saikata*, 'sandy,' fr. *sikatā*; *dārava*, 'wooden,' fr. *dāru*, 'wood' (see Preliminary Obs. a); *vaiyākaraṇa*, 'grammatical,' fr. *vyākaraṇa*, 'grammar' (see Preliminary Obs. d).

XXXVI. **अक** -*aka* (बुक्, बुक्, वुन्, इवुन्, वुन्), generally after Vṛiddhi of the first syllable, forming adjectives (fem. generally *ī*) and substantives (cf. -*ika*, -*ka*); e. g. *aumaka*, 'flaxen,' fr. *umā*, 'flax'; *Āngaka*, 'coming from Ānga'; *auṣṭṛaka*, 'coming from camels,' 'a quantity of camels' (neut.), fr. *uṣṭra*, 'a camel'; *vātsaka*, n. 'a number of calves,' fr. *vatsa*, 'a calf.' The fem. of this suffix is sometimes *ikā*, which, however, may be regarded as the fem. of *ika*.

XXXVII. **आट** -*āṭa*, as *vācāṭa*, 'talkative,' fr. *vāc*, 'speech'; similarly, *śṛingāṭa* fr. *śṛinga*.

XXXVIII. **आनी** -*āntī*, forming feminines from masculine nouns like *Indra*, see *Indrāntī* under -*ī*, page 58. (Observe—*Agni*, 'fire,' has a fem. form *Agnāyī*, 'the goddess of fire.')

XXXIX. **आयन** -*āyana* (अक्, अक्, फक्, अक्, फक्), forming patronymics, &c., after Vṛiddhi of the first syllable; e. g. *Nārāyana*, 'a name of Viṣṇu,' fr. *nara*.

XL. **आल** -*āla*, as *vācāla*, 'talkative,' fr. *vāc*, 'speech.'

XLI. **इक** -*ika* (fem. *ikī*), forming adjectives and a few collective nouns after Vṛiddhi of the first syllable; e. g. *dhārmika*, 'religious,' fr. *dharma*, 'religion'; *vaiṇavika*, 'a flute-player,' fr. *venu*; *Vaidika*, 'Vedic,' fr. *Veda*; *āhnika*, 'daily,' fr. *ahan*, 'a day'; *naiyāyika*, 'knowing the Nyāya philosophy,' fr. *nyāya*; *dauvārika*, 'a porter,' fr. *dvāra*; *kaidārika*, n. 'a quantity of meadows,' fr. *kedūra*. Cf. Gr. *πολεμ-ικό-ς*, *βασιλ-ικό-ς*: Lat. *bell-icu-s*, *naut-icu-s*, &c.

XLII. **इत** -*ita*, as *phalita*, 'having fruit,' fr. *phala* (the past passive part. of *phal* being *phulla*, 547. b); *rathita*, 'furnished with a chariot,' fr. *ratha*. Observe—This may be regarded as a past passive participle suffix added to the stems of nominal verbs, cf. -*ina* below.

XLIII. **इन** -*ina* (इनक्), as *phalina*, 'fruitful,' fr. *phala*; *malina*, 'dirty,' fr. *mala*; *śṛingiṇa*, 'horned,' fr. *śṛinga*; *rathina*, 'having a carriage,' fr. *ratha*.

XLIV. **इनेय** -*ineya*, forming a few patronymics after Vṛiddhi of the first syllable; e. g. *saubhāgineya*, 'the son of an honoured mother,' fr. *su-bhagā*.

XLV. **इय** -*iya* (fem. *ī*), as *agriya*, 'foremost,' 'the best part' (neut.), fr. *agra*.

XLVI. **इर** -*ira* (fem. *ī*), as *medhira*, 'intelligent,' fr. *medhā*, 'intelligence'; *rathira*, 'going in a carriage,' fr. *ratha* (cf. -*ra*, LXXVIII).

XLVII. **इल** -*ila* (fem. *á*), as *phenila*, 'foamy,' fr. *phena*, 'foam' (cf. -*la*, LXXX).

XLVIII. **इष्ठ** -*ishṭha* (fem. *á*), forming superlatives, as *alpishṭha*, 'least,' fr. *alpa*, 'little,' which also uses *kanishṭha* fr. rt. *kan* (see 192-194). Observe—Perhaps this suffix is in most cases rather primary than secondary, being generally added to the root or modified root, as *uru*, 'wide,' forms *varishṭha* fr. *vṛi* (see -*tyas*, 86. V). Cf. Gr. μέγ-ιστος-ς, ᾗδ-ιστος-ς: Lat. *juxta* for *jug-(i)sta*, lit. 'most joined.'

XLIX. **इन** -*ina* (ख, खन्), forming adjectives and substantives, as *grāmīna*, 'rustic,' fr. *grāma*, 'a village;' *kulīna*, 'of good family,' fr. *kula*; *navīna*, 'new,' fr. *nava*; *adhvanīna*, 'a traveller,' fr. *adhvan*, 'a road;' *anupadīna*, f. 'a boot,' fr. *anupada*; *āsvīna*, 'being a day's journey for a horse,' fr. *aśva*.

L. **ईय** -*īya*, forming adjectives, sometimes after Vṛiddhi of the first syllable of the stem; e. g. *svāsṛīya*, 'a sister's son,' fr. *svasṛi*, 'a sister;' *bhrātrīya*, 'fraternal,' fr. *bhrātri*; *pārvatīya* or *parvatīya*, 'mountainous,' fr. *parvata*; *āsvīya*, 'relating to horses,' 'a number of horses' (neut.), fr. *aśva*; *parakṭya* (fem. *á*), 'belonging to another,' fr. *para* (in this the final of the stem apparently remains and *k* is inserted); *saukhīya*, 'pleasurable,' fr. *sukha*.

Forming also possessive pronouns, as *madīya*, *tvadīya*, &c. (see 231).

LI. **ईर** -*īra*, -*īla*, only lengthened forms of *ira*, *ila*, qq.vv.

LII. **उर** -*ura*, as *dantura*, 'having long teeth,' fr. *danta*.

LIII. **उल** -*ula*, as *mātula*, 'a maternal uncle,' fr. *mātri*.

LIV. **उल** -*ūla*, as *dantūla*, 'having teeth,' fr. *danta*; *vātūla*, 'rheumatic,' 'a whirlwind' (masc.), fr. *vāta*.

LV. **एय** -*eya* (fem. *ī*), forming adjectives and substantives after Vṛiddhi of the first syllable; e. g. *paurusheya*, 'manly,' fr. *purusha*; *āgneya*, 'fiery,' fr. *agni*; *dāseya*, 'born of a slave-girl,' fr. *dāsī*; *maheya*, 'earthen,' fr. *māhi*; *jñāteya*, n. 'relationship,' fr. *jñāti*. Cf. Gr. λεόντειο-ς, λεόντεο-ς: Lat. *igneu-s*, &c.

LVI. **क** -*ka*, forming adjectives, collective nouns, and nouns expressing diminution or depreciation; e. g. *Sindhuka*, 'belonging to Sindh,' fr. *Sindhu*; *madhuka*, 'sweet,' fr. *madhu*; *rājaka*, n. 'a number of kings' or 'a petty king' (m.), fr. *rājan*; *aśvaka*, 'a hack,' fr. *aśva*, 'a horse.' Sometimes almost redundant, as *madhyamaka* (fem. *ikā*), 'middlemost,' fr. *madhyama*; *bhīru-ka*, 'timid,' fr. *bhīru*; *putraka*, 'a son;' *bālaka* (fem. *ikā*), 'young.' For the Kṛit suffix -*ka*, see 80. XVI.

Observe—Some of these may equally be regarded as formed with the suffix -*aka*, q.v. Cf. also -*ika*.

LVII. **कल्प** *kalpa* (कल्प), regarded by native grammarians as a secondary suffix (see Pāṇ. v. 3, 67. 68, &c.), denoting 'similitude with inferiority,' or in the sense of 'nearly,' 'about;' as, *kavi-kalpa*, 'a sort of poet;' *mṛita-kalpa*, 'nearly dead;' *pacāti-kalpam*, 'he cooks fairly well.' See Dict. *kalpa*.

LVIII. **तन** -*tana* (fem. *ī*), forming adjectives from adverbs of time; e. g. *śvas-tana*, 'future,' fr. *śvas*, 'to-morrow;' *hyas-tana*, 'of yesterday,' fr. *hyas*; *prāta-tana*, 'belonging to the early morning,' 'early morning' (neut.), fr. *prātar*, 'at

day-break; ' *prāk-tana*, 'former,' fr. *prāk*, 'previously; ' other examples are *prāhñe-tana*, *pratana*, *nūtana*, *śirantana*. Cf. Gr. ἐπ-ηε-τανό-ς: Lat. *cras-tinu-s*, *diu-tinu-s*.

LIX. तम -*tama* (तमप्), (-*tamám*), forming, 1st, the superlative degree, &c. (see 191, 195-197); e.g. *punya-tama*, 'most holy' (see 191); *uccais-tama*, 'very lofty,' fr. *uccais*. Sometimes added to pronominal stems (see 236). Cf. -*tara*, -*ma*: Lat. *op-timu-s*, *ul-timu-s*, &c.

Forming, 2ndly, ordinals (तमट्); e.g. *viṣṣati-tama* (fem. í), 'twentieth,' fr. *viṣṣati*, 'twenty' (see 211-213).

Tamám, derived from the first, is added adverbially; e.g. *uccais-tamám*, 'exceedingly high; ' *vadati-tamám*, 'he talks incessantly.'

LX. तय -*taya*, forming adjectives (fem. í) and neuter substantives from numerals; e.g. *tri-taya*, 'consisting of three,' 'a collection of three' (neut.); *catuṣ-ṭaya*, 'four-fold,' 'a collection of four,' &c. (neut.), fr. *catuṣ*, 'four' (see 214).

LXI. तर -*tara* (तरप्), forming the comparative degree (see 191, 195-197, 236); e.g. *punya-tara*, 'more holy; ' *uccais-tara*, 'higher,' fr. *uccais*, 'aloft.' Sometimes added to pronominal stems (see 236). Cf. -*tama*: Gr. γλυκύ-τερο-ς, μέλάν-τερο-ς.

Tarám, derived from -*tara*, is added adverbially; e.g. *uccais-tarám*, 'in a higher degree' (cf. *bahu-tarám*); *vadati-tarám*, 'he speaks more (than he ought).'

LXII. ता -*tá* (= -*tva* below), forming feminine abstract substantives from stems of nouns or adjectives; e.g. *bahu-tá*, 'multitude,' fr. *bahu*, 'many; ' *prithu-tá*, 'breadth,' fr. *prithu*, 'broad; ' *yuva-tá*, 'youthfulness,' 'youth,' fr. *yuva*, 'young; ' *purusha-tá*, 'manliness,' fr. *purusha*, 'a man; ' *deva-tá*, 'a divinity.' Cf. Lat. *juven-ta*, *senec-ta*, *vindic-ta*.

LXIII. तिथ -*titha* (fem. í), forming ordinal adjectives, &c.; e.g. *bahu-titha*, 'manifold,' fr. *bahu*; *távatitha*, 'the so-manieth,' fr. *távat*.

LXIV. तीय -*tíya* (fem. á), forming ordinals; e.g. *dvi-tíya*, 'second; ' *tri-tíya*, 'third' (see 208).

LXV. त्ना -*tna*, forming adjectives; e.g. *śira-tna*, 'old,' 'ancient,' fr. *śira*, 'long; ' other examples are *nūtna*, *pratna*. Cf. -*tana* above.

LXVI. त् -*tya* (त्प्, त्क्), forming a few adjectives; e.g. *tatra-tya*, 'being there,' fr. *tatra*; *iha-tya*, 'being here,' fr. *iha*. Sometimes with Vṛiddhi of first syllable; e.g. *pásśát-tya*, 'subsequent,' fr. *pásśát*, 'behind.' Similarly, *dákṣhiṇá-tya* fr. *dákṣhiṇá*; *pauras-tya* fr. *puras*.

LXVII. त्रा -*trá*, forming a few feminine collective nouns; e.g. *go-trá*, 'a herd of cattle,' fr. *go*. For the adverbial suffixes -*tra*, -*trá*, see 720.

LXVIII. त्वा -*tva* (= -*tá* above, q.v.), forming neuter abstract nouns; e.g. *bahu-tva*, *yuva-tva*, *prithu-tva*, *deva-tva*, &c.

LXIX. त्वन् -*tvana* (= -*tva*), Vedic, forming neuter abstract nouns; e.g. *mahi-tvana*, 'greatness,' fr. *mahi* or *mahin*, 'great' (Vedic); *sakhi-tvana*, 'friendship,' fr. *sakhi*, 'a friend; ' *vasu-tvana*, 'wealth,' fr. *vasu*, 'rich.'

LXX. दग्ध -*daghna* (दग्धप्), regarded (like *dwayasa* and *mátra*) as a secondary

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rūpa, 'respectable.' Sometimes giving the sense 'good,' 'well,' and even used with verbs adverbially; e. g. *paṭu-rūpa*, 'very clever'; *vaiyākaraṇa-rūpa*, 'a good grammarian'; *paṭati-rūpam*, 'he cooks well' (Pāṇ. v. 3, 66).

LXXX. ल -*la* (fem. *ā*), forming a few adjectives (cf. -*i-la*); e. g. *śrī-la*, 'fortunate,' fr. *śrī*; *pāṇsu-la*, 'dusty,' fr. *paṇsu*; *phena-la*, 'foamy,' fr. *phena*.

LXXXI. व -*va* (probably for -*vat*, 84. VII), as *keśa-va*, 'hairy,' fr. *keśa*.

LXXXII. बल -*vala* (बलच्, बलञ्), forming a few adjectives (fem. *ā*) and substantives; e. g. *úrjas-vala*, 'strong,' fr. *úrjas*; *śikhā-vala*, 'crested,' 'a peacock' (masc.), fr. *śikhā*, 'a crest'; *dantā-vala*, m. 'an elephant,' fr. *danta*, 'a tooth.'

LXXXIII. व्य -*vya* (व्यान्, व्यन्), as *pitṛi-vya*, 'a paternal uncle,' fr. *pitṛi*, 'a father.' Cf. Gr. πατρ-υιός: Lat. *patr-uu-s*.

LXXXIV. श -*śa*, forming a few adjectives (fem. *ā*) and substantives; e. g. *loma-śa*, 'hairy,' 'a sheep' (masc.), 'a fox' (*ā*, fem.), fr. *loman*, 'hair.'

LXXXV. स -*sa*, forming a few adjectives, sometimes with Vṛiddhi; e. g. *ṭṛiṇa-sa*, 'grassy,' fr. *ṭṛiṇa*; *trāpusha*, 'made of tin,' fr. *trapu*, 'tin.'

81. SECOND CLASS.—Stems ending in इ i (m. f. n.)

A. PRIMARY DERIVATIVES, formed from ROOTS by adding the following *Kṛit* suffixes—

I. इ -*i*, forming abstract nouns, nouns of agency of all genders, and adjectives (with occasional Guṇa or Vṛiddhi of the radical vowel); e. g. *kavi*, m. 'a poet,' fr. *ku*; *ahi*, m. 'a snake' (ἔχιδς, *anguis*), fr. *aṇh*; *dhvani*, m. 'sound,' fr. *dhvan*; *yaj-i*, m. 'a worshipper,' fr. *yaj*; *pesh-i*, m. 'a thunderbolt,' fr. *pish*, 'to crush'; *tvish-i*, f. 'splendour,' fr. *tvish*, 'to shine'; *saç-i*, f. 'friendship,' fr. *saç*; *kṛish-i*, f. 'ploughing,' fr. *kṛish*; *lip-i*, f. 'a writing,' fr. *lip*, 'to smear'; *chid-i*, f. 'an axe,' fr. *chid*, 'to cut'; *vdr-i*, n. 'water,' fr. *vri*, 'to surround'; *aksh-i*, n. 'an eye,' fr. *aksh*; *śuc-i*, 'pure,' fr. *śuc*, 'to be pure'; *bodh-i*, 'knowing,' fr. *budh*. Sometimes with reduplication; e. g. *jagm-i*, 'quick,' fr. *gam*, 'to go'; *jaghn-i*, 'slaying,' fr. *han*. Cf. Gr. πόλις, δύνामीς, στάσις, ὄψις, &c.: Lat. *ovi-s*, *trudi-s*, &c.

Often added to *dhā*, 'to hold,' after various prepositions and prefixes, to form masculine nouns, the final of the root being dropped; e. g. *ni-dhi*, m., *vi-dhi*, m., *san-dhi*, m.; one or two are exceptionally fem. (e. g. *oshadhi*).

II. ति -*ti* (cf. -*ni*), forming feminine abstract nouns and a few masculines, and closely related to the -*ta* of the past pass. part. at 80. XVII, being added with similar changes (except that *i* is rarely inserted); e. g. *śru-ti*, f. 'hearing,' fr. *śru*; *bhū-ti*, f. 'existence,' fr. *bhū*; *sthī-ti*, f. 'state,' fr. *sthā*; *matī*, f. 'mind,' fr. *man*; *uk-ti*, f. 'speech,' fr. *vac*, 'to speak'; *pūr-ti*, 'fulness,' fr. *pr̥*, 'to fill'; *dat-ti*, f. 'a gift,' fr. *dā*; *bhit-ti*, f. 'a fragment,' fr. *bhid*, 'to split' (but past part. *bhin-na*); *chit-ti*, f. 'splitting,' fr. *chid* (but past part. *chin-na*); *vṛid-dhi* (i. e. *vṛidh* + *ti*), f. 'increase,' fr. *vṛidh*; *yati*, m. 'a sage,' fr. *yam*, 'to restrain'; *jñāti*, m. 'a relation,'

fr. *jñá*; *pati*, m. 'a husband' (for *páti*), fr. *pá*, 'to protect.' Cf. Gr. $\mu\tilde{\eta}\text{-}\tau\iota\text{-}\varsigma$, $\phi\acute{\alpha}\text{-}\tau\iota\text{-}\varsigma$, $\phi\acute{\alpha}\text{-}\sigma\iota\text{-}\varsigma$, $\mu\acute{\alpha}\nu\text{-}\tau\iota\text{-}\varsigma$, $\pi\acute{o}\text{-}\sigma\iota\text{-}\varsigma$: Lat. *ves-ti-s*, *mes-si-s* (for *met-ti-s*), *mor-s* (stem *mor-ti*), *po-ti-s*, *com-pos* (stem *com-po-ti*).

III. नि -*ni*, forming feminine abstract nouns (in many respects analogous to those formed with -*ti*, so that when the past passive participle ends in -*na*, q.v., a noun may generally be formed with -*ni*), also a few masculines and adjectives; as, *glá-ni*, f. 'weariness,' fr. *glai*, 'to be languid'; *lú-ni*, f. 'cutting,' fr. *lú*; *jér-ni*, f. 'old age,' fr. *jré*, 'to grow old'; *há-ni*, f. 'loss,' fr. *há* (but past part. *hína*); *agni*, m. 'fire,' fr. *ang* or *añj*; *vah-ni*, m. 'fire,' fr. *vah*, 'to bear'; *vrish-ni*, 'raining,' 'a ram' (m.), fr. *vrish*. Cf. Gr. $\mu\tilde{\eta}\text{-}\nu\iota\text{-}\varsigma$, $\sigma\pi\acute{\alpha}\text{-}\nu\iota\text{-}\varsigma$: Lat. *ig-ni-s* (=Sk. *ag-ni-s*), *pa-ni-s*.

IV. मि -*mi*, as *bhú-mi*, f. 'the earth,' fr. *bhú*, 'to be'; *dal-mi*, m. 'Indra's thunderbolt,' fr. *dal*; *úr-mi*, m. f. 'a wave' (perhaps fr. *vri*); *ras-mi*, m. 'a ray' (perhaps fr. *ras* for *las*). Cf. Gr. $\phi\tilde{\eta}\text{-}\mu\iota\text{-}\varsigma$: Lat. *ver-mi-s*.

V. रि -*ri*, as in *aph-ri*, *angh-ri*, *as-ri*, *vank-ri*, *vadh-ri*. Cf. Gr. $\tilde{\iota}\delta\text{-}\rho\iota\text{-}\varsigma$.

VI. वि -*vi*, as in *ghrish-vi*, *jér-vi*, *śír-vi*, *jágrī-vi*, *dádhrī-vi*.

VII. सि -*si*, as in *dhá-si*, *pluk-shi*, *śuk-shi*.

B. SECONDARY DERIVATIVES, formed from the NOMINAL STEMS of primary derivatives by adding the following *Taddhita* suffixes.

(See Prelim. Obs. at 80. B.)

VIII. अकि -*aki*, forming a few patronymics after Vṛiddhi of the first syllable; e. g. *Vaiyásaki*, 'a descendant of Vyása.'

IX. आयनि -*áyani*, forming patronymics; e. g. *vásináyani* fr. *vásin* (Pān. vi. 4, 174).

X. इ -*i*, forming patronymics after Vṛiddhi of the first syllable; e. g. *Daushyanti*, 'the son of Dushyanta;' so *Dásarathi*, 'a descendant of Daśa-ratha;' *Sauvasī* fr. *Sv-asva*.

XI. तति -*táti* (= -*tá*), forming Vedic abstract substantives; e. g. *deva-táti*, f. 'divinity,' fr. *deva*; *vasu-táti*, f. 'wealth,' fr. *vasu*; *sarva-táti*, f. 'entirety,' fr. *sarva*, 'all.' Cf. Gr. $\phi\iota\lambda\acute{o}\text{-}\tau\eta\varsigma$ (i. e. $\phi\iota\lambda\acute{o}\text{-}\tau\eta\tau\text{-}\varsigma$), $\kappa\alpha\kappa\acute{o}\text{-}\tau\eta\varsigma$ ($\kappa\alpha\kappa\acute{o}\text{-}\tau\eta\tau\text{-}\varsigma$): Lat. *civi-tas* (stem *civi-tát-* or *civi-táti-*), *celeri-tas* (stem *celeri-táti-*), *vetus-tas*, &c.

XII. ति -*ti*, as in *yuva-ti*, 'a young woman,' fem. of *yuvan* (Pān. iv. 1, 77).

82. THIRD CLASS.—Stems ending in उ u (m. f. n.)

A. PRIMARY DERIVATIVES, formed from Roots by adding the following *Kṛit* suffixes—

I. अथु -*athu* (अथु), after Guṇa of a radical vowel; e. g. *kshay-athu*, m. 'consumption,' fr. *kshi*, 'to waste away'; *śvay-athu*, m. 'swelling,' fr. *śvi*; also *vep-athu*, *vam-athu*.

II. आतु -*ātu*, as *jív-ātu*, m. f. n. 'life,' &c., fr. *jív*, 'to live.'

III. आरु -*āru*, as *śar-āru*, 'hurtful,' fr. *śrī*, 'to injure;' *vand-āru*, 'polite,' fr. *vand*, 'to praise.'

IV. आलु -*ālu* (= -*āru* above), as *śāy-ālu*, 'sleepy,' fr. *śī*, 'to lie down;' *sprihay-ālu*, 'desirous,' fr. *sprih* (10th class), 'to desire.'

V. इत्तु -*itnu*, forming adjectives &c. from verbal stems of the 10th class; e. g. *gaday-itnu*, 'talkative,' fr. *gad*, 'to speak;' *stanay-itnu*, m. 'thunder,' fr. *stan*, 'to sound.'

VI. इष्णु -*ishṇu* (i. e. *i-snu*) = *snu*, as *ksay-ishṇu*, 'perishing,' fr. *kshi*; *bhav-ishṇu* = *bhū-shṇu*, 'becoming,' fr. *bhū*.

VII. उ -*u* (उ, डु, उ, डुन्, उण्, डुण्), forming adjectives (fem. *us* or *vī*) and a few nouns, the radical vowel generally undergoing change; e. g. *prith-u*, 'broad,' fr. *prath*, 'to extend;' *mṛid-u*, 'mild,' fr. *mṛid*, 'to crush;' *svād-u*, 'sweet,' fr. *svad* or *svād*; *lagh-u*, 'light,' fr. *langh*, 'to spring;' *tan-u*, 'thin,' fr. *tan*, 'to stretch;' *śś-u*, 'swift;' *bandh-u*, m. 'a kinsman,' fr. *bandh*, 'to bind;' *bhid-u*, m. 'a thunderbolt,' fr. *bhid*, 'to cleave;' *kār-u*, m. 'an artisan,' fr. *kṛi*, 'to make;' *tan-u*, f. 'the body,' fr. *tan*; *dār-u*, n. 'timber,' fr. *dṛī*, 'to split;' *madh-u*, n. 'honey.' Cf. Gr. ὤκ-ύ-ς, ῥῆ-ύ-ς, πλάτ-ύ-ς: Lat. *ac-u-s*, *id-u-s*, *suāv-i-s* (for *suādu-i-s*).

Forming also desiderative adjectives (sometimes governing an accusative, see 824) from desiderative stems; e. g. *jigamish-u*, 'desirous of going,' fr. *jigamisha*, desiderative stem of *gam*, 'to go:' similarly, *didṛikshu*, 'anxious to see;' *jigīshu*, 'striving to conquer.'

VIII. तु -*tu* (तु, तुन्), forming nouns of agency &c., generally masculine; e. g. *gan-tu*, m. 'a wayfarer,' fr. *gam*, 'to go;' *yā-tu*, 'a goer,' &c., 'time,' fr. *yā*, 'to go;' *bhā-tu*, m. 'the sun,' fr. *bhā*, 'to shine' (cf. *bhā-nu*); *jan-tu*, m. 'a creature,' fr. *jan*; *ṛi-tu*, m. 'a season,' fr. *ṛi*, 'to go;' *vas-tu*, n. 'an object,' also *vās-tu*, m. n. 'building-ground,' fr. *vas*, 'to dwell.' Cf. Gr. βoη-τύ-ς, ἐδῆ-τύ-ς, ἄσ-τν (for *Ῥασ-τν*): Lat. *sta-tu-s*, *vic-tu-s*, *cur-su-s* (for *cur-tu-s*).

Observe—The accusative of this suffix is used to form the infinitive; e. g. *yātum*, 'to go:' and in the R̥ig-veda other cases, as the dative, genitive, are used as infinitives; e. g. *yātave*, *yātavai*, *yātos* (see 458, 459).

IX. नु -*nu* (नु, नुन्), as *grīdh-nu*, 'eager,' 'greedy,' fr. *grīdh*, 'to covet;' *tras-nu*, 'timid,' fr. *tras*, 'to tremble;' *sū-nu*, m. 'a son,' *sū-nu* or *sū-nū*, f. 'a daughter,' fr. *su*, 'to bring forth;' *bhā-nu*, m. 'the sun,' fr. *bhā*; *dhe-nu*, f. 'a milk-cow,' fr. *dhe*, 'to suck.' Cf. Gr. θρῆ-νν-ς, λγ-νύ-ς.

X. यु -*yu*, as *śundh-yu*, 'bright,' 'fire' (m.), fr. *śundh*, 'to purify;' *jan-yu*, 'a creature,' fr. *jan*; *man-yu*, 'wrath,' fr. *man*, 'to think;' also *bhuj-yu*, *das-yu*, *mṛi-t-yu*.

XI. रु -*ru*, as *bhī-ru* (nom. fem. *rus* or *rús*), 'timid,' fr. *bhī*, 'to fear;' *ās-ru*, 'a tear' (said to be fr. *ās*).

XII. शु -*snu* (cf. -*ishṇu*), as *sthā-snu*, 'firm,' fr. *sthā*, 'to stand;' *ji-shṇu*, 'victorious,' fr. *ji*, 'to conquer;' *bhū-shṇu*, 'being,' fr. *bhū*.

B. SECONDARY DERIVATIVES, formed from the NOMINAL STEMS of primary derivatives by adding the following *Taddhita* suffixes—

XIII. *यु* -*yu*, forming adjectives, frequently in the sense of 'wishing for,' and a few nouns; e. g. *úrṇá-yu*, 'woollen,' fr. *úrṇá*; *svar-yu*, 'desiring heaven,' fr. *svar*, 'heaven'; also *śubhaṃ-yu*, *kaṇ-yu*, *ahaṇ-yu*, *asma-yu*.

XIV. *लु* -*lu*, as *kṛpá-lu*, *dayá-lu*, 'compassionate,' fr. *kṛpá*, *dayá*.

Stems ending in ई í and ऊ ú (see 123).

XV. *ई* -*í*, forming numerous feminine nouns, which will be found under their corresponding masculine suffixes, see 80. I. &c., 123-126. Others, mostly monosyllabic, and often formed by taking a naked root to serve as a noun, are, *bhí*, f. 'fear'; *dhí*, f. 'understanding'; *śrít*, f. 'prosperity'; *strí*, f. 'a woman'; *Lakshmí*, f. 'the goddess Lakshmi'; *ní*, m. f. 'a leader' (whence *sená-ní*, m. 'a general'; *gráma-ní*, m. f. 'the chief of a village').

XVI. *ऊ* -*ú*, forming feminine nouns, which will be found under their corresponding masculine forms, as *sú-nú*, *bhí-rú*, 82. IX. XI. (see also 125, 126). Others, sometimes monosyllabic, and formed by taking a naked root to serve as a noun, are, *lú*, m. f. 'a reaper'; *bhú*, f. 'the earth'; *Svayam-bhú*, m. 'the Self-existent'; *vadhú*, f. 'a wife.'

83. FOURTH CLASS.—*Stems ending in ऋ ṛi (m. f. n.)*

PRIMARY DERIVATIVES, formed from ROOTS by adding the *Kṛit* suffix—

ऋ -*ṛi*, forming, 1st, nouns of agency of three genders, and a kind of future participle, the same change of the root being required which takes place in the first future, and the same euphonic changes of *t* (see 386 and 581); thus *kshep-ṛi*, 'a thrower,' fr. *kship*; *dá-ṛi*, 'a giver,' fr. *dá*; *bhar-ṛi*, 'a protector,' fr. *bhṛi*, 'to bear'; *boddh-ṛi*, 'a knower,' fr. *budh*; *sodh-ṛi*, 'patient,' fr. *sah*, 'to bear'; *bhav-i-ṛi*, 'about to become' (= *fu-turu-s*), fr. *bhú*, 'to become' (*Raghu-v.* vi. 52).

2ndly, nouns of relationship, masculine and feminine; in these the vowel of the root is frequently modified; as, *pi-ṛi*, 'a father,' fr. *pá*, 'to protect'; *má-ṛi*, 'a mother,' fr. *má*, 'to form,' 'produce'; *bhrá-ṛi*, 'a brother,' fr. *bhṛi*, 'to support.' Cf. Gr. *δο-τήρ*, *πα-τήρ*, *μη-τήρ*; Lat. *da-tor*, *da-turu-s*, *pa-ter*, *ma-ter*, *fra-ter*.

84. FIFTH CLASS.—*Stems ending in ऋ t and द d (m. f. n.)*

A. PRIMARY DERIVATIVES, formed from ROOTS by adding the following *Kṛit* suffixes—

I. *अ* -*at*, forming present and future participles Par. from the stems of the present and the second future tenses respectively (see 524, 525, 578); e. g. *ad-at*, 'eating,' fr. *ad*; *śinv-at*, 'collecting,' fr. *śi*; *karishy-at*, 'about to do,' fr. *kṛi*;

dadh-at, 'placing,' fr. *dhá*. Cf. Gr. $\phi\acute{\epsilon}\rho\text{-}\omega\upsilon$ (stem $\phi\epsilon\rho\text{-}\epsilon\upsilon\tau\text{-}$), $\delta\iota\delta\text{-}\omicron\upsilon\text{-}\varsigma$ (stem $\delta\iota\delta\epsilon\upsilon\tau\text{-}$), $\tau\iota\theta\text{-}\epsilon\acute{\iota}\text{-}\varsigma$ (stem $\tau\iota\theta\text{-}\epsilon\upsilon\tau\text{-}$): Lat. *veh-ens* (stem *veh-ent-*), *i-ens* (stem *e-unt-*).

II. इत् *-it*, forming a few nouns and adjectives; e.g. *sar-it*, 'a river,' fr. *sri*, 'to flow'; *har-it*, 'green.'

III. क्त् *-t*, frequently added to roots ending in a short vowel, to form nouns of agency, substantives, and adjectives (often used at the end of compounds); e.g. *ji-t*, 'conquering,' in *surva-jit*, 'all-conquering,' fr. *ji*; *kṛi-t*, 'a doer,' in *karma-kṛit*, 'a doer of work,' fr. *kṛi*.

Sometimes *t* is substituted for a final *m* of a root, generally at the end of a compound; as, *ga-t* in *adhva-gat*, m. 'a traveller,' fr. *gam*, 'to go.'

IV. This class, besides comprehending a few nouns already ending in *d*, as *sarad*, f. 'autumn'; *dṛisad*, f. 'a stone'; *kumud*, n. 'a lotus,' includes a number of monosyllabic nouns formed by taking roots ending in *t* or *d*, and using them in their unchanged state as substantives and nouns of agency, the technical suffix *kvip* (leaving *v*) being theoretically added, for which a blank is substituted (see 87); e.g. *cit*, f. 'the mind'; *mud*, f. 'joy'; *vid*, 'a knower' (in *dharma-vid*); *ad*, 'an eater' (in *kravyád*, 'a flesh-eater'); *dyut*, f. 'splendour'; *pad*, m. 'a step.'

Some nouns falling under this class are formed by prefixing prepositions to roots ending in *t* or *d*, or in a short vowel; e.g. *sam-pad*, f. 'success'; *saṃ-vid*, f. 'an agreement'; *vi-dyut*, f. 'lightning'; *upa-ni-shad*, 'a philosophical treatise'; *sam-i-t*, 'conflict' (fr. *sam-i*, 'to go together').

The practice of using roots at the end of compounds prevails also in Greek and Latin; as in $\chi\acute{\epsilon}\rho\text{-}\nu\iota\psi$ ($\text{-}\nu\iota\beta\text{-}$), $\beta\epsilon\upsilon\text{-}\pi\lambda\acute{\eta}\varsigma$ ($\text{-}\pi\lambda\eta\gamma\text{-}$), &c., *arti-fex* (*-fic-*), *carni-fex* (*-fic-*), *præ-ses* (*-sid-*), &c. And there is a very remarkable agreement between Sanskrit and Latin in the practice of adding *t* to roots ending in short vowels; thus, *com-it-* (*comes*), 'a goer with'; *equ-it-* (*eques*), 'a goer on horseback'; *al-it-* (*ales*), 'a goer with wings'; *super-stit-* (*superstes*), 'a stander by,' &c. Greek adds a similar *t* to roots with a long final vowel; as, $\acute{\alpha}\text{-}\gamma\upsilon\omega\tau\text{-}$ ($\acute{\alpha}\gamma\omega\acute{\nu}\varsigma$), $\acute{\alpha}\text{-}\pi\tau\omega\tau\text{-}$ ($\acute{\alpha}\pi\tau\acute{\omega}\varsigma$), &c.

B. SECONDARY DERIVATIVES, formed from the NOMINAL STEMS of primary derivatives by adding the following *Taddhita* suffixes—

V. तत् *-tát*, a Vedic suffix (= *-táti*, 81. XI); e.g. *deva-tát*, f. 'worship'; *satya-tát*, 'truth.'

VI. मत् *-mat* (मत् , झत्), forming adjectives (fem. *atí*) signifying 'possessed of,' 'full of,' &c. = *-vat* below; usually added to stems ending in *i*, *t*, or *u*; e.g. *agni-mat*, 'having fire'; *śrī-mat*, 'prosperous'; *dhī-mat*, 'wise'; *anśu-mat*, 'radiant'; *yava-mat*, 'abounding in barley'; *madhu-mat*, 'full of honey'; *vidyun-mat* = *vidyut-vat*, 'possessing lightning,' fr. *vidyut*; *jyotish-mat*, 'brilliant,' fr. *jyotis*, 'light'; *dhanush-mat*, 'armed with a bow' (see 69); *artish-mat*, 'brilliant' (69. b).

VII. वत् *-vat* (वत् , वति), forming, 1st, adjectives (fem. *atí*) signifying 'possessed of,' &c.; usually added to stems ending in *a*, *d*, or *m*, and in some other consonants; e.g. *dhana-vat*, 'possessed of wealth'; *asva-vat*, 'having horses'; *vīra-vat*, 'abounding in heroes'; *śikhā-vat*, 'crested,' fr. *śikhā*; *vidyā-vat*, 'learned,'

fr. *vidyá*, 'knowledge;' *rāja-vat* or *rājan-vat* (see 57), 'having a king,' fr. *rājan*; *agni-vat*=*agni-mat*, 'having fire;' *kim-vat*, 'possessed of what;' *pad-vat*, 'having feet,' fr. *pad*, 'a foot;' *vidyut-vat*, 'possessing lightning,' fr. *vidyut* (see under *-mat*); *tejas-vat*, 'brilliant,' fr. *tejas*, 'splendour;' *bhās-vat*, 'shining,' 'the sun' (m.), fr. *bhās*, 'light;' *srug-vat*, 'having a ladle,' fr. *sruc*. Cf. Gr. forms in *-Fεις* (i. e. for *Fεντ-ς*), *-Fεσσα* (i. e. *Fετγα*=*vatís* for *vatyá*), *-Fεν* (for *Fεντ*); as, *Χαρί-εις* (stem *Χαρι-Fεντ*-), *δακρυό-εις* (stem *δακρυο-Fεντ*-).

Forming, 2ndly, past active participles (see 553); e. g. *kṛita-vat*, 'one who has done;' *bhagna-vat*, 'one who has broken.'

For the suffix *-vat*, in *tá-vat*, 'so many,' *yá-vat*, &c., see 234; and for the adverbial suffix *-vat*, expressing 'similitude,' see 724.

85. SIXTH CLASS.—Stems ending in **अन्** an and **इन्** in (m. f. n.)

A. PRIMARY DERIVATIVES, formed from Roots by adding the following *Kṛit* suffixes—

I. **अन्** -an, forming several nouns, chiefly masculine; e. g. *rājan*, m. 'a king' (fem. *rājñí*, 'a queen,' 57. c), fr. *rāj*, 'to govern;' *taksh-an*, m. 'a carpenter,' fr. *taksh*, 'to form by cutting;' *sneh-an*, m. 'a friend,' fr. *snih*, 'to love;' *uksh-an*, m. 'a bull,' fr. *uksh*, 'to impregnate;' *as-an*, m. 'a stone,' fr. *ás*; *ud-an*, n. 'water,' fr. *ud* or *und*, 'to wet.' Cf. Gr. *κλύδ-ων*, *τέκτ-ων* (stem *τεκτ-ον*-), *εἰκ-ων* (stem *εἰκ-ον*-): Lat. *hom-o* (stem *hom-in*-), *asperg-o* (stem *asperg-in*-), *pect-en* (*pec-tin*-).

II. **इन्** -in, forming numerous substantives, adjectives, and nouns of agency (fem. *int*); e. g. *math-in*, m. 'a churning-stick,' fr. *math*, 'to shake;' *path-in*, m. 'a path,' fr. *path*, 'to go' (see 162); *kár-in*, m. 'an agent,' fr. *kṛi*, 'to do;' *dvesh-in*, m. 'an enemy,' fr. *dvish*, 'to hate.' Cf. the secondary suffix *-in* at VI.

III. **त्वं** -tvan (fem. *tvarí*), see under *-van* below.

IV. **मन्** -man (**मनिन्**, **मनि**, **मनिष्**), -iman, forming neuter and a few masculine abstract substantives, and rarely adjectives, often after Guṇa of the radical vowel (those in *iman* being generally masc.); e. g. *kar-man*, n. 'a deed,' fr. *kṛi*, 'to do;' *jan-man* or *jan-iman*, n. 'birth,' fr. *jan*, 'to beget;' *ves-man*, n. 'a house,' fr. *viś*, 'to enter;' *ná-man*, n. (for *jñá-man*), 'a name,' fr. *jñá*, 'to know;' *śar-man*, n. 'happiness,' probably fr. *śri*; *pre-man*, m. n. 'affection,' fr. *prí*, 'to please;' *ush-man*, m. 'heat,' fr. *ush*, 'to burn:' also *śt-man*, f. 'a boundary;' *ás-man*, m. 'a stone;' *śush-man*, m. 'fire,' 'strength' (neut.); *páp-man*, m. 'sin.'

Sometimes with insertion of *i* (and Vedic *í*), in which case the gender is generally masculine (cf. the secondary suffix *-iman*); e. g. *sar-iman* or Ved. *sar-íman*, m. 'going,' fr. *sṛi*, 'to go;' *star-iman* or Ved. *star-íman*, m. 'a couch,' fr. *strí*, 'to spread;' *dhar-iman*, m. 'form,' fr. *dhṛi*, 'to hold;' *har-iman*, m. 'time,' fr. *hṛi*, 'to seize.' Cf. Gr. *ἄκ-μων* (stem *ἄκ-μιν*-), *γνώ-μων* (stem *γνώ-μιν*-), *πυθ-μήν* (stem *πυθ-μῆν*-): Lat. *no-men* (stem *no-min*-), *stra-men* (stem *stra-min*-), *ag-men*, *teg-men*, *teg-i-men*.

V. **वन्** -van (**क्वनिप्**, **वनिप्**), forming substantives, adjectives, and nouns of

agency (fem. generally *varī*; cf. suffix *-vara*, with which *-van* appears to be connected); e.g. *pad-van*, m. 'a way,' fr. *pad*, 'to go;' *mad-van* (fem. *varī*), 'intoxicating,' fr. *mad*, 'to gladden;' *rik-van* (fem. *varī*), 'praising,' fr. *arē* (or *ric*); *drīś-van*, 'one who has seen' (generally at the end of a comp.), fr. *drīś*; *yaj-van* (fem. *varī*), 'sacrificing,' fr. *yaj*.

When a root ends in a short vowel, *t* is inserted; e.g. *kṛi-t-van* (fem. *varī*), 'effecting,' fr. *kṛi*; *ji-t-van*, 'conquering,' fr. *ji*; *i-t-van*, 'going,' fr. *i*.

B. SECONDARY DERIVATIVES, formed from the NOMINAL STEMS of primary derivatives by adding the following *Taddhita* suffixes—

VI. **इन् -in**, forming numerous adjectives of possession, &c.; e.g. *dhan-in*, 'wealthy,' fr. *dhana*, 'wealth'; *bal-in*, 'strong,' fr. *bala*, 'strength'; *māl-in*, 'wearing a garland,' fr. *mālā*, 'a garland'; *vrīh-in*, 'having rice,' fr. *vrīhi*, 'rice'; *keś-in*, 'having hair,' fr. *keśa*, 'hair'; *padm-in*, 'abounding in lotuses' (*padmint*, f. 'a quantity of lotuses'), fr. *padma*, 'a lotus.'

VII. **इमन् -iman** (**इमनिच्, इमनिन्**), forming masculine abstract substantives, mostly from adjectival stems, the finals being generally rejected, and the same changes being frequently required as before the comparative and superlative suffixes *-īyas*, *-ishṭha* (cf. the *Kṛit* suffix *-man*, 85. IV); e.g. *kāl-iman*, 'blackness,' fr. *kāla*, 'black'; *lagh-iman*, 'lightness,' fr. *laghu*, 'nimble'; *mah-iman*, 'greatness,' fr. *mahat*; also *gar-iman*, *drāgh-iman*, *prath-iman*, &c. (cf. comparisons, 194).

VIII. **मिन् -min**, forming adjectives of possession (cf. the suffixes *-in*, *-vin*, *-mat*, *-vat*); e.g. *vāg-min*, 'eloquent,' fr. *vāc*, 'speech'; *go-min*, 'possessing herds,' fr. *go*, 'a cow'; *svā-min*, 'an owner,' fr. *sva*, 'self.'

IX. **विन् -vin**, forming adjectives, generally from stems ending in *ā* or *as*; e.g. *medhā-vin*, 'intellectual'; *tejas-vin*, 'splendid' (69); *srag-vin*, 'wearing a garland,' fr. *sraj*.

86. SEVENTH CLASS.—Stems ending in **अस् as, इस् is, उस् us** (m. f. n.)

A. PRIMARY DERIVATIVES, formed from Roots by adding the following *Kṛit* suffixes—

I. **अस् -as**, forming numerous nouns, mostly neuter, and a few adjectives, generally after Guṇa of the root; e.g. *man-as*, n. 'the mind,' fr. *man*, 'to think'; similarly formed are *nam-as*, n. 'adoration'; *tap-as*, n. 'penance'; *tam-as*, n. 'darkness'; *jan-as*, 'a race'; *sar-as*, n. 'water,' fr. *sri*, 'to go'; *cet-as*, n. 'mind,' fr. *cit*; *srot-as*, n. 'stream,' fr. *sru*, 'to flow' (in this case *t* is inserted); *ush-as*, f. (nom. *ās*), 'dawn,' fr. *ush* (= *vas*), 'to shine'; *jar-as*, f. 'old age,' fr. *jṛi*, 'to grow old' (171); *vedh-as* (nom. m. f. n. *ās, ās, as*), 'creating,' 'name of Brahman' (m.) Cf. Gr. γέν-ος, μέν-ος, εὐ-γεν-ής (stem εὐ-γεν-ε-ς-), εὐ-μεν-ής (= *su-manas*): Lat. *gen-us* (stem *gen-es-* or *gen-er-*), *scel-us*.

II. **इस् -is** (= *-as* above), as *hav-is*, n. 'ghee,' fr. *hu*, 'to offer'; also *arē-is*, *jyot-is*, *dyot-is*, *roē-īs*, *śoē-is*, n. 'light,' 'lustre,' fr. *arē*, *jyut*, *dyut*, *ruē*, *śuē*, 'to shine.'

III. **उस्** -us (= -as, 86. I), as *śaksh-us*, n. 'an eye,' fr. *śaksh*, 'to see;' also *vap-us*, n. 'body;' *tanus*, n. 'body;' *dhan-us*, n. (m.) 'a bow;' *jan-us*, n. 'birth;' *man-us*, m. 'man.'

IV. **वस्** -vas, -ivas (nom. m. f. n. *vān*, *uśī*, *vat*), forming perfect participles from the stem of the reduplicated perfect (see 554); e. g. *vivid-vas*, 'one who has known,' fr. *vivid* (cf. *vidvas*, 168. e); similarly, *ten-ivas*, *jagm-ivas*, &c. (see 168).

B. SECONDARY DERIVATIVES, formed from the NOMINAL STEMS of primary derivatives by adding the following *Taddhita* suffixes—

V. **ईयस्** -īyas, forming the comparative degree (see 167, 193, 194); e. g. *bal-īyas*, 'stronger,' fr. *bala* for *balin* or *bala-vat*. Observe—Perhaps this suffix is in most cases rather primary than secondary, being generally added to the root or modified root; as, *uru*, 'wide,' forms *varīyas* fr. *vṛi* (cf. *-ishṭha*, 80. XLVIII).

VI. **यस्** -yas (= -īyas above), as *bhū-yas*, 'more,' comparative of *bahu* (see 194): also *vyā-yas* (194); *nav-yas*, Ved. (comparative of *nava*, 'recent').

87. EIGHTH CLASS.—Stems ending in any Consonant, except त t and द d, न n, स s (m. f. n.)

Almost any root may be used alone in its naked unchanged state as a nominal stem, no suffix of any kind being apparently added, but as it is a rule of native grammarians that no word can be formed without a suffix, they suppose a suffix technically called *kvip* (leaving *v*), for which a blank is then substituted. Most naked roots so used, form nouns of agency, especially at the end of compounds.

Those roots which end in *t* or *d*, or in a short vowel, having *t* affixed, have been already noticed as falling under the fifth class, see 84. III. IV. This eighth class is intended to comprise all other roots, ending in any consonant; e. g. *bhuj* (nom. *bhuk*), 'an eater;' so, *budh* (nom. *bhut*), 'a knower' (see 44. c); *spṛś* (nom. *spṛik*), 'one who touches;' *viś* (nom. *viṭ*), 'one who enters,' 'a Vaiśya' (m.), 'a house' (f.); *lih* (nom. *liṭ*), 'one who licks;' *duh* (nom. *dhuk*), 'one who milks.'

a. Some require modifications; as, *prāc* (nom. *prāṭ*), 'an asker,' fr. *prāc*. A desiderative stem is sometimes used alone in the same way; e. g. *pipaksh* (nom. *pipak*), 'one who wishes to cook.'

b. Many roots are taken in this way to form substantives; e. g. *yudh*, f. (nom. *yut*), 'battle;' *kshudh*, f. (nom. *kshut*), 'hunger:' some requiring modifications of the radical vowel; e. g. *vāc*, f. (nom. *vāk*), 'speech,' fr. *vāc*, 'to speak;' *pur*, f. (nom. *pūr*), 'a city,' probably fr. *pṛt*; *gir*, f. (nom. *gīr*), 'praise,' fr. *grī*.

c. Many roots ending in nasals, when used in this way, especially at the end of compounds, either reject the nasal, or exchange it for *t* (see -t, 84. III): *gam*, 'to go,' has *ga* or *gat*; *jan* has *ja*; *han* has *ha* or *ghna*.

d. There are also a few dissyllabic nouns formed from roots which must be made to fall under this eighth class; as, *ṭṛishṇaj* (nom. *ṭṛishṇak*), 'thirsty;' *asṛij*, n. (nom. *asṛik*), 'blood:' also a few substantives formed by prefixing prepositions to roots; as, *sam-idh* (nom. *samit*), 'fuel.'

CHAPTER IV.

DECLENSION ; OR INFLEXION OF THE STEMS OF NOUNS,
SUBSTANTIVE AND ADJECTIVE.

GENERAL OBSERVATIONS.

88. HAVING explained how the stem of a noun is formed, we have now to shew how it is inflected.

In the last chapter, nouns, Substantive and Adjective, were arranged under eight classes, according to the final of their stems (the first four classes comprising those ending in vowels, the last four those ending in consonants). In the present chapter their declension or inflexion will be exhibited under the same eight classes. Moreover, as every class comprises Adjectives as well as Substantives, so the example of masculine, feminine, and neuter Substantives given under each class will serve as a model for the declension of masculine, feminine, and neuter Adjectives coming under the same class.

Gender of Nouns.

89. The noun has three genders, and its gender is, in many cases, determinable from the termination of its stem. Thus, nearly all stems in *á*, *í*, and those formed with the suffix *ti* (81. II), are feminine: most abstract nouns and those denoting an act or instrument, formed with the suffixes *ana*, *tva* (80. LXVIII), *ya*, *tra* (see under 80), *as*, *is*, *us* (86), and *man* (85. IV), are neuter; those formed with the suffixes *na* (80. XXIV) and *iman* (85. VII) are generally masculine; but those in *a*, *i*, *u*, and *ri* are not reducible to rule. The Nominative case is, however, in the first of these instances a guide to the gender; as, *deva-s*, ‘a deity,’ is masculine; but *phala-m*, ‘fruit,’ neuter. And in other cases the meaning of the word; as, *pitri*, ‘a father,’ is masculine; and *mátri*, ‘a mother,’ feminine.

It may be noted also that words denoting gods, mountains, seas, divisions of time, are generally masculine; words denoting rivers, the earth, and night, are usually feminine; while adjectives and

participles, used as abstract nouns, the names of woods, flowers, fruits, towns, and water, are generally neuter.

Cases of Nouns.

90. In Sanskrit, nearly all the relations between words in a sentence are expressed by inflexions (*vibhakti*, Pāṇ. 1. 4, 104). Many prepositions exist, but in Post-Vedic Sanskrit they are not often used alone in government with cases, their chief use being as prefixes to verbs and nouns. Hence the necessity for eight cases. These, as it were, grow out of the stem, and are called, 1. Nominative (*prathamā*, scil. *vibhakti*, 'the first case'); 2. Accusative (*dvitīyā*, 'the second'); 3. Instrumental (*tritīyā*, 'the third'); 4. Dative (*catvurthī*, 'the fourth'); 5. Ablative (*pañcamī*, 'the fifth'); 6. Genitive (*śaṣṭhī*, 'the sixth'); 7. Locative (*saptamī*, 'the seventh'); 8. Vocative (see 92). 1. The Nominative is the *kartri* or 'agent,' but the agent is not always in the N. case*; thus in the sentences, 'he did that,' and 'that was done by me,' the agent in the last sentence is in the I. case. 2. The Accusative is the *karman* or 'that acted on,' but the *karman* is not always in the Ac. case; as in 'that was done by me,' where 'that' is the *karman*, and is in the N. case. 3. The Instrumental expresses *karana*, 'instrumentality,' i.e. it denotes the instrument or agent by which or by whom a thing is done; as, *tena kṛitam*, 'done by him †.' 4. The Dative is used in the sense *sampradāna*, 'giving,' 'delivering over,' &c. 5. The Ablative generally expresses *apādāna*, 'taking away,' and is usually translatable by 'from,' and not as in Latin and Greek by 'with,' 'by,' 'in' (see 812). 6. The Genitive expresses *sambandha*, 'relationship,' 'connexion ‡.' 7. The Locative is used in the sense *adhikarāṇa*, 'location,' and generally expresses the place or time in which anything is done; as, *Ayodhyāyām*, 'in Ayodhyā;' *pūrva-kāle*, 'in former time;' *bhūmau*, 'on the ground †.' 8. The Vocative is used in the sense *sambuddhi* and *sambodhana*, 'addressing,' 'calling to.'

* These cases will sometimes be denoted by their initial letters. Thus N. will denote Nominative; I., Instrumental; Ac., Accusative; Ab., Ablative.

† The Instrumental and the Locative cases denote various other relations. See Syntax, 805, 817.

‡ The Genitive in Sanskrit generally denotes 'possession,' but is of very extensive application. See Syntax, 815, 816.

91. According to the Indian system, each of these eight cases has three numbers, singular (*eka-vačana*), dual (*dvi-vačana*), and plural (*bahu-vačana*); and to each belongs a termination which is peculiarly its own, serving alike for masculine (*puṃ-linga*), feminine (*stri-linga*), and neuter gender (*klīva* or *napuṃsaka-linga*).

Again, according to the native system, some terminations are technically combined with servile or indicatory letters to indicate some peculiarity, or to distinguish one from the other, or to enable Pratyáháras to be formed (see note below). Thus the proper termination of the Nominative singular is **स् s** (expressible by Visarga : before *k*, *kh*, *p*, *ph*, and before the sibilants, or at the end of a sentence, see 63); but the technical termination is *su*, the letter *u* being servile*. Similarly, the termination of the Nominative plural is really *as*, but technically *jas*, the *j* being servile. The two schemes of termination, with and without the servile letters, are here exhibited. The first, or merely technical scheme, is given in small type.

Technical Terminations with the indicatory letters in capitals.

	SING.	DUAL.	PLURAL.
N.	सु <i>sU</i> *	औ <i>au</i>	जस् <i>Jas</i>
Ac.	अम् <i>am</i>	औद् <i>auT</i> *	शस् <i>Sas</i>
I.	दा <i>Tá</i>	भ्याम् <i>bhyám</i>	भिस् <i>bhis</i>
D.	हे <i>N-e</i>	— <i>bhyám</i>	भ्यस् <i>bhyas</i>
Ab.	इसि <i>N-asI</i>	— <i>bhyám</i>	— <i>bhyas</i>
G.	इस् <i>N-as</i>	ओस् <i>os</i>	आम् <i>ám</i>
L.	ङि <i>N-i</i>	— <i>os</i>	सुप् <i>suP</i>

Real Terminations without the indicatory letters.

	SING.	DUAL.	PLURAL.
	<i>s</i>	<i>au</i>	<i>as</i>
	<i>am</i>	<i>au</i>	<i>as</i>
	<i>á</i>	<i>bhyám</i>	<i>bhis</i>
	<i>e</i>	<i>bhyám</i>	<i>bhyas</i>
	<i>as</i>	<i>bhyám</i>	<i>bhyas</i>
	<i>as</i>	<i>os</i>	<i>ám</i>
	<i>i</i>	<i>os</i>	<i>su</i>

* The servile *u* may possibly indicate that final *s*, in certain positions, is liable to be liquefied into *u*. The object of the द् of औद् in the Ac. du. is to enable a pratyáhára सुद् to be formed, denoting the first five inflexions, i. e. the Strong cases of masculine and feminine nouns (see 135). The terminations for the D. Ab. G. and L. sing. are called by Pāṇini *nitaḥ*, 'having *n* as their *it*,' to indicate that they are applicable to the four cases, admitting occasional substitutions; cf. the inflexion of *mati*, *dhenu* at 112, *śrī*, &c. at 123. The pratyáhára सुप् *sup* is used to denote all the cases from the N. sing. to the L. pl. Pratyáháras are generally formed by combining the first member of a series with the final consonant of the last member, as above (cf. page 14, note *b*).

92. The Vocative is held to be a peculiar aspect of the Nominative, and coincides with the Nom. in the dual and plural. Hence it is not supposed to have a separate termination of its own. In the singular it is sometimes identical with the stem, sometimes with the Nominative. Sometimes, however, it differs from both *.

a. The terminations beginning with vowels will sometimes be called *vowel-terminations*; and those beginning with consonants, including the Nom. sing., *consonantal terminations*.

Again, those cases which take the vowel-terminations will sometimes be called *vowel-cases*; and those which take the consonantal, *consonantal cases*.

See also the division into Strong, Middle, and Weak cases at 135. a.

Observe—The terminations should be read horizontally, i.e. for each case in all three numbers; not perpendicularly, i.e. not for all the cases of the singular before passing to the dual. Hence the expression ‘*śas* and all the remaining cases’ must be taken to mean the Ac. pl. and all the other cases sing. du. and pl., and the ‘first five inflexions’ must be taken to denote *s*, *au*, *as*, *am*, *au*, or N. sing. du. pl., Ac. sing. du.

93. Having propounded the above scheme as the general type of the several case-suffixes in the three numbers, Indian grammarians proceed to adapt them to every Substantive and Adjective in the language, as well as to Pronouns, Numerals, and Participles, whether masculine, feminine, or neuter.

In fact, their theory is, that there is but one declension in Sanskrit, and that the stem of a noun being given, and the regular case-terminations being given, the stem is to be joined to those terminations according to the regular laws of euphonic combination, as in the following examples of the two stems, नौ *nau*, f. ‘a ship’ (*navi*, *vav*), and हरिः *harit*, m. f. ‘green.’

* In the first or commonest class of nouns the masculine stem stands alone in the Vocative, just as the termination is dropped from the 2nd pers. sing. Imperative Parasmai in the first group of classes in conjugation, see 246.

94.

	SINGULAR.	DUAL.	PLURAL.
Nom. Voc.	नौस् <i>naus</i> <i>nau + s</i>	नावौ <i>návau</i> <i>nau + au. See 37.</i>	नावस् <i>návas</i> <i>nau + as. 37.</i>
Acc.	नावम् <i>návam</i> <i>nau + am. 37.</i>	— <i>návau</i>	— <i>návas</i>
Inst.	नावा <i>nává</i> <i>nau + á. 37.</i>	नौभ्याम् <i>naubhyám</i> <i>nau + bhyám</i>	नौभिस् <i>naubhis</i> <i>nau + bhis</i>
Dat.	नावे <i>náve</i> <i>nau + e. 37.</i>	— <i>naubhyám</i>	नौभ्यस् <i>naubhyas</i> <i>nau + bhyas</i>
Abl.	नावस् <i>návas</i> <i>nau + as. 37.</i>	— <i>naubhyám</i>	— <i>naubhyas</i>
Gen.	नावस् <i>návas</i> <i>nau + as. 37.</i>	नावोस् <i>návos</i> <i>nau + os. 37.</i>	नावाम् <i>návám</i> <i>nau + ám. 37.</i>
Loc.	नावि <i>návi</i> <i>nau + i. 37.</i>	— <i>návos</i>	नौषु <i>naushu</i> <i>nau + su. 70.</i>

95.

	SINGULAR.	DUAL.	PLURAL.
Nom. Voc.	हरित् <i>harit</i> <i>harit + s. See 41. I.</i>	हरितौ <i>haritau</i> <i>harit + au. 43. d.</i>	हरितस् <i>haritas</i> <i>harit + as. 43. d.</i>
Acc.	हरितम् <i>haritam</i> <i>harit + am. 43. d.</i>	— <i>haritau</i>	— <i>haritas</i>
Inst.	हरिता <i>haritá</i> <i>harit + á. 43. d.</i>	हरिभ्याम् <i>haridbhyám</i> <i>harit + bhyám. 43.</i>	हरिभिस् <i>haridbhis</i> <i>harit + bhis. 43.</i>
Dat.	हरिते <i>harite</i> <i>harit + e. 43. d.</i>	— <i>haridbhyám</i>	हरिभ्यस् <i>haridbhyas</i> <i>harit + bhyas. 43.</i>
Abl.	हरितस् <i>haritas</i> <i>harit + as. 43. d.</i>	— <i>haridbhyám</i>	— <i>haridbhyas</i>
Gen.	— <i>haritas</i>	हरितोस् <i>haritos</i> <i>harit + os. 43. d.</i>	हरिताम् <i>haritám</i> <i>harit + ám. 43. d.</i>
Loc.	हरिति <i>hariti</i> <i>harit + i. 43. d.</i>	— <i>haritos</i>	हरित्सु <i>haritsu</i> <i>harit + su. 42.</i>

96. Unfortunately, however, नौ *nau*, 'a ship,' is nearly the only noun, ending in a vowel, that joins its stem thus regularly with case-endings; and although nouns ending in consonants are numerous, and nearly as regular as *harit*, they are far less common than nouns in *a*, *á*, *i*, *í*, *u*, and *ri*, whose declension requires frequent changes in the finals, both of stem and terminations.

97. Thus in cl. 1 of stems ending in *a* (comprising almost as many nouns as the other seven classes together; compare 80 with 81-87), not only is the final *a* of the stem liable to be lengthened and changed to *e*, but also the termination *ina* is substituted for *á*, the proper termination of the Inst. sing. masc.; *ya* for *e* of the Dat.; *t* for *as* of the Ab.; *syá* for *as* of the Gen.; *n* for *as* of the Ac. pl.; *ais* for *bhis* of the Inst. pl. And in other nouns changes and substitutions are required, some of which are determined by the gender. (Compare the first group of verbal stems at 257. *a*.)

The annexed table repeats synoptically the terminations, with the most usual substitutions, throughout all the classes of nouns.

SINGULAR.	DUAL.	PLURAL.
N. स् (m.f.), न्* (n.)	औ (m.f.), ई (f.*n.)	अस् (m.f.), इ (n.)
Ac. अम् (m.f.), न्* (m.f.n.)	औ (m.f.), ई (f.*n.)	अस्, स् (m.f.), न्* (m.), इ (n.)
I. आ (m.f.n.), इन्* (m.n.)	भ्याम् (m.f.n.)	भिस् (m.f.n.), ऐस्* (m.n.)
D. ए (m.f.n.), य्* (m.n.)	भ्याम् (m.f.n.)	भ्यस् (m.f.n.)
Ab. अस् (m.f.n.), स् (m.f.), न्* (m.n.)	भ्याम् (m.f.n.)	भ्यस् (m.f.n.)
G. अस् (m.f.n.), स् (m.f.), स्य* (m.n.)	ओस् (m.f.n.)	आम् (m.f.n.)
L. इ (m.f.n.), आन् (f.), औ (m.f.)	ओस् (m.f.n.)	सु (m.f.n.)

Obs. 1. Those substitutions marked * are mostly restricted to nouns ending in *a*, and are therefore especially noticeable. Femines in *á* are peculiar in taking the neut. substitution *í* in du. N. Ac. V.

Obs. 2. It will be perceived that the Accusative pl. of all masc. nouns in the first four declensions ends in *n*, whilst that of all fem. nouns ends in the regular termination *s*.

a. Comparing the above terminations with those of Latin and Greek, we may remark that *s* enters into the Nom. sing. masc., and *m* or *n* into the neuter, in all three languages. In regard to the Sk. dual *au*, the original termination was *á*, as found in the Vedas; and *á* equals the Greek *α*, *ω*, and *ε*. In Nom. pl. masc. the *s* appears in many Lat. and Gr. words. In Ac. sing., Sk. agrees with Lat., and even with Gr., final *μ* in Gr. being changed into *ν*. *S* appears in all three languages in Ac. pl.; and when the Sanskrit ends in *n*, as in the first class of

nouns, this *n* is probably for *ns*, since a preceding *a* is lengthened to compensate for the rejection of *s*. Cf. some Vedic Ac. plurals; cf. also ἴππων Ac. pl. in the Cretic dialect; and Gothic forms, such as *balgins*, *sununs*; cf. likewise the *r* added in the Veda after the Ac. pl., e. g. चतुर्वर्तु *ritúṣr* *anu* (Rig-v. I. 49, 3). In Inst. pl. *bhis* is preserved in the Lat. *nobis*, *vobis*, and Gr. *φι(ν)* for *φίς* (*ναῦ-φιν* = *naubhis*). The *ais* which belongs to Sk. nouns in *a* is probably a contraction of *ābhis*, since in the Vedas *ebhis* for *ābhis* is found for *ais*, as *ṛikebhis* for *ṛikais*, &c. &c. This *ais* probably answers to the Latin Dat. and Abl. plural in *is*, just as *bhis* and *bhyas* answer to the Latin *bus*. In the Gen. sing. all three languages have preserved the *s* (नावस्, *nav-is*, νη-ός for *ναφος*); and in the Gen. pl. *ām*=Gr. *ων* and Lat. *um* (पदम् = *ποδῶν*, *pedom*). In Loc. sing. Sanskrit *i* is preserved in Lat. and Gr. in such words as οἱκοί, 'at home,' Ἰσθμοῖ, 'on the Isthmus;' *humi*, *domi*, &c.; and in the Dative (निशि = *νυκτί*, नावि = *navi*). In Loc. pl. *su*=Gr. *σι*; e. g. θύρασι(ν), 'at the door;' ὥρασι(ν), 'at the right time' (नौषु = *ναυσί*). Sanskrit stems in *a* prefix *i* to *su*; so that *ṛikaishu* (29. b) = *λυκοῖσι*. The Voc. sing. in Gr. is frequently identical with the stem, and the Voc. du. and pl. with the Nom., as in Sanskrit; e. g. *πολίτη-ς*, stem and Voc. *πολιτα*; *ῥήτωρ*, stem and Voc. *ῥήτορ*; *εὐγενής*, stem and Voc. *εὐγενες*.

98. In the following pages no attempt will be made to explain how or why particular nouns deviate from the general scheme of terminations. A division of nouns into eight classes, four ending in vowels, and four ending in consonants, will be made; and under every one of the eight classes a model noun for the masculine, feminine, and neuter, serving for adjectives as well as substantives, will be declined in full.

99. But the student must understand, that this division into eight classes is entirely arbitrary. It does not imply that there are eight separate declensions in Sanskrit. All that is meant is, that the final letters of the stems of nouns may be conveniently arranged under four general heads for vowels, and four for consonants. Indeed, according to native grammarians, there is only one declension in Sanskrit, all nouns, whatever may be the final of their stems, being forced to adapt themselves to one common scheme of nearly similar case-terminations.

100. It is most important to remember, that the formation of every case in a Sanskrit noun supposes the application of a rule of *Sandhi* or 'junction;' and that *declension* in Sanskrit is strictly 'junction,' i. e. not a divergence from an upright line (*rectus*), but a *joining together* of a stem with its terminations.

101. Sometimes, however, before this *joining together* takes place, the original final of the stem has to be changed to its Guṇa or Vriddhi equivalent (see 27), or even to some other letter (see 41. II–V), so that it will often be necessary to point out in what manner the *inflective* stem (*anga*, see 135. c) varies from the original stem (*prātipadika*); and sometimes the original termination of the scheme will have to be changed, as indicated at 97; thus, at 103, under the Gen. du. *śivayos*, *śive + os* denotes, that before the stem *śiva* is joined to the termination *os*, the final letter *a* is to be changed to *e*; and the reference 36. a. indicates the rule of Sandhi (explained at 36. a) which must come into operation in joining *śive* and *os* together. Similarly, when the original termination has to be modified, the termination will be exhibited in its altered form; thus, at 103, under the Ac. sing., *śiva + m* denotes, that the stem is to be joined with *m*, substituted for the original termination *am*. See the table at 97.

102. In declining the first model noun *śiva*, the stem with the sign +, and after it the termination will be exhibited under each inflexion, and a reference will be given to the number of the rule of Sandhi which must come into operation.

In the other nouns the process of Sandhi will be explained when necessary, along with the changes of the stem, immediately before the paradigms of declension, and in the paradigms a transliteration in Italic type will be generally given immediately under the Sanskrit type.

SECTION I.—FIRST FOUR CLASSES OF NOUNS.

Inflexion of Nouns, Substantives and Adjective, whose stems end in vowels.

FIRST CLASS in अ *a*, आ *ā*, and ई *ī*.

This large class corresponds to a common class of Latin and Greek words in *us* and *os*, *um* and *on*, *a* and *α*, e.g. *lupu-s*, λύκο-ς (=Sk. *vrika-s*, Nom. of *vrika*); *donu-m*, δῶπο-ν; *terra*, χῶρα (= *dharā*); and to adjectives like *bonus*, ἀγαθός, e.g. Sk. *nava-s*, *navā*, *nava-m*, 'new,' = Lat. *novu-s*, *nova*, *novu-m*; Gr. νέο-ς (for νεφο-ς), νέα, νέο-ν.

103. Masculine stems in *a*, like शिव *śiva*, m. 'the god Śiva,' or as an adjective, 'prosperous.'

84 INFLEXION OF STEMS OF NOUNS ENDING IN VOWELS.

The final of the stem is lengthened in D. Ab. sing., I. D. Ab. du., Ac. G. pl.; and changed to *e* in G. L. du., D. Ab. L. pl.: *n* is euphonically affixed to the final in G. pl. Hence the four inflective stems *śiva*, *śivá*, *śive*, *śiván*.

	SINGULAR.	DUAL.	PLURAL.
N.	{ शिवस् <i>śivas</i> <i>śiva</i> + <i>s</i>	शिवौ <i>śivau</i> <i>śiva</i> + <i>au</i> . See 33.	शिवास् <i>śivás</i> <i>śiva</i> + <i>as</i> . See 31.
Ac.	{ शिवम् <i>śivam</i> <i>śiva</i> + <i>m</i>	— <i>śivau</i>	शिवान् <i>śiván</i> <i>śivá</i> + <i>n</i>
I.	{ शिवेन <i>śivena</i> <i>śiva</i> + <i>ina</i> . 32.	शिवाभ्याम् <i>śivábhyaṁ</i> <i>śivá</i> + <i>bhyaṁ</i>	शिवैस् <i>śivais</i> <i>śiva</i> + <i>ais</i> . 33.
D.	{ शिवाय <i>śiváya</i> <i>śivá</i> + <i>ya</i>	— <i>śivábhyaṁ</i>	शिवेभ्यस् <i>śivebhyas</i> <i>śive</i> + <i>bhyas</i>
Ab.	{ शिवत् <i>śivát</i> <i>śivá</i> + <i>t</i>	<i>śivábhyaṁ</i>	— <i>śivebhyas</i>
G.	{ शिवस्य <i>śivasya</i> <i>śiva</i> + <i>sya</i>	शिवयोस् <i>śive</i> + <i>os</i> . 36. <i>a</i> .	शिवानाम् <i>śivánám</i> <i>śiván</i> + <i>ám</i>
L.	{ शिवे <i>śive</i> <i>śiva</i> + <i>i</i> . 32.	— <i>śivayos</i>	शिवेषु <i>śiveshu</i> <i>śive</i> + <i>su</i> . 70.
V.	{ शिव <i>śiva</i> <i>śiva</i> (<i>s</i> dropped). 92.	शिवौ <i>śiva</i> + <i>au</i> . 33.	शिवास् <i>śivás</i> <i>śiva</i> + <i>as</i> . 31.

Obs.—The Vedic I. sing. may end in *á*, e.g. *śivá* for *śivena*; N. Ac. du. may end in *á*, e.g. *śivá* for *śivau*; N. pl. may end in *ásas*, e.g. *śivásas* for *śivás*; I. pl. may end in *ebhis*, e.g. *śivebhis* for *śivais*. Cf. *ebhis*, I. pl. of *idam*, 224.

104. Neuter stems in *a*, like शिव *śiva*, n. ‘prosperity,’ or as an adjective, ‘prosperous.’

The final of the stem is lengthened and assumes *n* in N. Ac. V. pl.

N. Ac.	{ शिवम् <i>śivam</i> <i>śiva</i> + <i>m</i> . 97.	शिवे <i>śive</i> <i>śiva</i> + <i>i</i> . 32.	शिवानि <i>śiváni</i> <i>śivá</i> + <i>n</i> + <i>i</i>
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The Vocative is शिव *śiva*, शिवे *śive*, शिवानि *śiváni*; all the other cases are like the masculine.

105. Feminine stems in *á* and *í*, like शिवा *śivá*, f. ‘the wife of Śiva,’ or as an adjective, ‘prosperous,’ and नदी *nadí*, f. ‘a river.’ Their declension is exhibited side by side that their analogy may be more easily perceived.

In *śivá* the final of the stem is changed to *e* in I. sing., G. L. du.; *yá* is inserted in D. Ab. G. L. sing.; and *n* in G. pl. Hence the inflective stems *śivá*, *śive*. In *nadí* the final is changed to *y* before the vowel-terminations by 34; *á* is inserted in D. Ab. G. L. sing.; and *n* in G. pl.; in V. sing. the final of the stem is shortened.

Junction of stem with termination: N. sing. *s* rejected; N. du. *śivá + é = śive* by 32; N. pl. *śivá + as = śivás* by 31; I. sing. *śive + d = śivayá* by 36. a; D. sing. *śivá + yá + è = śiváyai* by 33; G. L. du. *śive + os = śivayos* by 36. a. D. sing. *nadí + d + e = nadyai* by 34 and 33; L. pl. *nadí + su = nadíshu* by 70.

	SING.	DUAL.	PLURAL.		SING.	DUAL.	PLURAL.
N.	{ शिवा <i>śivá</i>	{ शिवे <i>śive</i>	{ शिवास् <i>śivás</i>		{ नदी <i>nadí</i>	{ नद्यौ <i>nadyau</i>	{ नद्यस् <i>nadyas</i>
Ac.	{ शिवाम् <i>śivám</i>	—	—		{ नदीम् <i>nadím</i>	—	{ नदीस् <i>nadís</i>
I.	{ शिवया <i>śivayá</i>	{ शिवाभ्याम् <i>śivábhyám</i>	{ शिवाभिस् <i>śivábhīś</i>		{ नद्या <i>nadyá</i>	{ नदीभ्याम् <i>nadíbhyám</i>	{ नदीभिस् <i>nadíbhīś</i>
D.	{ शिवायै <i>śiváyai</i>	—	{ शिवाभ्यस् <i>śivábhyas</i>		{ नद्यै <i>nadyai</i>	—	{ नदीभ्यस् <i>nadíbhyas</i>
Ab.	{ शिवायास् <i>śiváyás</i>	—	—		{ नद्यास् <i>nadyás</i>	—	—
G.	{ — <i>śiváyás</i>	{ शिवयोस् <i>śivayos</i>	{ शिवानाम् <i>śivánám</i>		{ — <i>nadyás</i>	{ नद्योस् <i>nadyos</i>	{ नदीनाम् <i>nadínám</i>
L.	{ शिवायाम् <i>śiváyám</i>	—	{ शिवासु <i>śivásu</i>		{ नद्याम् <i>nadyám</i>	—	{ नदीषु <i>nadíshu</i>
V.	{ शिवे <i>śive</i>	{ शिवे <i>śive</i>	{ शिवास् <i>śivás</i>		{ नदि <i>nadí</i>	{ नद्यौ <i>nadyau</i>	{ नद्यस् <i>nadyas</i>

Obs. 1. The Vedic I. sing. may be *śivá* for *śivayá*; D. sing. *śivai* for *śiváyai*; N. pl. *śivásas*; G. pl. *śivám*.

Obs. 2. The Vedic N. pl. of nouns in *é* may end in *ís*, e. g. *nadíś* for *nadyas*.

106. Monosyllabic nouns in ई *é*, like श्री f. 'fortune,' भी f. 'fear,' &c., vary from *nadí* in the manner explained at 123.

107. In accordance with 58, such words as मृग *mṛiga*, m. 'a deer;' पुरुष *puruṣa*, m. 'a man;' भार्या *bhāryá*, f. 'a wife;' कुमारी *kumārī*, f. 'a girl'—must be written, ~~the~~ the Inst. sing. m. and the Gen. pl. m. f., with the cerebral ण् *ṇ*; thus, मृगेण *mṛigeṇa*, पुरुषेण *puruṣeṇa*, मृगाणाम्, पुरुषाणाम्, भार्याणाम्, कुमारीणाम्. When *n* is final, as in the Ac. pl. m., it remains unchanged.

108. When a feminine noun ending in *á* forms the last member of a compound adjective, it is declined like *śiva* for the masc. and neut. Thus fr. *vidyá*, 'learning,' *alpa-vidyas* (m.), *alpa-vidyá* (f.), *alpa-vidyam* (n.), 'possessed of little learning.' Similarly, a masculine noun takes the fem. and neut. terminations; and a neut. noun, the masc. and fem.

a. When roots ending in *á*, such as पृ *pá*, 'to drink' or 'to preserve,' form the last member of compound words, they assume the terminations at 91 regularly

for their masculine and feminine, rejecting, however, the final of the stem in Ac. pl. and remaining Weak or vowel-cases; thus, सोमपा *soma-pá*, m. f. 'a drinker of Soma juice;' N. V. -पास्, -पौ, -पास्; Ac. -पाम्, -पौ, -पस्; I. -पा, -पाभ्याम्, &c.; D. -पे, &c. They form their neuter like that of *śiva*, e. g. neut. N. Ac. V. सोमपम्, -पे, -पानि, &c.

Similarly, विश्वपा 'protector of the universe,' and शङ्खभा 'a shell-blower.'

b. Analogously in Rīg-veda iv. 9, 4, ग्ना 'a woman' is in N. sing. ग्नास्.

c. Masculine nouns in *á*, like हाहा *háhá*, m. 'a Gandharva,' not derived from verbal roots, assume the terminations with the regular euphonic changes, but the Ac. pl. ends in न्; thus, N. V. हाहास्, हाहौ, हाहास्; A. हाहाम्, हाहौ, हाहान्; I. हाहा, हाहाभ्याम्, हाहाभिस्, &c.; D. हाहै, &c.; Ab. हाहास्, &c.; G. हाहास्, हाहौस्, हाहाम्; L. हाहै, &c.

d. The Voc. cases of अम्बा *ambá*, अक्का *akká*, and अल्ला *allá*, all signifying 'mother,' are अम्ब, अक्क, अल्ल, 'O mother!'

e. दन्त m. 'a tooth,' मास m. 'a month,' पाद m. 'a foot,' यूष m. n. 'soup,' आस्य n. 'the face,' हृदय n. 'the heart,' उदक n. 'water,' शीर्ष n. 'the head,' मांस n. 'flesh,' निशा f. 'night,' नासिका f. 'the nose,' पृतना f. 'an army,' are declined regularly, but may substitute दत्, मास्, पद्, यूषन्, आसन्, हृद्, उदन्, शीर्षन्, मांस्, निश्, नस्, पृत् in the Ac. pl. and remaining cases (see 184). In the neut. nouns, the Nom. pl. does not admit the same substitute as Ac. pl. Thus, उदक will be Ac. pl. उदकानि or उदानि; I. sing. उदकेन or उद्वा. Again, नासिका in I. du. will be नासिकाभ्याम् or नोभ्याम्; and मांस, मांसाभ्याम् or मान्भ्याम्.

109. To understand the importance of studying the declension of this first class of nouns, the student has only to turn back to pp. 57-68, where the formation of the stems of nouns, substantive and adjective, which follow this declension, is explained. All masculine and neuter substantives in this list are declined like *śiva*, and all feminine either like *śivá* or *nadí*, all the adjectives following the same three examples for their three genders.

SECOND CLASS in इ i. THIRD CLASS in उ u.

The inflexion of the 2nd and 3rd classes of nouns (see 81, 82) is exhibited side by side, that their analogy may be more readily perceived.

The 2nd answers to Latin and Greek words like *igni-s*, *turri-s*, *πόλι-s*, *πίστι-s*, *mare*, *μέλι*; the 3rd, to words like *gradu-s*, *cornu*, *βότρυ-s*, *ῥόδύ-s*, *μέθυ*.

110. Masculine stems in इ i and उ u, like अग्नि *agni*, m. (*ignis*), 'fire;' भानु *bhānu*, m. 'the sun.'

The final of the stem is gunated in D. Ab. G. V. sing., N. pl.; lengthened in N. Ac. V. du., Ac. G. pl.; dropped in L. sing., or, according to Pāṇini, changed

to *a*; *n* is inserted in I. sing., G. pl. Hence the inflective stems *agni*, *agní*, *agne*, *agn*; *bhānu*, *bhānú*, *bhāno*, *bhān*; according to some the Locative of *bhānu* was originally *bhānavi* (such a form occurring in the Veda), and *i* being dropped, *bhānav* would become *bhānāv* (*bhānau*).

Junction of stem with termination: V. sing., N. Ac. V. du., case-termination rejected; N. pl. *agne*+*as*=*agnayas* by 36. *a*; D. sing. *agne*+*e*=*agnaye*, 36. *a*; G. L. du. *agni*+*os*=*agnyos*, 34; L. pl. *agni*+*su*=*agnishu*, 70. Similarly, N. pl. *bhāno*+*as*=*bhānavas*, 36. *a*; D. sing. *bhāno*+*e*=*bhānave*, 36. *a*; G. L. du. *bhānu*+*os*=*bhānvos*, 34; L. pl. *bhānu*+*su*=*bhānushu*, 70.

	SING.	DUAL.	PLURAL.	SING.	DUAL.	PLURAL.
N.	{ अग्निस् <i>agnis</i>	{ अग्नी <i>agní</i>	{ अग्नयस् <i>agnayas</i>	{ भानुस् <i>bhānus</i>	{ भानू <i>bhānú</i>	{ भानवस् <i>bhānavas</i>
Ac.	{ अग्निम् <i>agnim</i>	{ — <i>agní</i>	{ अग्नीन् <i>agnín</i>	{ भानुम् <i>bhānum</i>	{ — <i>bhānú</i>	{ भानून् <i>bhānún</i>
I.	{ अग्निना <i>agniná</i>	{ अग्निभ्याम् <i>agnibhyám</i>	{ अग्निभिस् <i>agnibhis</i>	{ भानुना <i>bhānuná</i>	{ भानुभ्याम् <i>bhānubhyám</i>	{ भानुभिस् <i>bhānubhis</i>
D.	{ अग्नये <i>agnaye</i>	{ — <i>agnibhyám</i>	{ अग्निभ्यस् <i>agnibhyas</i>	{ भानवे <i>bhānave</i>	{ — <i>bhānubhyám</i>	{ भानुभ्यस् <i>bhānubhyas</i>
Ab.	{ अग्नेस् <i>agnes</i>	{ — <i>agnibhyám</i>	{ — <i>agnibhyas</i>	{ भानोस् <i>bhānos</i>	{ — <i>bhānubhyám</i>	{ — <i>bhānubhyas</i>
G.	{ — <i>agnes</i>	{ अग्न्योस् <i>agnyos</i>	{ अग्नीनाम् <i>agnínám</i>	{ — <i>bhānos</i>	{ भान्वोस् <i>bhānvos</i>	{ भानूनाम् <i>bhānúnám</i>
L.	{ अग्नौ <i>agnau</i>	{ — <i>agnyos</i>	{ अग्निषु <i>agnishu</i>	{ भानौ <i>bhānau</i>	{ — <i>bhānvos</i>	{ भानुषु <i>bhānushu</i>
V.	{ अग्ने <i>agne</i>	{ अग्नी <i>agní</i>	{ अग्नयस् <i>agnayas</i>	{ भानो <i>bhāno</i>	{ भानू <i>bhānú</i>	{ भानवस् <i>bhānavas</i>

111. The Vedic Gen. sing. may be *bhānvas*, which form may also serve for the Nom. and Ac. pl.

112. Feminine stems in इ *i* and उ *u*, like मति *matí*, f. 'the mind,' and धेनु *dhenú*, f. 'a milch cow.'

The final of the stem is gunated in D. Ab. G. V. sing., N. pl.; lengthened in N. Ac. V. du., Ac. G. pl.; dropped in L. sing. (unless the termination be *आम्*); *n* is inserted in G. pl. Hence the inflective stems *matí*, *matí*, *mate*, *mat*; *dhenú*, *dhenú*, *dhenó*, *dhen*.

The junction of stem with termination is generally the same as in the masculines *agni* and *bhānu*. Inst. sing. *matí*+*á*=*matyá*, 34; D. *mate*+*e*=*mataye*, 36. *a*; *matí*+*á*+*e*=*matyai*, 33.

	SING.	DUAL.	PLURAL.	SING.	DUAL.	PLURAL.
N.	{ मतिस् <i>matís</i>	मती <i>matí</i>	मतयस् <i>matayas</i>	{ धेनुस् <i>dhenus</i>	धेनू <i>dhenú</i>	धेनवस् <i>dhenavas</i>
Ac.	{ मतिम् <i>matim</i>	— <i>matí</i>	मतीस् <i>matís</i>	{ धेनुम् <i>dhenum</i>	— <i>dhenú</i>	धेनूस् <i>dhenús</i>
I.	{ मत्या <i>matyá</i>	मतिभ्याम् <i>matibhyám</i>	मतिभिस् <i>matibhis</i>	{ धेन्वा <i>dhenvá</i>	धेनुभ्याम् <i>dhenubhyám</i>	धेनुभिस् <i>dhenubhis</i>
D.	{ मताये or मत्तै <i>mataye</i> or <i>tyai</i>	— <i>matibhyám</i>	मतिभ्यस् <i>matibhyas</i>	{ धेनावे or धेन्वै <i>dhenave</i> or <i>nvai</i>	— <i>dhenubhyám</i>	धेनुभ्यस् <i>dhenubhyas</i>
Ab.	{ मतेस् or मत्यास् <i>mates</i> or <i>tyás</i>	— <i>matibhyám</i>	— <i>matibhyas</i>	{ धेनोस् or धेन्वास् <i>dhenos</i> or <i>nvás</i>	— <i>dhenubhyám</i>	— <i>dhenubhyas</i>
G.	{ — <i>mates</i> or <i>tyás</i>	मत्योस् <i>matyos</i>	मतीनाम् <i>matínám</i>	{ — <i>dhenos</i> or <i>nvás</i>	धेन्वोस् <i>dhenvos</i>	धेनूनाम् <i>dhenúnám</i>
L.	{ मतौ or मताम् <i>matau</i> or <i>tyám</i>	— <i>matyos</i>	मतिषु <i>matishu</i> . 70.	{ धेनौ or धेन्वाम् <i>dhenau</i> or <i>nvám</i>	— <i>dhenvos</i>	धेनुषु <i>dhenushu</i> . 70.
V.	{ मते <i>mate</i>	मती <i>matí</i>	मतयस् <i>matayas</i>	{ धेनो <i>dhenó</i>	धेनू <i>dhenú</i>	धेनवस् <i>dhenavas</i>

With the optional forms in D. Ab. G. L. sing., compare similar forms in the same cases of *nádí*.

113. The Vedic Nom. pl. may be *dhenvas*.

114. Neuter stems in इ *i* and उ *u*, like वारि *vári*, n. 'water,' and मधु *madhu*, n. 'honey' (म॑धु).

The stem inserts *n* before the vowel-terminations, and the final is lengthened in N. Ac. V. and G. pl. Hence the inflective stems *vári*, *vári*; *madhu*, *madhú*.

	SING.	DUAL.	PLURAL.	SING.	PLURAL.
N.	{ वारि <i>vári</i>	वारिणी <i>váriní</i> . 58.	वारीणि <i>várinī</i>	मधु <i>madhu</i>	मधुनी <i>madhuní</i>
Ac.	{ वारि <i>vári</i>	वारिणी <i>váriní</i>	वारीणि <i>várinī</i>	मधु <i>madhu</i>	मधुनी <i>madhuní</i>
I.	{ वारिणा <i>váriná</i>	वारिभ्याम् <i>váribhyám</i>	वारिभिस् <i>váribhis</i>	{ मधुना <i>madhuná</i>	मधुभ्याम् <i>madhubhyám</i>
D.	{ वारिणे <i>várinē</i>	— <i>váribhyám</i>	वारिभ्यस् <i>váribhyas</i>	{ मधुने <i>madhune</i>	— <i>madhubhyám</i>
Ab.	{ वारिणस् <i>várinās</i>	— <i>váribhyám</i>	— <i>váribhyas</i>	{ मधुनस् <i>madhunās</i>	— <i>madhubhyám</i>
G.	{ — <i>várinās</i>	वारिणोस् <i>várinōs</i>	वारीणाम् <i>várinám</i> . 58.	{ — <i>madhunās</i>	मधुनोस् <i>madhunōs</i>
L.	{ वारिणि <i>várinī</i>	— <i>várinōs</i>	वारिषु <i>várishu</i> . 70.	{ मधुनि <i>madhuni</i>	— <i>madhunōs</i>
V.	{ वारि or वारे <i>vári</i> or <i>vāre</i>	वारिणी <i>váriní</i>	वारीणि <i>várinī</i>	{ मधु or मधो <i>madhu</i> or <i>n</i>	मधुनी <i>madhuní</i>

115. The Vedic Ac. pl. may be *madhú*.

116. Neuter nouns in *i* and *u* follow the analogy of nouns in *in* at 159, except in G. plur. and V. sing.

a. सानु n. 'summit,' 'ridge,' optionally substitutes नु in all cases except the first five inflexions.

117. There are not many substantives declined like *agni* and *vāri* (81), but nouns like *matī* are numerous (81. II). Moreover, adjectives like *śuci*, and compound adjectives in *i*, are declined like *agni* in masc., like *matī* in fem., and like *vāri* in neut.

118. Again, there are few substantives declined like *dhenu* and *madhu*, yet many simple adjectives like *tanu* and *pipāsu* (82), all compound adjectives in *u*, are declined like *bhānu* in the masc., like *dhenu* in the fem., and like *madhu* in the neut.

a. Many adjectives in *u*, however, either optionally or necessarily follow *nadī* in fem.; as, *tanu*, 'thin,' makes Nom. fem. either *tanus* or *tanvī*; मृदु, 'tender,' makes Nom. f. मृद्वी *mṛidvī*; and गुरु, 'heavy,' गुर्वी *gurvī*; and some optionally lengthen *u* in the fem.; as, *bhīru*, 'timid,' makes fem. भीरु or भीरु, declinable like nouns in *ū*, 125.

119. When feminine nouns in *i* and *u* form the last member of a compound adjective, they must be declined like *agni* in masc., and *vāri* in neut. Thus *alpa-matī*, 'narrow-minded,' in the Ac. plur. masc. would be *alpa-matīn*; fem. *alpa-matīs*; neut. *alpa-matīni*.

Similarly, a masc. or neut. noun, at the end of a comp., may take a fem. form.

a. Although adjectives in *i* and *u* are declined like *vāri* and *madhu* for the neut., yet in the D. Ab. G. L. sing., and in the G. L. du., they may optionally follow the masculine form; thus *śuci* and *tanu* will be, in D. sing. neut., शुचिने or शुचये, तनुने or तनये; and so with the other cases.

120. सखि *sakhi*, m. 'a friend,' has two stems, सखाय for the Strong cases (see 135. a), and सखि for the others; thus, N. सखा, सखायौ, सखायस्; Ac. सखायम्, सखायौ, सखीन्; I. सख्या, सखिभ्याम्, सखिभिस्; D. सख्ये, सखिभ्याम्, सखिभ्यस्; Ab. सख्युस्, सखिभ्याम्, सखिभ्यस्; G. सख्युस्, सख्योस्, सखीनाम्; L. सख्यौ, सख्योस्, सखिषु; V. सखे, सखायौ, सखायस्. Hence it appears that *sakhi* in some cases assumes the terminations at 91 more regularly than *agni*. In the rest it follows *agni*.

Obs.—The feminine सखी, 'a female friend,' is declined like नदी.

121. पति m. 'a master,' 'lord' (πρόεδρος), when not used in a compound word, follows *sakhi* at 120 in I. D. Ab. G. L. sing. (thus, I. पत्या, D. पत्ये, Ab. G. पत्युस्, L. पत्यौ); in the other cases, *agni*. But *pati* is more usually found at the end of compounds, and then follows *agni* throughout (thus, भूपतिना 'by the lord of the earth').

Obs.—The feminine of पति is पत्नी *patnī*, declinable like नदी.

122. A few neuter nouns, अस्थि n. 'a bone' (ὀστέον), अक्षि n. 'an eye' (oculus, ὀκός), सक्षि n. 'a thigh,' दधि n. 'coagulated milk,' drop their final *i* in I. sing. and remaining weak or vowel-cases, and are declined in those cases as if derived from obsolete forms in *an*, such as अस्थन्, &c. (cf. *nāman* at 152); thus,

अस्थि 'a bone:' N. V. Ac. अस्थि, अस्थिनी, अस्थीनि; I. अस्थ्या, अस्थिभ्याम्, &c.; D. अस्थ्ये, अस्थिभ्याम्, &c.; Ab. अस्थ्यस्, &c.; G. अस्थ्यस्, अस्थ्योस्, अस्थ्याम्; L. अस्थि or अस्थानि, अस्थ्योस्, अस्थिषु.

Hence, अक्षि, 'an eye,' will be in I. sing. अक्षणा; in D. अक्षणे, &c. (see 58).

Nouns ending in ई ई and ऊ ऊ.

123. Besides the feminines of adjectives and participles, &c., declined like *nadī* at 105 (cf. 80. XI), there are a few common monosyllabic words in long ई ई (generally roots used as substantives) *primitively* feminine, i. e. not derived from masculine substantives (see 82. XV), whose declension must be noticed separately. They vary from the declension of नदी (105) by forming the Nom. with स्, and using the same form for the Voc., and by changing the final ई to *iy* before the vowel-terminations; thus,

श्री f. 'prosperity:' N. V. श्रीस्, श्रियौ, श्रियस्; Ac. श्रियम्, श्रियौ, श्रियस्; I. श्रिया, श्रीभ्याम्, श्रीभिस्; D. श्रिये or श्रियै, श्रीभ्याम्, श्रीभ्यस्; Ab. श्रियस् or श्रियास्, श्रीभ्याम्, श्रीभ्यस्; G. श्रियस् or श्रियास्, श्रियोस्, श्रियाम् or श्रीणाम्; L. श्रियि or श्रियाम्, श्रियोस्, श्रीषु.

a. Similarly, भी f. 'fear,' ही f. 'shame,' and धी f. 'understanding;' thus, N. V. भीस्, भियौ, भियस्; Ac. भियम्, &c.; I. भिया, &c.; D. भिये or भियै, &c.

b. स्त्री f., 'a woman' (not being itself a root like the examples above), follows नदी in N. V. sing., and varies also in other respects; thus, N. स्त्री, स्त्रियौ, स्त्रियस्; V. स्त्रि, स्त्रियौ, स्त्रियस्; Ac. स्त्रीम् or स्त्रियम्, स्त्रियौ, स्त्रीस् or स्त्रियस्; I. स्त्रिया, स्त्रीभ्याम्, स्त्रीभिस्; D. स्त्रियै, स्त्रीभ्याम्, स्त्रीभ्यस्; Ab. स्त्रियास्, स्त्रीभ्याम्, स्त्रीभ्यस्; G. स्त्रियास्, स्त्रियोस्, स्त्रीणाम्; L. स्त्रियाम्, स्त्रियोस्, स्त्रीषु.

As the last member of a compound adjective, it shortens its final, and in some of its cases follows *agni* and *mati*; e. g.

अतिस्त्रि m. f. n. 'surpassing a woman:' N. masc. -स्त्रिस्, -स्त्रियौ, -स्त्रियस्; Ac. -स्त्रिम् or -स्त्रियम्, -स्त्रियौ, -स्त्रीन् or -स्त्रियस्; I. -स्त्रिणा, -स्त्रिभ्याम्, &c.; D. -स्त्रये, &c.; Ab. -स्त्रेस्, &c.; G. -स्त्रेस्, -स्त्रियोस्, -स्त्रीणाम्; L. -स्त्रौ, &c.; V. -स्त्रे, &c. The fem. form is like the masc., but Ac. pl. -स्त्रीस् or -स्त्रियस्; I. -स्त्रिया; D. -स्त्रियै or -स्त्रये; Ab. -स्त्रियास् or -स्त्रेस्, &c. For neut., see 126. j.

124. A few primitively feminine words *not* monosyllabic, such as लक्ष्मी 'the goddess of prosperity,' तल्ली 'a lute-string,' तरी 'a boat,' like श्री, take *s* in the Nom. sing., but in other respects follow नदी; thus, N. लक्ष्मीस्, लक्ष्म्यौ, लक्ष्म्यस्; Ac. लक्ष्मीम्, &c.; V. लक्ष्मि.

Obs.—Analogously in the Veda वृक्षी 'a she-wolf' (Rig-v. I. 117, 18), and (according to some authorities) सिंही 'a lioness,' make N. sing. वृक्षीस्, सिंहीस्.

But गौरी f. 'the brilliant (goddess),' as a derivative fem. noun, is N. sing. गौरी.

125. Feminine nouns in long ऊँ, not monosyllabic, are declined like primitively feminine nouns of more than one syllable in ई, i.e. like लक्ष्मी, they follow the analogy of *nadī* except in N. sing., where *s* is retained. In the other cases ऊँ becomes *v*, wherever ई is changed to *y* (see 34); thus,

वधू 'a wife:' N. वधूस्, वध्वी, वध्वस्; Ac. वधूम्, वध्वी, वधूस्; I. वध्वा, वधूभ्याम्, वधूभिस्; D. वध्वे, वधूभ्याम्, वधूभ्यस्; Ab. वध्वास्, वधूभ्याम्, वधूभ्यस्; G. वध्वास्, वध्वोस्, वधूनाम्; L. वध्वाम्, वध्वोस्, वधूषु; V. वधु, वध्वौ, वध्वस्.

Similarly, चतू f. 'a host;' अश्वतू f. 'a mother-in-law.'

a. Again, monosyllabic words in *ú* primitively feminine are declined analogously to त्री f. at 123; *ú* being changed to *uv*, wherever *í* is changed to *iy*; thus,

भू f. 'the earth:' N. V. भूस्, भुवौ, भुवस्; Ac. भुवम्, भुवौ, भुवस्; I. भुवा, भूभ्याम्, भूभिस्; D. भुवे or भुवै, भूभ्याम्, भूभ्यस्; Ab. भुवस् or भुवास्, भूभ्याम्, भूभ्यस्; G. भुवस् or भुवास्, भुवोस्, भुवाम् or भूनाम्; L. भुवि or भुवाम्, भुवोस्, भूषु.

Observe that the V. is like the N.

b. Similarly, भ्रू f. 'the eye-brow' (ὀφρύς): N. V. भ्रूस्, भ्रुवौ, भ्रुवस्, &c.

126. Roots of one syllable ending in *í* and *ú*, used as masc. or fem. nouns, follow the declension of monosyllabic words in *í* and *ú*, such as त्री at 123 and भू at 125. a: but in the D. Ab. G. L. sing., G. pl., take only the first inflexion; thus,

क्री m. f., 'one who buys,' makes D. क्रिये only for m. and f., and लू m. f., 'a reaper,' makes D. लुवे only for m. and f.

a. The same generally holds good if they have adjectives prefixed to them; thus, परमक्री m. f. 'the best buyer' (N. V. -क्रीस्, -क्रियौ, -क्रियस्; Ac. -क्रियम्, &c.)

b. And when they are compounded with another noun as a dependent term they generally change their final *í* and *ú* to *y* and *v*, before vowel-terminations, and not to *iy* and *uv* (unless *í* and *ú* are preceded by a double consonant, as in यवक्री 'a buyer of barley'), thus conforming more to the declension of polysyllables; e. g.

जलपी (for जलपा) m. f., 'a water-drinker,' makes N. V. जलपीस्, -प्यौ, -प्यस्; Ac. जलप्यम्, -प्यौ, -प्यस्; I. जलप्या, -पीभ्याम्, &c.; D. जलप्ये, &c.; Ab. जलप्यस्, &c.; G. जलप्यस्, -प्योस्, &c.; L. जलप्यि (in opposition to 31), &c.

So also, खलपू m. f. 'a sweeper:' N. V. खलपूस्, -प्यौ, -प्यस्; Ac. खलप्यम्, &c.; I. खलप्या, &c.; L. खलप्यि, &c.: सुलू 'one who cuts well,' N. V. सुलूस्, -ल्वौ, -ल्वस्.

c. Similarly, वषाभू m. f. 'a frog,' दुम्भू m. 'a thunderbolt,' करभू m. 'a finger-nail,' पुनर्भू m. f. 'born again' (N. V. पुनर्भूस्; Ac. -र्भ्वम्, &c.; I. -र्भ्वौ; D. -र्भ्वे; Ab. G. -र्भ्वस्, -र्भ्वि. But if the sense is limited to a distinct female object, as 'a virgin widow remarried,' the D. will be -र्भ्वे; Ab. G. -र्भ्वीस्; L. -र्भ्वीम्, like वधू).

d. Similarly also, सेनानी m. 'a general,' ग्रामणी m. f. 'the chief of a village,' but these, like नदी, take *ám* for the termination of the L. sing. even in masc.; thus, N. V. सेनानीस्, -न्यौ, -न्यस्; Ac. -न्यम्, &c.; I. -न्या; L. सेनान्याम्, सेनान्योस्,

सेनानीषु, &c. This applies also to the simple noun नी m. f. 'a leader,' but the final becomes *iy* before vowel-terminations.

e. But स्वयम्भू and स्वभू m. 'self-existent,' as a name of Brahmá, follow भू at 125. a, taking only the first inflexions; thus, D. -भुवे; Ab. -भुवस्, &c.

f. Masculine non-compounds in *i* and *u* of more than one syllable, like पपी m. 'who drinks' or 'cherishes,' 'the sun,' हृद् m. 'a Gandharva,' follow जलपी and खलपू at 126. b, except in Ac. sing. and pl.; thus, N. V. पपीस्, पप्यौ, पप्यस्; Ac. पपीम्, पप्यौ, पपीन्; and in L. sing. the final *i* combines with the *i* of the termination into *i* (31), not into *yi*; thus, L. sing. पपी (but हृद्भि from हृद्). Again, वातप्रभी m. 'an antelope' (surpassing the wind), as a compound, may follow जलपी; but Vopadeva makes Ac. sing. and pl. follow पपी. When such nouns have a feminine, the Ac. pl. ends in *s*; thus चारु m. f., 'tawny,' makes चारुस् for the Ac. pl. fem.

g. A word like प्रधी f. 'superior understanding' (formed from the compound verb प्रधे), when used as a fem. noun, is treated as a polysyllable, and follows जलपी, except in D. Ab., &c., where it takes the second inflexions (D. sing. प्रधे, &c.) But when used adjectively, in the sense 'having superior understanding,' it follows जलपी throughout, both for masc. and fem., but may optionally for the fem. be declined like the fem. substantive. The Voc. fem. may be प्रधीस् or प्रधि.

Two rare nouns, सुखी 'one who loves pleasure' and सुतो 'one who wishes for a son,' also follow जलपी, but in Ab. G. sing. make सुख्युस्, सुतुस्.

h. Monosyllabic nouns primitively feminine (like भी f., धी f., श्री f., at 123, भू f. 'the eye-brow'), forming the last member of a compound adjective, still follow the declension of monosyllables, but use the first inflexions only in the D. Ab. G. L. cases and G. plur. for the masc., and may optionally use them for the fem.; thus, N. गतभीस् m. f., 'fearless,' is गतभिये only in D. sing. m., -भिये or -भिये in D. sing. f. So also, सुधी m. f. 'intelligent,' शुद्धधी m. f. 'having pure thoughts,' दुधी m. f. 'stupid,' सुश्री m. f. 'having good fortune,' सुभू m. f. 'having beautiful brows;' thus, N. V. सुधुस्, -धुवौ, -धुवस्; Ac. सुधुवन्, &c. According to Vopadeva, the Voc. f. may be सुधु, and this form occurs once in the Bhaṭṭi-kāvya.

i. Words necessarily feminine (*nitya-strī-linga*), such as *kumārī*, 'a girl,' *Gaurī*, 'the goddess Gaurī,' &c. (not like *ग्रामणी*, which may be masc. and fem.), retain their *nadī* character (Pāp. I. 4, 3), even though they afterwards assume another sense which makes them masculine. This may happen in a compound, as in

बहुश्रेयसी m. 'a man of many excellences:' N. बहुश्रेयसी, -स्यौ, -स्यस्; V. -सि, &c.; Ac. -सीम्, -स्यौ, -सीन्; I. -स्या, -सीभ्याम्, &c.; D. -स्यै, &c.; Ab. G. -स्यास्, &c.; L. -स्याम्, &c.

Or in words not compounded, as in कुमारी 'a man who acts like a girl,' N. masc. कुमारी. But these differ in Ac. sing. and pl. (कुमार्यम्, कुमार्यस्). Cf. the name *Gopāla-sarasvatī* in Sanskrit-English Dictionary.

Also like *bahu-śreyasī* (but N. sing. will end in स्), जितलक्ष्मी m. f. 'one who has surpassed Lakshmi,' जालक्ष्मी m. f. 'deprived of fortune,' जितचमू m. f. 'victorious over hosts' (N. जितचमूस्, -म्वौ, -म्वस्; V. -मु; Ac. -मूम्, -म्वौ, -मून्, Ac. pl. f. -मूस्; I. -म्व्वा, -मूभ्याम्, &c.; D. -म्व्वै, &c.; Ab. -म्व्वास्, &c.); but these three may follow Vopadeva's declension of वातप्रभी at 126. f.

j. Adjectives ending in *i* and *u* shorten the final vowel for the neuter, and follow *vári*; but in the I. D. Ab. G. and L. cases they may optionally take the masc. terminations; thus, N. V. sing. neut. गतभि; I. गतभिना or गतभिया; D. गतभिने or गतभिये, &c. N. V. Ac. sing. जलपि; I. जलपिना or -प्या, &c. N. V. Ac. खलपु; I. -पुना or -प्या. N. V. Ac. बहुश्रेयसि; I. -श्रेयसिना or -श्रेयस्या; D. -श्रेयसिने or -श्रेयस्यै, &c. N. V. Ac. ग्रामणि; I. -णिना or -ण्या.

FOURTH CLASS in ऋ *ri*.

This class answers to *δοτήρ, πατήρ, pater*, &c.; *ri* being equivalent to *ar*: and it is remarkable, that *dátáram, dátáras*, &c., bear the same relation to *pítaram, pítaras*, &c., that *δοτήρα, δοτήρες, δοτήρι*, &c., bear to *πατέρα, πατέρες, πατέρι*, &c. Compare also the Latin *datoris* from *dator* with *patris* from *pater*.

127. Masculine stems in *ri*, like दानृ *dátri*, m. 'a giver,' and पितृ *pitrí*, m. 'a father.' The former is the model of nouns of agency (83); the latter, of nouns of relationship.

In nouns of agency like *dátri* the final *ri* is vriddhied (28), and in nouns of relationship like *pitrí* (except *naptrí*, 'a grandson,' and *svasrí*, 'a sister') gunated, in the Strong cases (see 135); but the *r* of *dr* and *ar* is dropped in N. sing., and to compensate in the last case *a* is lengthened. In both, the final *ri* is gunated in L. V. sing., and *ur* is substituted for final *ri* and the initial *a* of *as* in Ab. G. sing. In Ac. G. pl. final *ri* is lengthened, and assumes *n* in G. pl. Hence the inflective stems *dátri, dátár, dátár, dátátré, dátúr*; *pitrí, pítar, pítátré, pítur*.

Junction of stem with terminations: *s* is elided at the end of a conjunct consonant after *r*; hence in Ab. G. *dáturs* and *píturs* become *dátur* and *pítur*. See 41. I.

	SING.	DUAL.	PLURAL.		SING.	DUAL.	PLURAL.
N.	{ दत्ता <i>dátá</i>	{ दत्तारौ <i>dátárau</i>	{ दत्तारस् <i>dátáras</i>		{ पिता <i>pitá</i>	{ पितरौ <i>pítarau</i>	{ पितरस् <i>pítaras</i>
Ac.	{ दत्तारम् <i>dátáram</i>	{ — <i>dátárau</i>	{ दानृ <i>dátrín</i>		{ पितरम् <i>pítaram</i>	{ — <i>pítarau</i>	{ पितृन् <i>pitrín</i>
I.	{ दत्ता <i>dátrá</i>	{ दानृभ्याम् <i>dátribhyám</i>	{ दानृभिस् <i>dátribhis</i>		{ पित्ता <i>pitrá</i>	{ पितृभ्याम् <i>pitríbhyaám</i>	{ पितृभिस् <i>pitríbhhis</i>
D.	{ दत्ते <i>dátre</i>	{ — <i>dátribhyám</i>	{ दानृभ्यस् <i>dátribhyas</i>		{ पित्ते <i>pitre</i>	{ — <i>pitríbhyaám</i>	{ पितृभ्यस् <i>pitríbhhyas</i>
Ab.	{ दानृ <i>dátur</i>	{ — <i>dátribhyám</i>	{ — <i>dátribhyas</i>		{ पितृ <i>pítur</i>	{ — <i>pitríbhyaám</i>	{ — <i>pitríbhhyas</i>
G.	{ — <i>dátur</i>	{ दानृोस् <i>dátros</i>	{ दानृणाम् <i>dátrínám</i> . 58.		{ — <i>pítur</i>	{ पितृोस् <i>pitros</i>	{ पितृणाम् <i>pitrínám</i> . 58.
L.	{ दत्तारि <i>dátari</i>	{ — <i>dátros</i>	{ दानृषु <i>dátrishu</i> . 70.		{ पितारि <i>pítari</i>	{ — <i>pitros</i>	{ पितृषु <i>pitrishu</i> . 70.
V.	{ दानृ <i>dátar</i>	{ दत्तारौ <i>dátárau</i>	{ दत्तारस् <i>dátáras</i>		{ पितृ <i>pítar</i>	{ पितरौ <i>pítarau</i>	{ पितरस् <i>pítaras</i>

128. *Pitri* seems to be a weakened form of *pátri*, 'a protector' (*pá*, 'to protect'). The cognate languages have preserved the root in *πατήρ*, *pater*, 'father,' &c. The Latin *Jupiter*, however, is literally *Dyu-pitar*, or rather *Dyaush-pitar*, 'father of heaven.' It is clear that stems like *dátri*, *pitri*, &c., originally ended in *ar*.

a. *नप्तृ naptri*, 'a grandson' (thought by some to be derived from *na*, 'not,' and *pátri*, 'a protector'), is declined like *दातृ dátri*.

b. There are a few nouns in *ri* expressing neither relationship nor agency.

नृ nri, m. 'a man,' is said to be declined like *pitri*; thus, N. *ना ná*, Ac. *नरम्*, I. *वा*, D. *वे*, Ab. G. *नुर*, &c. But the forms *वा*, *वे*, *नुर* are seldom, if ever, used. The following forms certainly occur: N. sing. *ना*, Ac. *नरम्*; N. Ac. du. *नरौ*, I. D. Ab. *नृभ्याम्*, G. L. *नरोस्*; N. pl. *नरस्*, Ac. *नृन्*, D. Ab. *नृभ्यस्*, G. *नृणाम्* or *नृणाम्*, L. *नृषु*. In the I. D. G. L. sing., the corresponding cases of *नर* are generally substituted.

c. *क्रोष्टृ m.*, 'a jackal,' must form its Strong cases (except V. sing.) and may form its Weak cases (135) from *क्रोष्टृ*. N. *क्रोष्टा*, -*ष्टारौ*, -*ष्टारस्*; Ac. -*ष्टारम्*, -*ष्टारौ*, -*ष्टून्* or -*ष्टन्*; I. -*ष्टा* or -*ष्टुना*, -*ष्टुभ्याम्*, &c.; D. -*ष्टे* or -*ष्टवे*, &c.; Ab. -*ष्टुर* or -*ष्टोस्*, &c.; G. -*ष्टुर* or -*ष्टोस्*, -*ष्टोस्* or -*ष्टोस्*, -*ष्टुणाम्* or -*ष्टुनाम्*; L. -*ष्टरि* or -*ष्टौ*, &c.; V. -*ष्टो*.

As the last member of a compound adjective, in the neuter, *क्रोष्टृ* alone is used.

d. Nouns like *सन्तृ m.* 'a charioteer,' *त्वष्टृ m.* 'a carpenter,' *नेष्टृ m.*, *होतृ m.*, *पोतृ m.* 'different kinds of priests,' *योद्धृ m.* 'a warrior,' of course, follow *dátri*. But *सव्येष्टृ m.*, 'a charioteer,' follows *pitri*.

129. Feminine stems in *चृ ri* belong to nouns of relationship, like *mátri*, 'a mother' (from *má*, 'to create,' 'the producer'); and only differ from *pitri* in Ac. pl., which ends in *s* instead of *n*; thus, *मातृस्*. Compare *μήτηρ*, *μητέρα*, Voc. *μήτερ*.

a. *स्वसृ svasri*, 'a sister,' exceptionally follows *दातृ dátri*; but the Ac. pl. is still *स्वसृस्*. The lengthening of the penultimate in the Strong cases is probably caused by the loss of the *t* from *tri*, preserved in the English *sister*. So *soror* for *sostor*.

b. The feminine stem of nouns of agency is formed by adding *ई i* to the final *चृ ri*; thus, *दातृ + ई*, *दात्री dátrī*, f. 'a giver;' and *कर्तृ + ई*, *कर्त्री kṛtrī* f. 'a doer.' Their inflexion follows *nadī* at 105.

130. The neuter stem is thus declined: N. Ac. *दातृ*, *दातृणी*, *दातृणि*; V. *दातृ* or *दातृ*. The rest may conform to *vári* at 114. or resemble the masc.; thus, I. *दात्रा* or *दातृणा*, &c. But neuter stems in *चृ ri* belong generally to nouns of agency or of relationship, when used at the end of compound adjectives, such as *बहुदातृ bahu-dátri*, 'giving much,' or *दिव्यमातृ divya-mátri*, agreeing with neuter words like *कुलम्*, i. e. 'a family having a divine mother,' or *द्विमातृ* 'having two mothers' (compare *διμήτωρ*). Their declension may resemble that of *vári* at 114, or conform to the masc. in all cases but the N. V. Ac.; thus, N. Ac. *दातृ*, *दातृणी*, *दातृणि*; V. *दातृ* or *दातृ*, &c.; I. *दातृणा* or *दात्रा*, &c.; D. *दातृणे* or *दात्रे*, &c.; Ab. G. *दातृणस्* or *दातृ*, &c.; L. *दातृणि* or *दात्रि*, &c. N. Ac. -*मातृ*, -*मातृणी*, -*मातृणि*; V. -*मातृ* or -*मातृ*, &c.; I. -*मातृणा* or -*मात्रा*, &c.

Nouns ending in ऐ ai, ओ o, औ au.

131. We may notice here a few monosyllabic nouns in ऐ, ओ, and औ, not sufficiently numerous to form separate classes.

132. रै *rai*, m. f. 'substance,' 'wealth' (Lat. *res*): N. V. रास्, रायौ, रायस्; Ac. रायम्, &c.; I. राया, राभ्याम्, राभिस् (*rebus*); D. राये, राभ्याम्, राभ्यस्; Ab. रायस्, &c.; G. रायस्, रायोस्, रायाम्; L. रायि, रायोस्, रासु.

133. गो *go*, m. f. 'a cow' or 'ox' (*bos*, *βούς*), 'the earth': N. V. गौस्, गावौ, गावस्; Ac. गाम्, गावौ, गास्; I. गवा, गोभ्याम्, गोभिस्; D. गवे, &c.; Ab. गोस्, &c.; G. गोस्, गवोस्, गवाम्; L. गवि (*bovi*), गवोस्, गोषु. Compare गाम् with γῆν.

a. द्यो *dyo*, f. 'the sky,' follows गो; thus, N. V. द्यौस्, द्यावौ, द्यावस्; Ac. द्याम्, द्यावौ, द्यास्; I. द्यावा, द्योभ्याम्, द्योभिस्; D. द्यवे, &c. The Vedic N. du. is द्यावा.

134. नौ *nau*, f. 'a ship' (cf. *navis*, *ναῦς*), is declined at 94, taking the terminations with perfect regularity. With the N. pl. *nāvas*, compare *naves*, *νᾶες* (*νῆες*). The gen. *νηός* for *νᾶος* or *ναφος* = *nāvas*.

Similarly may be declined मूँ m. 'the moon': N. *glaus*, *glāvau*, *glāvas*, &c.

a. The above nouns sometimes occur at the end of compounds; as, बहुरै 'rich,' N. m. f. बहुरास्, &c.; बहूनौ 'having many ships,' N. m. f. बहूनौस्, &c. The neuter is बहुरि, बहनु; of which the Inst. cases will be बहुरिणा, बहनुना; and so with the other cases: the masc. forms being equally allowable in बहुरि throughout, except in N. Ac. V. sing. du. pl.; e.g. बहुरिणा or बहुरया.

b. In the case of *go*, 'a cow,' the compound seems always formed with *gu*; e.g. *dvi-gu*, *us*, *us*, *u*, 'worth two cows'; *pañca-gu*, 'bought with five cows'; *śata-gu*, 'possessing a hundred cows.'

SECTION II.—LAST FOUR CLASSES OF NOUNS.

Inflexion of Nouns, Substantive and Adjective, whose stems end in consonants.

135. The last four classes of nouns, though including substantives, consist chiefly of adjectives, participles, or roots at the end of adjective compounds. All masc. and fem. nouns under these remaining classes regularly take the terminations at 91. Neut. nouns take the substitutions at 97 in N. Ac. du. pl.

a. The case-terminations are here repeated with Bopp's division into Strong, Weaker, and Weakest, as applicable especially to nouns ending in consonants (though not to all of these even). The Strong cases will be here denoted by the letter **S**; the Weaker, sometimes called Middle, will be denoted by **M**; and the Weakest by **w**. In those nouns which distinguish between Strong and Weak cases only, the Weak will be marked by both **M** and **w**.

SINGULAR. M. F.	N.	DUAL. M. F.	N.	PLURAL. M. F.	N.
Nom. Voc. स (S) , (Neut. M)	औ (S) , (Neut. w)	अस (S) , (Neut. S)			
Acc. अम् (S) , (Neut. M)	— (S) , (Neut. w)	— (S) , (Neut. S)			
Inst. आ (w)	भ्याम् (M)	भिस (M)			
Dat. ए (w)	— (M)	भ्यस् (M)			
Abl. अस् (w)	— (M)	— (M)			
Gen. — (w)	ओस् (w)	आम् (w)			
Loc. इ (w)	— (w)	सु (M)			

The Vocative, though identical with the Nom. in the dual and plural, has sometimes a peculiar form of its own in the singular (see 92).

b. Pāṇini always considers the Nom. sing. masc. as having the termination *s*, which is supposed to retain its effect, though it experiences *lopa* (cutting off); but in the N. Ac. Voc. sing. neut. there is *luk* of the terminations *s* and *am*, i.e. these terminations disappear altogether (Pāṇ. VII. 1, 23).

c. The terms *anga*, *pada*, *bha* (the first two of which have also general meanings, see 74 with note) are applied in a restricted sense to different forms of the Prātipadika or stem as modified by the above terminations or by suffixes; thus, the stem is called *anga* before the terminations of the so-called Strong cases or Pāṇini's *sarva-nāma-sthāna* (viz. the Nom. sing. du. pl., Ac. sing. and du. of masc. and fem. nouns, and the Nom. and Ac. pl. of neuter nouns, see the above table); *pada** before the terminations of the Middle cases (viz. *bhyām*, *bhis*, *bhyas*, and *su*), as well as before Taddhita suffixes beginning with any consonant except *y* (Pāṇ. I. 4, 17); *bha* before the terminations of the Weak cases beginning with vowels (except of course the *anga* terminations mentioned above), as well as before Taddhita suffixes beginning with vowels and *y* (see Pāṇ. I. 4, 18).

d. A stem is made strong by lengthening the vowel of the last syllable, or by inserting a nasal, e.g. *yuvan*, *yuvān*; *dhanavat*, *dhanavant*: and made weak by eliminating one or more letters, e.g. *yuvan*, *yún*; *pratyañc*, *pratiñc*.

e. It should be noted that the Ac. pl., and in neuter nouns the

* Probably so called because the laws of Sandhi which come into operation at the junction of separate words (*pada*) in a sentence generally hold good before the terminations of the Middle cases.

Inst. sing., is generally the guide to the form assumed before the remaining vowel-terminations.

f. This division of cases has not been noticed before, because it is of no real importance for stems ending in vowels. That it applies to stems ending in *ri* is accounted for by the fact that these originally ended in *ar*.

FIFTH CLASS in ण् *t* and द् *d*.

This class answers to Latin words like *comes* (stem *comit-*), *equus* (stem *equit-*), *ferens* (stem *ferent-*); and to Greek words like *χάρης* (stem *χαριτ-*), *κέρας* (stem *κερατ-*), *ἐλπίς* (stem *ἐλπιδ-*), *χαρίεις* (stem *χαριεντ-*).

136. Masculine and feminine stems in ण् *t* and द् *d*, like हरिन् *harit*, m. f. 'green' (declined at 95), and सरिन् *sarit*, f. 'a river,' and the compound धर्मविद् *dharma-vid*, m. f. 'knowing one's duty' (see 84. IV).

Observe—The Nom. sing. is properly *harits*, *dharma-vits*, but *s* is rejected by 41. I. The same applies to all nouns ending in consonants. So αἰδήμων for αἰδημους. Latin and Greek, when the final of the stem refuses to combine with the *s* of the Nom., often prefer rejecting the final of the stem; thus, *χάρης* for *χαριτς*, *comes* for *comits*; and in these languages the final consonant frequently combines with the *s* of the Nom., as in *lex* (for *leks*), *φλόξ* (for *φλοक्स*).

		DUAL.	PLURAL.	SING.		PLURAL.
N.V.	{ सरिन् <i>sarit</i>	सरितौ <i>saritau</i>	सरितस् <i>saritas</i>	-विन् <i>-vit</i>	-विदौ <i>-vidau</i>	-विदस् <i>-vidas</i>
Ac.	{ सरितम् <i>saritam</i>	— <i>saritau</i>	— <i>saritas</i>	-विदम् <i>-vidam</i>	— <i>-vidau</i>	— <i>-vidas</i>
I.	{ सरिता <i>sarita</i>	सरिद्व्याम् <i>saridbhyām</i>	सरिद्विस् <i>saridbhis</i>	-विदा <i>-vidā</i>	-विद्व्याम् <i>-vidbhyām</i>	-विद्विस् <i>-vidbhis</i>
D.	{ सरिते <i>sarite</i>	— <i>saridbhyām</i>	सरिद्व्यस् <i>saridbhyas</i>	-विदे <i>-vide</i>	— <i>-vidbhyām</i>	-विद्व्यस् <i>-vidbhyas</i>
Ab.	{ सरितस् <i>saritas</i>	— <i>saridbhyām</i>	— <i>saridbhyas</i>	-विदस् <i>-vidas</i>	— <i>-vidbhyām</i>	— <i>-vidbhyas</i>
G.	{ — <i>saritas</i>	सरितोस् <i>saritos</i>	सरिताम् <i>saritām</i>	— <i>-vidas</i>	-विदोस् <i>-vidos</i>	-विदाम् <i>-vidām</i>
L.	{ सरिति <i>sariti</i>	— <i>saritos</i>	— <i>saritsu</i>	-विदि <i>-vidi</i>	— <i>-vidos</i>	-विदु <i>-vitsu</i>

137. Neuter stems in ण् *t* and द् *d*, like हरिन् *harit*, n. 'green,' धर्मविद् *dharma-vid*, n. 'knowing one's duty,' and कुमुद् *kumud*, n. 'a lotus.'

These only differ from the masculine and feminine in the N. du. pl., Ac. sing. du. and pl., the usual neuter terminations ई, इ; (see 97), being required, and *a* being inserted before the final of the stem in N. Ac. pl.; thus,

N. Ac. V. हरित् *harit*, हरिती *harití*, हरिन्ति *harinti*; I. हरिता *haritá*, हरिज्ञाम् *haridbhyám*, &c., like masc. and fem.

N. Ac. V. धर्मेषित्, धर्मेषिदी, धर्मेषिन्दि; I. धर्मेषिदा, &c.

Similarly, N. Ac. V. कुमुत्, कुमुदी, कुमुन्दि; I. कुमुदा, &c.

138. All nouns at 84. II–IV. follow हरित् and धर्मेषिद्.

139. हृद् *hrīd*, n. 'the heart,' is said to be defective in the first five inflexions, these cases being supplied from *hrīdaya* (see 108. e).

140. Possessive adjectives formed with the suffixes वत् *-vat* (84. VII) and मत् *-mat* (84. VI), like धनवत् *dhana-vat*, 'rich,' and धीमत् *dhi-mat*, 'wise,' are declined like *harit* for the masculine; but in the Strong cases (see 135. a) *n* is inserted before the final of the stem.

In N. sing. *dhanaván* for *dhanavants*, *ts* is rejected by 41. I, and the final vowel of the stem lengthened by way of compensation.

N. धनवान् *dhanaván* धनवन्तौ *dhanavantau* धनवन्तस् *dhanavantas*
Ac. धनवन्तम् *dhanavantam* — *dhanavantau* धनवतस् *dhanavatas*
I. धनवता *dhanavatá*, धनवज्ञाम् *dhanavadbhyám*, &c., like *harit*.
V. धनवन् *dhanavan*, &c.

Similarly, धीमत् 'wise:' N. धीमान्, धीमन्तौ, धीमन्तस्; Ac. धीमन्तम्, धीमन्तौ, धीमतस्, &c.; V. धीमन्, &c.

a. Like *dhana-vat* are declined Past Active Participles, such as कृतवत् 'one who has done' (553); thus, N. masc. कृतवान्, कृतवन्तौ, कृतवन्तस्, &c.

b. The feminine stems of adjectives like धनवत् and धीमत्, and Participles like कृतवत्, are formed by adding ई to the Weak form of the masc. stem; as, धनवती, धीमती, कृतवती, declined like नदी at 105; thus, N. धनवती, धनवत्यौ, धनवत्यस्, &c.

c. The neuter is like the neut. of *harit*: N. Ac. V. धनवत्, धनवती, धनवन्ति.

141. Present Participles (524) like पचत् *pacat*, 'cooking,' and Future Participles (578) like करिष्यत् *karishyat*, 'about to do,' are declined after *dhanavat* (140), excepting in the N. sing. masc., where *a* is not lengthened before *n*; thus,

N. V. sing. पचन् *pacan* (for *pacants*), and not पचान् *patán*: N. du. pl. पचन्तौ, पचन्तस्; Ac. पचन्तम्, पचन्तौ, पचन्तस्; I. पचता, &c. Cf. Latin and Greek Participles like *ferens*, *ferent-is*, *ferent-em*, &c.; *φέρων*, *φέρωντος*, *φέρωντος-α*, &c.

a. Observe, however, that all reduplicated verbs of the 3rd class and Frequentatives (but not Desideratives); a few verbs from polysyllabic roots (75. a), and some few other verbs—such as जश् 'to eat,' शास् 'to rule'—which reject the nasal in the 3rd pl. Pres. of the Parasmai-pada, reject it also in the declension of the Pres. Participle. Hence the Pres. Participle of such verbs is declined like *harit*; the N. sing. being identical with the stem; thus, fr. *dá*, cl. 3, 'to give,' N. V. sing. du. pl. *dadat*, *dadatau*, *dadatas*; Ac. *dadatam*, &c.: fr. *bhři*, cl. 3, 'to bear,' N. V. sing. du. pl. *bibhrat*, *bibhratau*, *bibhratas*. So also, *jágrat*, 'watching' (fr. *jágrī*),

śāsāt, 'ruling' (fr. *śās*), *jakśat*, 'eating' (fr. *jakśh*). The rejection of the nasal is doubtless owing to the encumbrance of the syllable of reduplication.

Obs. 1. Quasi-reduplicated verbs of cl. 1 and Desideratives do not reject the nasal; e.g. *tishṭhat*, fr. *sthā*, 'to stand,' makes N. sing. du. pl. *tishṭhan*, *tishṭhantau*, *tishṭhantas*, &c. Similarly, *jighrat*, fr. *ghrā*, 'to smell;' *jighrikśat*, Desid. of *grah*, 'to take.'

Obs. 2. The reduplicated verbs of cl. 3, &c., mentioned above, optionally reject the nasal from the N. V. Ac. pl. neut.; thus, *dadati* or *dadanti*, *jakśati* or *jakśanti*.

But *jagat*, n. 'the world,' is only *jaganti* in N. Ac. pl.

b. In Present Participles derived from verbs of cl. 1, 4, 10, a nasal is inserted for the feminine stem; thus, *पचन्ती* fr. *पच्*, cl. 1 (declined like *nadī* at 105); and this nasal is carried through all the inflexions, not merely, as in the masculine, through the first five. So *दीव्यन्ती* fr. *div*, cl. 4; and *चोरयन्ती* fr. *cur*, cl. 10.

Similarly with quasi-reduplicated verbs of cl. 1 and Desideratives; e.g. *tishṭhantī*, fr. *sthā*; *jighrantī*, fr. *ghrā*; *jighrikśantī*, fr. Desid. of *grah* (cf. Obs. 1. above).

The same conjugational classes also insert a nasal in the N. V. Ac. du. neut. as well as the pl.; thus, *पचत्*, *पचन्ती*, *पचन्ति*.

In all verbs of cl. 6, in verbs ending in *d* of the 2nd, and in all Participles of the 2nd Fut. Parasmai, the insertion of the nasal in the feminine is optional; thus, *tudatī* or *tudantī*, fr. *tud*, cl. 6; *yātī* or *yāntī*, fr. *yā*, cl. 2; *karishyatī* or *karishyantī*, fr. *kṛi*. It is also optional in the N. V. Ac. du. neut., which will resemble the Nom. sing. fem.; thus, *tudantī* or *tudatī*, *yāntī* or *yātī*, *karishyantī* or *karishyatī*.

c. Verbs of cl. 2, 3, 5, 7, 8, 9 follow 140. b. c, and insert no nasal for feminine nor for N. Ac. V. du. neut.; although all but cl. 3 assume a nasal in the first five inflexions in the masculine; thus, *adat* (fr. *ad*, cl. 2); N. V. masc. *adan*, *adantau*, *adantas*; fem. *adatī*; *juhvat* (fr. *hu*, cl. 3); N. V. masc. *juhvat*, *juhvatau*, *juhvatas*; fem. *juhvatī*; *rundhat* (fr. *rudh*, cl. 7); N. V. masc. *rundhan*, *rundhantau*, *rundhantas*; fem. *rundhatī*. The neut. will be N. Ac. V. *adat*, *adatī*, *adanti*; *juhvat*, du. *juhvatī*, but pl. *juhvanti* or *juhvati* (see 141. a).

142. The adjective *महत्*, 'great,' is properly a Pres. Part. fr. *māh*, 'to increase;' but its masculine lengthens the *a* of *at* before *n* in the N. Ac. sing., N. V. Ac. du., N. V. pl., and neuter in N. V. Ac. pl.; thus, N. masc. *महान्*, *महानौ*, *महानस्*; Ac. *महानम्*, *महानौ*, *महतस्*; I. *महता*, &c.; V. *महन्*, *महानौ*, &c.: N. fem. *महती*, &c., see 140. a. b: N. V. Ac. neut. *महत्*, *महती*, *महानि*.

a. *वृहत्* m. f. n. 'great,' *जगत्* m. f. n. 'moving,' *पृषत्* m. f. 'a deer,' follow Pres. Participles; e.g. N. V. masc. *वृहन्*, *वृहनौ*, *वृहन्स्*. Fem. *वृहती*. Neut. *वृहत्*, &c.

143. The honorific pronoun *भवत्* (said to be for *भावत् bhāvat*) follows *धनवत्* (at 140), making the *a* of *at* long in the N. sing.; thus, *भवान्* 'your honour,' and not *भवन्*. The V. is *भवन्*. The fem. is *भवती*, see 233.

भवत् 'being,' Pres. Part. of *भू* 'to be,' follows of course *पचत्* at 141.

144. *यकृत्* n. 'the liver' (*ḡnāp*, *jecur*), and *शकृत्* n. 'ordure,' may optionally be declined in Ac. pl. and remaining cases as if their stems were *यकन्* and *शकन्*; thus, N. V. *यकृत्*, *यकृती*, *यकृन्ति*; Ac. *यकृत्*, *यकृती*, *यकृन्ति* or *यकानि*; I. *यकृता* or *यक्रा*, *यकृत्याम्* or *यकभ्याम्*, *यकृद्भिस्* or *यकभिस्*; D. *यकृते* or *यक्रे*, &c.

a. A defective noun दन् is optionally substituted for दन् in Ac. pl. and remaining cases (see 183), and is often used at the end of compounds; e. g. *su-dat*, 'having good teeth,' making N. masc. fem. neut. *su-dan*, *su-dat*, *su-dat*.

145. पाद्, 'a foot,' at the end of compounds becomes पद् in Ac. pl. and remaining Weakest cases; thus, सुपाद्, 'having beautiful feet,' makes in masc. N. V. सुपाद्, सुपादौ, सुपादस्; Ac. सुपादन्, सुपादौ, सुपदस्; I. सुपदा, सुपाद्भ्याम्, सुपाद्भिस्, &c. The fem. is सुपदी, like *nadī* at 105. Neut. N. V. Ac. सुपाद्, सुपदी, सुपादि.

a. Similarly, द्विपाद्, but according to Pāṇ. IV. 1, 9, the fem. is *dvi-padd*, if agreeing with *rik*, 'a verse'; *dvi-padī*, if agreeing with *strī*, 'a woman.' So also त्रिपाद्, &c.

SIXTH CLASS in अन् *an* and इन् *in*.

This class answers to Lat. and Gr. words like *sermo* (stem *sermon-*), *homo* (stem *homin-*), *δαίμων* (stem *δαίμων-*). Latin agrees with Sanskrit in suppressing the *n* in N. masc. and fem., but not in neut.; thus *homo* is N. of masc. stem *homin*, the stronger vowel *o* being substituted for *i*, just as *t* is substituted for *i* in Sanskrit; but *nomen* is N. of the neut. stem *nomin*.

146. Masculine and feminine stems in अन् *an*, of two kinds, A and B.

A. If *an* be preceded by *m* or *v* at the end of a conjunct consonant, then the model is आत्मान् *ātman*, m. 'soul,' 'self.'

B. But if *an* be preceded by *m* or *v* not conjunct, as in सीमन् *sīman*, f. (sometimes m.) 'a border,' or by any other consonant, whether conjunct or not, than *m* or *v*, as in तक्षन् *takshan*, m. 'a carpenter,' राजन् *rājan*, m. 'a king,' then the *a* of *an* is dropped in the Ac. pl. and before all the other vowel-terminations, and the remaining *n* is compounded with the preceding consonant.

Obs.—In the Loc. sing. this dropping of *a* is optional.

All nouns ending in *an*, lengthen the *a* in the Strong cases (V. sing. excepted); and drop the *n* before all the consonantal terminations (see 57). The inflective stem will be *ātman*, *ātmán*, *ātma*; *sīman*, *sīmán*, *sīmn* (see above), *sīma*.

Junction of stem with termination: N. sing. *n* final of stem, and *s* case-termination rejected by 57 and 41. I; V. sing. case-termination rejected.

A.				B.			
	SING.	DUAL.	PLURAL.		SING.	DUAL.	PLURAL.
N.	{ आत्मा ātma	आत्मानौ ātmanau	आत्मानस् ātmanas		सीमा sīmā	सीमानौ sīmanau	सीमानस् sīmanas
Ac.	{ आत्मानम् ātmanam	— ātmanau	आत्मनस् ātmanas		सीमानम् sīmanam	— sīmanau	सीमन् sīmnas
I.	{ आत्मना ātmanā	आत्मभ्याम् ātmabhyām	आत्मभिस् ātmabhis		सीम्ना sīmnā	सीमभ्याम् sīmabhyām	सीमभिस् sīmabhis

D.	{	आत्मने	आत्मभ्याम्	आत्मभ्यस्	सीम्ने	सीमभ्याम्	सीमभ्यस्
		<i>ātmane</i>	<i>ātmabhyām</i>	<i>ātmabhyas</i>	<i>śimne</i>	<i>śimabhyām</i>	<i>śimabhyas</i>
Ab.	{	आत्मनस्	—	—	सीम्नस्	—	—
		<i>ātmanas</i>	<i>ātmabhyām</i>	<i>ātmabhyas</i>	<i>śimnas</i>	<i>śimabhyām</i>	<i>śimabhyas</i>
G.	{	—	आत्मनोस्	आत्मनान्	—	सीम्नोस्	सीम्नान्
		<i>ātmanas</i>	<i>ātmanos</i>	<i>ātmanām</i>	<i>śimnas</i>	<i>śimnos</i>	<i>śimnām</i>
L.	{	आत्मनि	—	आत्मसु	सीम्नि or सीमनि	—	सीमसु
		<i>ātmani</i>	<i>ātmanos</i>	<i>ātmasu</i>	<i>śimni or śimani</i>	<i>śimnos</i>	<i>śimasu</i>
V.	{	आत्मन्	आत्मानौ	आत्मानस्	सीमन्	सीमानौ	सीमानस्
		<i>ātman</i>	<i>ātmānau</i>	<i>ātmānas</i>	<i>śiman</i>	<i>śimānau</i>	<i>śimānas</i>

147. Like आत्मन् are declined यज्जन् *yajvan*, m. 'a sacrificer' (e.g. N. यज्जा, यज्जानौ, यज्जानस्; Ac. यज्जानम्, यज्जानौ, यज्जानस्; I. यज्जना, &c.); पाप्मन् *pāpman*, m. 'sin'; अश्मन् *aśman*, m. 'a stone'; उष्मन् *uśman*, m. 'the hot season'; शुष्मन् *śuśman*, m. 'fire'; ब्रह्मन् *brahman*, m. 'the god Brahman'; अध्वन् *adhvan*, m. 'a road'; दृष्टन् *dṛiṣvan*, m. 'a looker.'

Like सीमन् are declined मूर्धन् m. 'head' (I. मूर्ध्ना, &c.; L. मूर्ध्नि or मूर्ध्निनि, &c.); पीवन् m. 'fat' (Ac. pl. पीवस्); वेपन् m. 'a loom'; लघिमन् m. 'lightness' (I. लघिमि, &c.)

148. Similarly, like सीमन्, are declined तक्षन् m. 'a carpenter' and राजन् m. 'a king.'

Obs.—In the inflexion of words like *takshan*, *rājan* (which follow the B form *śiman* in combining *m* and *n*), the dental *n* of the stem being combined with a cerebral or palatal is changed to the cerebral or palatal nasal respectively. See 57. c, 58.

	SING.	DUAL.	PLURAL.	SING.	DUAL.	PLURAL.
N.	{ तक्षा <i>takshá</i>	{ तक्षाणौ <i>takshānau</i>	{ तक्षाणस् <i>takshānas</i>	{ राजा <i>rājá</i>	{ राजानौ <i>rājānau</i>	{ राजानस् <i>rājānas</i>
Ac.	{ तक्षाणम् <i>takshānam</i>	{ — <i>takshānau</i>	{ तक्षाणस् <i>takshānas</i> 58.	{ राजानम् <i>rājānam</i>	{ — <i>rājānau</i>	{ राजस् <i>rājnas</i> 57. c.
I.	{ तक्ष्या <i>takshñá</i> 58.	{ तक्षभ्याम् <i>takshabhyām</i>	{ तक्षभिस् <i>takshabhis</i>	{ राज्ञा <i>rājñá</i> 57. c.	{ राजभ्याम् <i>rājabhyām</i>	{ राजभिस् <i>rājabhis</i>
D.	{ तक्ष्ये <i>takshñe</i>	{ — <i>takshabhyām</i>	{ तक्षभ्यस् <i>takshabhyas</i>	{ राज्ञे <i>rājñe</i>	{ — <i>rājabhyām</i>	{ राजभ्यस् <i>rājabhyas</i>
Ab.	{ तक्ष्यस् <i>takshñas</i>	{ — <i>takshabhyām</i>	{ — <i>takshabhyas</i>	{ राजस् <i>rājnas</i>	{ — <i>rājabhyām</i>	{ — <i>rājabhyas</i>
G.	{ — <i>takshñas</i>	{ तक्ष्योस् <i>takshños</i>	{ तक्ष्याम् <i>takshñām</i>	{ — <i>rājnas</i>	{ राज्ञोस् <i>rājños</i>	{ राज्ञान् <i>rājñām</i>
L.	{ तक्ष्यि* <i>takshñi</i>	{ — <i>takshños</i>	{ तक्षसु <i>takshasu</i>	{ राज्ञि† <i>rājñi</i>	{ — <i>rājños</i>	{ राजसु <i>rājasu</i>
V.	{ तक्षन् <i>takshan</i>	{ तक्षाणौ <i>takshānau</i>	{ तक्षाणस् <i>takshānas</i>	{ राजन् <i>rājan</i>	{ राजानौ <i>rājānau</i>	{ राजानस् <i>rājānas</i>

* Or तक्ष्यि *takshāni*.

† Or राजनि *rājani*.

149. Masculine stems in वन्, like पीवन्, दुश्चन्, यञ्चन्, generally form their feminines in वरी (Pāṇ. IV. 1, 7); e. g. पीवरी, दुश्चरी, यञ्चरी, declined like *nadī* at 105.

150. When a feminine stem in ई is formed from words like राजन्, it follows the rules at 146. A. B. for the rejection of the *a* of *an*; thus, राज्ञी *rājñī*, 'a queen.'

151. When *rājan* occurs at the end of a compound, it may be declined like *śiva* (103); as, N. sing. masc. *mahārājas*; Ac. *mahārājam*, &c. (cf. 778): but not necessarily, as *bahu-rājan*, m. f. n. 'having many kings.' The fem. stem of which may be *bahu-rājan* or *bahu-rājā* or *bahu-rājñī*.

152. Neuter stems in अन् *an*, like कर्मन् 'an action' and नामन् 'a name' (*nomen*, ὄνομα *).

Obs.—The retention or rejection of *a* in *an* before the Inst. sing. and remaining vowel-terminations, as well as optionally before the Nom. Acc. du., is determined by the same rule as in masculines and feminines (146. A. B). They only differ from masculine nouns in Nom. Voc. and Acc. sing. du. pl.

	SING.	DUAL.	PLURAL.		SING.	DUAL.	PLURAL.
N.	{ कर्म	कर्मणी	कर्मणि		नाम	नाम्नी OR नामनी	नामानि
Ac.	{ <i>karma</i>	<i>karmaṇī</i>	<i>karmāṇi</i>		<i>nāma</i>	<i>°mnī</i> OR <i>°manī</i>	<i>nāmāni</i>
I.	{ कर्मणा	कर्मभ्याम्	कर्मभिस्		नाम्ना	नामभ्याम्	नामभिस्
	{ <i>karmaṇā</i>	<i>karmabhyām</i>	<i>karmabhis</i>		<i>nāmnā</i>	<i>nāmabhyām</i>	<i>nāmabhis</i>
D.	{ कर्मणे, &c.	{ like <i>ātman</i> . 146.			नाम्ने, &c.	{ like <i>śīman</i> . 146.	
	{ <i>karmaṇe</i> , &c.				<i>nāmnē</i> , &c.		
V.	{ कर्म OR कर्मन्, &c.	{ like N. Ac.			नाम OR नामन्, &c.	{ like N. Ac.	
	{ <i>karma</i> OR <i>karman</i> , &c.				<i>nāma</i> OR <i>nāman</i> , &c.		

153. Like कर्मन् n. are declined जन्मन् 'birth,' वेष्टमन् 'house,' वर्मन् 'armour,' ब्रह्मन् 'prayer,' 'the Supreme Spirit,' वर्त्मन् 'road,' चर्मन् 'leather,' छद्मन् 'pretext,' पर्वन् 'a joint.'

Like नामन् n. are declined दामन् 'string,' सामन् 'conciliation,' धामन् 'mansion,' व्योमन् 'sky,' रोमन् (for रोधन् *rohman*, from *ruh*), 'hair,' प्रेमन् (also m.) 'love.'

154. When nouns in *an*, *man*, and *van* form the last member of adjective compounds, the feminine may be declined like the masc., or its stem may end in *ā*, and be declined like *śivā*; the neuter follows the declension of neuter nouns at 152. Those in *an*, if they follow the declension of *śīman* and *rājan*, may also form their feminine in *ī*, rejecting the *a* of *an*, and be declined like *nadī* (Pāṇ. IV. 1, 28).

155. There are a few anomalous nouns in *an*, as follow :

a. अन् m. 'a dog' (*canis*, κύων): N. आ, आनौ, आनस्; Ac. आनम्, आनौ, शुनस्; I. शुना, अश्व्याम्, अश्विस्; D. शुने, &c.; Ab. शुनस्, &c.; G. शुनस् (*κυνός*), शुनोस्,

* Greek has a tendency to prefix vowels to words beginning with consonants in the cognate languages. Cf. also *nakha*, 'nail,' ὄνυξ; *laghu*, 'light,' ἐλαχύν-ς; भ्रू 'brow,' ὀφρύ-ς.

शुनाम्; L. शुनि, शुनोस्, शसु; V. शन्, शानौ, &c. See 135. a. Fem. शुनी, &c. (like *nadī* at 105).

b. युवन् m. 'a youth,' 'young:' N. युवा, युवानौ, युवानस्; Ac. युवानम्, युवानौ, यून्स्; I. यूना, युवभ्याम्, युवभिस्; D. यूने, &c.; Ab. यून्स्, &c.; G. यून्स्, यूनोस्, यूनाम्; L. यूनि, यूनोस्, युवसु; V. युवन्, युवानौ, &c. See 135. a. Fem. यूनी (like *nadī*) or युवति (like *matī*). Neut. युव, यूनी, युवानि, &c.

c. मघवन् m. 'a name of Indra:' N. मघवा, -वानौ, -वानस्; Ac. मघवानम्, -वानौ, मघोनस्; I. मघोना, मघवभ्याम्, -वभिस्; D. मघोने, मघवभ्याम्, &c.; Ab. मघोनस्, &c.; G. मघोनस्, मघोनोस्, मघोनाम्; L. मघोनि, मघोनोस्, मघवसु; V. मघवन्, &c. Fem. मघोनी or मघवती.

The last may also be declined like a noun in *vat*: N. मघवान्, -वनौ, &c. See 140.

156. अहन् n., 'a day,' forms its N. Ac. V. sing. fr. अहर् *ahar*, and the consonantal middle cases fr. अहस् *ahas*; in the other cases it is like *nāman*; thus,

N. Ac. V. अहर् (41. I), अह्री or अहनी, अहानि; I. अह्रा, अहोभ्याम्, अहोभिस्; D. अह्रे, अहोभ्याम्, अहोभ्यस्; Ab. अहृस्, &c.; G. अहृस्, अह्रोस्, अह्रान्; L. अह्रि or अहनि, अह्रोस्, अहस्सु or अहःसु. At the beginning of compounds the form is generally अहर्, as in *ahar-niśam*, 'day and night.' At the end of compounds it may be declined as a masc.; thus, N. दीर्घाहास्, -हाणौ, -हाणस्; Ac. -हाणम्, &c.; V. -हस्, &c., or sometimes becomes अह or अह्.

a. दिवन् m., 'a day,' lengthens the *i* in those cases where the *a* of *an* is rejected; thus, Ac. pl. दीवस्; I. दीव्वा, &c.

b. शीर्षन् n., 'the head,' is said to be defective in N. sing. du. and pl. and Ac. sing. du., these cases being supplied from शिरस् n., or शीर्ष 108. e.

c. यकन् n., 'the liver,' and शकन् 'ordure,' are said to be defective in the first five inflexions, these cases being supplied from *yakrit* and *śakrit* respectively, see 144.

157. अर्यमन् m., 'the sun,' does not lengthen *a* of *an* in N. du. pl., Ac. sing. du.; thus,

N. अर्यमा, अर्यमणौ, अर्यमणस्; Ac. अर्यमणम्, अर्यमणौ, अर्यम्यास्; I. अर्यम्या, &c.

a. Similarly, पूषन् 'the sun:' N. पूषा, पूषणौ, &c.; Ac. पूषणम्, &c.; but the Ac. pl., and remaining Weakest cases, may be optionally formed from a stem पूष्; thus, Ac. pl. पूषास् or पूषस्.

b. Similarly, compounds having -हन् as the last member, such as ब्रह्महन् m. 'the slayer of a Brāhman:' N. ब्रह्महा, ब्रह्महणौ, &c.; but in Ac. pl. ब्रह्मणस्; I. ब्रह्महा, ब्रह्महभ्याम्, &c. (*h* becoming *gh* where the *a* of *han* is dropped).

158. अर्वन् m. 'a horse,' or m. f. n. 'low,' 'vile,' is declined like nouns in *vat* at 140, excepting in N. sing.; thus, N. अर्वौ, अर्वनौ, अर्वनस्; Ac. अर्वनम्, &c.; I. अर्वता, अर्वतभ्याम्, अर्वतभिस्; V. अर्वन्, &c. If the negative अन् precedes, अर्वन् is regular; thus, N. अनर्वौ, अनर्वणौ, &c.; Ac. अनर्वणम्, &c.; I. pl. अनर्वभिस्.

159. Masculine stems in इन् *in*, like धनिन् *dhanin*, m. 'rich.'

In N. sing. *dhanī* for *dhanins*, *n* and *s* are rejected (by 57 and 41. I), and the vowel lengthened by way of compensation.

	SINGULAR.	DUAL.	PLURAL.
N.	धनी <i>dhaní</i>	धनिनौ <i>dhaninau</i>	धनिनस् <i>dhaninas</i>
Ac.	धनिनम् <i>dhaninam</i>	— <i>dhaninau</i>	— <i>dhaninas</i>
I.	धनिना <i>dhaniná</i>	धनिभ्याम् <i>dhanibhyám.</i> 57.	धनिभिस् <i>dhanibhis.</i> 57.
D.	धनिने <i>dhanine</i>	— <i>dhanibhyám</i>	धनिभ्यस् <i>dhanibhyas.</i> 57.
Ab.	धनिनस् <i>dhaninas</i>	— <i>dhanibhyám</i>	— <i>dhanibhyas</i>
G.	— <i>dhaninas</i>	धनिनोस् <i>dhaninos</i>	धनिनाम् <i>dhaninám</i>
L.	धनिनि <i>dhanini</i>	— <i>dhaninos</i>	धनिषु <i>dhanishu.</i> 70.
V.	धनिन् <i>dhanin.</i> 92.	धनिनौ <i>dhaninau</i>	धनिनस् <i>dhaninas</i>

Obs.—Many adjectives of the forms explained at 85. VI. VIII. IX. are declined in masc. like धनिन्; thus, मेधाविन् *medhávín*, ‘intellectual;’ N. मेधावी, -विनौ, -विनस्, &c. Also numerous nouns of agency, like कारिन् ‘a doer,’ at 85. II; thus, N. कारी, कारिणौ (58), कारिणस्, &c.

160. The feminine stem of such adjectives and nouns of agency is formed by adding ई *í* to the masc. stem; as, fr. धनिन्, धनिनी f.; fr. कारिन्, कारिणी f.; declined like *nadí* at 105; thus, N. धनिनी, -न्यौ, -न्यस्, &c.

161. The neuter is regular, and is like *vári* as far as the Gen. pl.; N. Ac. धनि, धनिनी, धनीनि. But the G. pl. धनिनाम्, not धनीनाम्; V. sing. धनि or धनिन्.

162. पयिन् m. ‘a road,’ मयिन् m. ‘a churning-stick,’ and ऋषुषिन् m. ‘a name of Indra,’ are remarkable as exhibiting both suffixes, *an* and *in*, in the same word. They form their N. V. sing. from the stems पन्पस्, मन्यस्, ऋषुषस्; their other Strong cases, from the stems पन्पन्, मन्यन्, ऋषुषन्; their Ac. pl., and remaining Weak cases, from the stems पप्, मप्, ऋषुष; in their Middle cases they follow *dhanin* regularly; thus,

N. V. पन्पास् (163), पन्पानौ, पन्पानस्; Ac. पन्पानम्, पन्पानौ, पपस्; I. पपा, पपिभ्याम्, पपिभिस्; D. पपे, &c. Similarly, N. V. मन्यास्, &c.; ऋषुषास्, &c.: I. मपा, &c.; ऋषुषा, &c. Observe—The V. is the same as the N.

a. The compound सुपयिन्, ‘having a good road,’ is similarly declined for the masc.; the N. fem. is सुपयी, -न्यौ, -न्यस्, like *nadí* at 105; the neut. is N. Ac. सुपयि, -पयी, -पयानि, &c.; V. सुपयिन् or सुपयि; the rest as the masc.

SEVENTH CLASS in अस् *as*, इस् *is*, and उस् *us*.

This class answers to Gr. and Lat. words like *πάθος*, *μένος*, *genus*, *scelus*, &c.

163. Masculine and feminine stems in अस् *as*, like चन्द्रम् *cāndramas*, m. ‘the moon.’

In N. sing. *as* is lengthened to compensate for rejection of the termination *s* :

čandramas becomes *čandramo* by 64 before the terminations *bhyám*, *bhis*, *bhyas* : in L. pl. *čandramas*+*su* becomes *čandramahsu* by 63, or *čandramassu* by 62. a.

N.	चन्द्रमास् <i>čandramás</i>	चन्द्रमसौ <i>čandramasau</i>	चन्द्रमसस् <i>čandramasas</i>
Ac.	चन्द्रमसम् <i>čandramasam</i>	— <i>čandramasau</i>	— <i>čandramasas</i>
I.	चन्द्रमसा <i>čandramasá</i>	चन्द्रमोभ्याम् <i>čandramobhyám</i>	चन्द्रमोभिस् <i>čandramobhis</i>
D.	चन्द्रमसे <i>čandramase</i>	— <i>čandramobhyám</i>	चन्द्रमोभ्यस् <i>čandramobhyas</i>
Ab.	चन्द्रमसस् <i>čandramasas</i>	— <i>čandramobhyám</i>	— <i>čandramobhyas</i>
G.	— <i>čandramasas</i>	चन्द्रमसोस् <i>čandramasos</i>	चन्द्रमसाम् <i>čandramasám</i>
L.	चन्द्रमसि <i>čandramasi</i>	— <i>čandramasos</i>	चन्द्रमःसु <i>čandramahsu</i> or -स्तु
V.	चन्द्रमस् <i>čandramas</i> . 92.	चन्द्रमसौ <i>čandramasau</i>	चन्द्रमसस् <i>čandramasas</i>

a. Similarly, *अप्सरस्* *apsaras*, f. 'a nymph.' N. *अप्सरास्*, &c.

164. Neuter stems in *अस्* *as*, like *मनस्* *manas*, n. 'mind' (*μένος*, *mens*).

These differ from the masc. and fem. in the N. Ac. V. The *a* of *as* remains short in N. sing. after the rejection of the case-termination *s*, but is lengthened in N. Ac. V. pl. before inserted Anusvára.

N. Ac. V. मनस् *manas* मनसौ *manasí* मनांसि *manánsi*

I. मनसा *manasá*, मनोभ्याम् *manobhyám*, &c., like the masc. and fem.

a. Obs.—Nearly all simple substantives in *as* are neuter like *manas*; but these neuters, when at the end of compound adjectives, are declinable also in masc. and fem. like *čandramas*. Thus *mahá-manas*, 'magnanimous,' makes in N. (m. f. sing. du. pl.) *mahá-manás*, *mahá-manasau*, *mahá-manasas*. Similarly, *sumanas*, 'well-intentioned'; *durmanas*, 'evil-minded' (N. m. f. *sumanás*, *durmanás*, &c.): cf. *εὐ-μενής*, *δυσ-μενής*, m. f., but neut. and stem *εὐ-μενέζ*, *δυσ-μενέζ*, derived from *μένος*.

b. Where final *as* is part of a root and not a suffix, the declension will follow *पिण्डग्रस्* 'one who devours a mouthful;' thus, N. V. sing. m. f. *पिण्डग्रस्*; Ac. -ग्रस्. N. V. Ac. du. -ग्रसौ, pl. -ग्रसस्; I. -ग्रसा, -ग्रोभ्याम्, &c. N. V. Ac. neut. -ग्रस्, -ग्रसी, -ग्रंसि. When a root ends in *ás*, *s* will be rejected before *bh* by 66. a; thus, *अकास्*, 'brilliant,' makes in I. du. *अकाभ्याम्*.

c. But *छस्* (fr. *छस्*) and *ध्वस्* (fr. *ध्वस्*), at the end of compounds, change final *स्* to *त्* before the consonantal terminations, making N. sing. *छत्* and *ध्वत्*; e. g. *उत्ताम्रत्*, *पर्यध्वत्* (see Pán. III. 2, 76; VII. 1, 70; VIII. 2, 72).

165. Neuter stems in *इस्* *is* and *उस्* *us* are declined analogously to *मनस्* *manas* at 164, *i* and *u* being substituted for *a* throughout, *sh* for *s* (70), *ir* or *ur* for *o* (65); thus,

हविस् *havis*, n. 'ghee.' N. Ac. V. *हविस्*, *हविषी*, *हवींषि*; I. *हविषा*, *हविर्भ्याम्*, *हविर्भिस्*; D. *हविषे*, *हविर्भ्याम्*, *हविर्भ्यस्*; Ab. *हविषस्*, *हविर्भ्याम्*, *हविर्भ्यस्*; G. *हविषस्*, *हविषोस्*, *हविषाम्*; L. *हविषि*, *हविषोस्*, *हविःषु* or -ष्णु.

a. *अक्षुस्* *akshus*, n. 'the eye.' N. Ac. V. *अक्षुस्*, *अक्षुषी*, *अक्षूंषि*; I. *अक्षुषा*,

चक्षुर्भ्याम्, चक्षुर्भिस्; D. चक्षुषे, चक्षुर्भ्याम्, चक्षुर्भ्यस्; Ab. चक्षुषस्, चक्षुर्भ्याम्, चक्षुर्भ्यस्; G. चक्षुषस्, चक्षुषोस्, चक्षुषाम्; L. चक्षुनि, चक्षुषोस्, चक्षुःपु or -ष्पु.

166. Nouns formed with the suffixes *is* and *us* are generally neuter. In some nouns, however, the final sibilant is part of the root itself, and not of a suffix; such as आशिस् *áśis*, f. 'a blessing' (fr. rt. शास्), and सनुस् m. f. 'an associate' (fr. जुष्). These follow the analogy of masc. and fem. nouns in *as* (163) in the N. Ac. cases; and, moreover, before the consonantal terminations, where the final sibilant is changed to *r*, unlike nouns formed with *is* and *us*, lengthen the *i* and *u* (compare nouns in *r* at 180); thus,

N. आशीस्, -शिषौ, -शिषस्; Ac. -शिषम्, -शिषौ, -शिषस्; I. -शिषा, -शीर्भ्याम्, -शीर्भिस्, &c.; L. pl. -शीःपु or -शीष्पु.

N. सजूस्, -जुषौ, -जुषस्; Ac. -जुषम्, &c.; I. -जुषा, -जूर्भ्याम्, &c.

a. Nouns formed from Desiderative stems in *ish* (497), such as जिगदिस् (for *jigadish*), 'desirous of speaking,' are similarly declined; thus,

N. V. m. f. जिगदीस्, -दिषौ, &c.; I. du. -दीर्भ्याम्. The N. V. Ac. neut. pl. is जिगदिषि, the nasal being omitted (cf. 181. d).

So चिकीर्षे, 'desirous of doing,' makes N. V. m. f. चिकीर्, -कीर्षौ, &c.

b. सुतुस् 'well-sounding,' where *us* is radical, makes N. V. sing. m. f. सुतूस्; Ac. सुतुसम्; N. V. Ac. du. सुतुसौ, pl. सुतुसस्; I. सुतुसा, सुतूर्भ्याम्, सुतूर्भिस्, &c. N. V. Ac. neut. सुतूस्, सुतुसी, सुतुंसि.

c. Obs.—When neuter nouns in *is* or *us* are taken for the last member of compound adjectives, analogy would require them to be declined in masc. and fem. according to *cāndramas* at 163; but, according to the best authorities, the N. sing. does not lengthen the vowel of the last syllable; thus, उत्पलचक्षुस् m. f. n. 'having lotus eyes,' N. masc. and fem. उत्पलचक्षुस्, -चक्षुषौ, &c.; and शुचिरोचिस् m. f. n. 'having brilliant rays,' N. masc. and fem. शुचिरोचिस्, शुचिरोचिषौ, &c.

d. दोस् *dos*, m. 'an arm,' follows the declension of nouns in *is* and *us*; but in Ac. pl., and remaining cases, optionally substitutes *doshan* for its stem (see 184); thus, N. V. दोस्, -षौ, -षस्; Ac. दोषम्, -षौ, -षस् or -षास्; I. दोषा or दोष्णा, दोर्भ्याम् or दोषर्भ्याम्, &c. As a neuter noun it makes in N. Ac. V. दोस्, दोषी, दोषि.

167. Comparatives formed with the suffix ईयस् *īyas* (192), lengthen the *a* of *as*, and insert *n*, changeable to Anusvāra before *s*, in N. sing. du. pl., V. du. pl., Ac. sing. du. masc.; thus, बलीयस् m. f. n., 'more powerful,' makes N. masc. बलीयान् (for बलीयांस, *s* rejected by 41. A), -यांसौ, -यांसस्; Ac. -यांसम्, -यांसौ, -यसस्; I. -यसा, -योर्भ्याम्, &c., like *cāndramas* at 163. The V. sing. is बलीयन्; du. and pl. like the Nom.

a. The fem. बलीयसी follows *nadī* at 105. The neut. बलीयस् is like *manas*.

168. Perfect Participles, formed with *vas* (see 554), are similarly declined in the Strong cases (135. b). But in Ac. pl., and remaining Weak cases, *vas* becomes *ush*, and in the Middle cases *vat*; so that there are three forms of the stem, viz. in *vāns*, *ush*, and *vat* *; thus,

* *Vat* is evidently connected with the Greek *στ*. Compare *tutupvat* (fr. rt. *tup*) with *τετυφ-(F)στ*, and *tutupvatsu* with *τετυφ-ο(τ)σι*.

विचिह्वस् (Perf. Part., fr. विद् 'to know'): N. विचिह्वान्, विचिह्वान्सौ, विचिह्वान्सस्; Ac. विचिह्वान्सम्, विचिह्वान्सौ, विचिह्वान्सु; I. विचिह्वान्, विचिह्वान्नाम्, विचिह्वान्सि; D. विचिह्वान्, &c.; V. विचिह्वन्, विचिह्वान्सौ, &c.

The neuter is N. Ac. विचिह्वन्, -दुषी, -ह्वान्सि; for fem. see *d* below.

a. When this Participle is formed with *ivas* instead of *vas* (see 554), the vowel *i* is rejected in the cases, where *vas* becomes *ush*; thus,

जग्मिषस् (fr. गम् 'to go'): N. masc. जग्मिवान्, &c.; Ac. जग्मिवांसम्, जग्मिवांसौ, जग्मिषस्, &c.; I. जग्मुषा, &c.; V. जग्मिवन्, जग्मिवांसौ, &c.

b. Similarly, तेनिषस् (fr. तन् 'to stretch'): N. तेनिवान्, तेनिवांसौ, &c.; Ac. तेनिवांसम्, तेनिवांसौ, तेनुषस्, &c.; V. तेनिवन्, -वांसौ, &c.

c. But not when the *i* is part of the root; thus, चिचिषस् (fr. चि), निनीषस् (fr. नी) make in the Ac. pl. चिच्युषस्, निन्युषस्. चकृषस् (fr. कृ) makes, of course, चक्रुषस्.

d. The N. fem. of these Participles is formed from *ush*; and the N. Ac. neut. sing. du. pl. from *vat*, *ush*, and *vas*, respectively; thus, N. fem. विचिदुषी, &c., declined like *nadī* at 105. Similarly, from the root तुप् comes तुत्तुपुषी (cf. *τετυφύια*). Those formed with *ivas* do not retain *i* in the feminine; thus, *tenivas* makes N. sing. masc. fem. neut. *tenivān*, *tenushī**, *tenivat*.

e. The root विद्, 'to know,' has an irregular Pres. Part. विह्वस् *vidvas*, used commonly as an adjective ('learned'), and declined exactly like विचिह्वस् above, leaving out the reduplicated *vi*; thus, N. masc. विह्वान्, विह्वान्सौ, विह्वान्सस्; V. विह्वन्, &c. With reference to 308. a, it may be observed, that as a contracted Perfect of *vid* is used as a Present tense, so a contracted Participle of the Perfect is used as a Present Participle. The fem. is विदुषी, and the neut. विह्वन्.

169. पुंस् m., 'a male,' forms its V. sing. from पुमंस्, and its other Strong cases (135. b) from पुमांस; but Ac. pl., and remaining Weakest cases, from पुंस; and I. du., and remaining Middle cases, from पुम्; thus,

N. पुमान्, पुमांसौ, पुमांसस्; Ac. पुमांसम्, पुमांसौ, पुंसस्; I. पुंसा, पुम्भ्याम्, पुम्भिस्; D. पुंसे, &c.; Ab. पुंसस्, &c.; G. पुंसस्, पुंसोस्, पुंसांस्; L. पुंसि, पुंसोस्, पुंसु; V. पुमन्, पुमांसौ, &c.

170. उशनस् m., 'a name of the regent of the planet Śukra,' forms N. sing. उशाना from a stem उशनन् (147). Similarly, पुरुदंशस् m. 'a name of Indra,' and अनेहस् m. 'time.' The other cases are regular; thus, N. du. उशनसौ. But उशनस् may be optionally in Voc. sing. उशनस् or उशन or उशनन्.

171. जरस् f., 'decay' (γῆρας), supplies its consonantal cases (viz. N. V. sing., I. D. Ab. du. pl., L. pl.) from जरा f. Its other cases may be either from जरस् or जरा; thus, N. sing. जरा; V. जरे; Ac. जरस्म्† or जराम्; I. जरसा and जरया, जराभ्याम्, जराभिस्, &c.

* There seems, however, difference of opinion as to the rejection of *i*; and some grammarians make the feminine *tenyushī*.

† Since जरस्म् certainly occurs, it may be inferred that the N. Ac. V. du. are जरसौ or जरे; N. Ac. V. pl. जरस्स् or जरास्. These forms are given in the grammar of Īśvara-candra Vidyā-sāgara, p. 51.

EIGHTH CLASS.—Stems ending in any consonant except

त *t*, द *d*, न *n*, स *s*.

172. This class consists principally of roots used as nouns, either alone or at the end of compounds, or preceded by prepositions and adverbial prefixes. Stems ending in त *t* or द *d*, formed in this manner, are of common occurrence; but their declension falls under the fifth class at 136.

With regard to stems ending in other consonants which we place under the eighth class, the only difficulty in their declension arises from their euphonic combination with the consonantal terminations.

173. Whatever change of the final consonant takes place in Nom. sing. is preserved before all the consonantal terminations; provided only, that before such terminations the rules of Sandhi come into operation.

174. Before the vowel-terminations the final consonant of the stem, whatever it may be, is generally preserved. If in some nouns there is any peculiarity in the formation of the Ac. pl., the same peculiarity runs through the remaining Weakest or vowel cases.

The terminations themselves undergo no change, but the *s* of the Nom. sing. is of course cut off by 41. I (see, however, 135. *b*). There is generally but one form of declension for both masc. and fem.; the neuter follows the analogy of other nouns ending in consonants.

175. Stems ending in क *k*, ख *kh*, ग *g*, घ *g* declined.

शक् m. f. 'one who is able' (in *sarva-śak*, 'omnipotent').

N. V.	शक् <i>śak</i>	शकौ <i>śakau</i>	शकस् <i>śakas</i>
Ac.	शकम् <i>śakam</i>	— <i>śakau</i>	— <i>śakas</i>
I.	शका <i>śakā</i>	शग्भ्याम् <i>śagbhyām</i>	शग्भिस् <i>śagbhis</i>
D.	शके <i>śake</i>	— <i>śagbhyām</i>	शग्भ्यस् <i>śagbhyas</i>
Ab.	शकस् <i>śakas</i>	— <i>śagbhyām</i>	— <i>śagbhyas</i>
G.	— <i>śakas</i>	शकोस् <i>śakos</i>	शकाम् <i>śakām</i>
L.	शकि <i>śaki</i>	— <i>śakos</i>	शक्षु <i>śakshu</i>

The neuter is N. Ac. V. शक्, शकी, शक्लि, &c.; the rest like the masc.

a. Similarly, लिख् 'one who paints' (in *citra-likh*, 'one who paints a picture'):

N. V. लिक् (41. II, 41. I), लिखी (174), लिखस्; Ac. लिखम्, &c.; I. लिखा, लिग्भ्याम्, लिग्भिस्, &c.; L. pl. लिक्षु.

The neuter is N. Ac. V. लिक्, लिखी, लिक्लि, &c.; the rest like the masc.

b. In the same way final ग्, घ् are changed to क्, and when final ष्, ह्, ध्, भ्, ह् lose their aspirate form, the aspirate must be transferred to the initial, if that initial be ग्, ह्, द्, or ब् (see 44. c).

c. सुवल् m. f., 'jumping well,' makes N. V. सुवल् (41. I.), सुवल्तो, &c.; Ac. सुवल्ताम्, &c.; I. सुवल्ता, सुवल्भ्याम्, &c.; D. सुवल्ते, &c.; Ab. G. सुवल्तास्, &c.; L. सुवल्ति, सुवल्तोस्, सुवल्तु (see 70). Neut. N. Ac. V. सुवल्, सुवल्ती, सुवल्ति or (see 176. h) सुवल्ति.

176. Stems ending in च् é, छ् éh, ज् j, ङ् jh declined.

Final च् is changed to क् or ग्; final छ् is changed to ज्ञ्, which becomes ट् or ड् before the consonantal terminations; final ज् to क् (ग्) or ट् (ङ्); and final ङ्, which is rare, to क् or ग्, before the consonantal terminations (41. IV, 92. a).

वाक् f. 'speech' (fr. rt. वच्): N. V. वाक् (for *váks*, 41. I.; *vox*, *óψ*), वाचौ (*ónε*), वाचस् (*voces*, *ónες*); Ac. वाचम् (*vocem*), वाचौ, वाचस् (*ónας*); I. वाचा, वाग्भ्याम्, वाग्भिस्; D. वाचे, वाग्भ्याम्, वाग्भ्यस्; Ab. वाचस्, वाग्भ्याम्, वाग्भ्यस्; G. वाचस्, वाचोस्, वाचाम्; L. वाचि (*ónί*), वाचोस्, वाक्षु. Compare Latin *vox*, and Greek *óψ* or *ón* for *For* throughout.

Similarly, मुक् 'a liberator:' N. V. मुक्, मुचौ, मुचस्.

भुज् m. f. 'one who eats:' N. V. भुक्, भुजौ, भुजस्; Ac. भुजम्, &c.; I. भुजा, भुग्भ्याम्, भुग्भिस्, &c.

प्राश् m. f. 'an asker' (fr. rt. प्रश्): N. V. प्राट्, प्राशौ, प्राशस्; Ac. प्राशम्, &c.; I. प्राशा, प्राश्भ्याम्, &c.; L. pl. प्रादसु.

The root भञ् becomes भाज् (just as *vac* becomes *vác*); e. g. N. V. भाक् m. f. n. 'a sharer.'

a. The neuters are thus formed: N. Ac. V. चाक्, चाचौ, चाचि, &c. (as in सुवाक् 'speaking well'); भुक्, भुजौ, भुजि, &c.; प्राट्, प्राशौ, प्राश्चि, &c.

b. The root अन् *áné*, 'to go,' preceded by certain prepositions and adverbial prefixes, forms a few irregular nouns (such as प्राश् 'eastern'), and is found at the end of a few compounds after words ending in a; such as अधराश् 'tending downwards,' &c. These all reject the nasal in the Ac. pl. and remaining cases masculine. In Nom. sing. the final च् é being changed to क् k, causes the preceding nasal to take the guttural form, and the क् is rejected by 41. I. In the Ac. pl., and remaining Weakest cases, there is a further modification of the stem in the case of प्रत्यच्, &c.

प्राश् m. 'eastern,' 'going before:' N. V. प्राङ्, प्राचौ, प्राचस्; Ac. प्राचम्, प्राचौ, प्राचस्; I. प्राचा, प्राग्भ्याम्, प्राग्भिस्; D. प्राचे, &c.; L. pl. प्राक्षु. Similarly, अधराश् m. 'southern.'

प्रत्यच् m. 'western:' N. V. प्रत्यङ्, प्रत्यचौ, प्रत्यचस्; Ac. प्रत्यचम्, प्रत्यचौ, प्रतीचस्; I. प्रतीचा, प्रत्यग्भ्याम्, प्रत्यग्भिस्; D. प्रतीचे, &c. Similarly, सम्यच् 'going with,' 'fit,' and even उदच् 'northern,' which make in Ac. pl., and remaining Weakest cases, समीचस्, उदीचस्.

So also, विष्वच्, 'going everywhere,' forms its Ac. pl., and remaining Weakest cases, fr. a stem विषूच्, making विषूचस्, &c.

Analogously, तिरीक् 'going crookedly,' 'an animal,' forms its Weakest cases fr. a stem तिरिक्, making Ac. pl. तिरिक्स्, &c.

The feminine form and the neut. du. of these nouns follow the analogy of the Ac. pl.; thus, N. fem. प्राची &c., अवाची &c., प्रतीची &c., उदीची &c., समीची &c., तिरिची &c., declined like नदी.

The neuter is N. Ac. V. प्राक्, प्राची, प्राचि, &c.; प्रत्यक्, प्रतीची, प्रत्यचि, &c.

c. प्राक्, when it signifies 'worshipping,' retains the nasal, which has become guttural, throughout; but द, which has become क, is rejected before the consonantal terminations; thus,

N. V. प्राक्, प्राचौ, &c.; Ac. प्राचन्, &c.; I. प्राचा, प्राक्भ्यान्, &c.

Similarly, कुक् 'a curlew:' N. V. कुक्, कुचौ, &c.; Ac. कुचन्, &c.; I. कुचा, कुक्भ्यान्, &c.; L. pl. कुक्सु or कुक्षु (55. b).

d. असृक् n., 'blood,' is regular; thus, N. Ac. V. असृक्, असृगी, असृञ्चि, &c.; but it may optionally take its Ac. pl. and remaining inflexions from a defective stem, असन् *asan*; thus, N. V. pl. असृञ्चि; Ac. pl. असृञ्चि or असानि; I. असृजा or असा, असृग्भ्याम् or असभ्याम्, &c.; L. असृजि or असनि or अचि, &c.

e. Nouns formed with the roots यज् 'to worship,' राज् 'to shine,' मृज् 'to rub,' धाज् 'to shine,' धज् 'to fry,' व्रज् 'to wander,' सृज् 'to create,' generally change the final ज् to द् or इ before the consonantal terminations; thus,

देवेज् m. 'a worshipper of the gods' (यज् becoming इज्): N. V. sing. देवेद्. Similarly, राज् m. 'a ruler:' N. sing. राद्; I. राजा, राइभ्याम्, &c. So also, परिमृज् 'a cleanser:' N. sing. परिमृद्. So also, विधाज् m. f. 'splendid:' N. sing. विधाद्. Similarly, परिव्राज् m. 'a religious mendicant' (व्रज् becoming व्राज्): N. sing. परिव्राद्. So also, विश्वसृज् m. 'the creator of the world:' N. sing. विश्वसृद्.

But विश्व when it precedes राज्, as in विश्वराज् m. 'a universal ruler,' becomes विश्वा wherever ज् becomes द् or इ; thus, N. विश्वाराद्, विश्वराजौ, &c.

चुत्विज् m., 'a priest' (चतु + इज् for यज्), is regular: N. V. चुत्विक्.

f. अवयाज् m. 'a kind of priest,' 'part of a sacrifice,' forms the consonantal cases from an obsolete stem, अवयस्: N. V. sing. du. pl. अवयास्, -याजौ, -याजस्; Ac. -याजन्, &c.; I. -याजा, -योभ्याम्, &c.; L. pl. अवयस्सु or अवयसु.

g. धज्, 'one who fries,' may take भृज् for its stem, and make N. V. भृद्, भृज्जौ, भृज्जस्; Ac. भृज्जन्, &c. Similarly, व्रज्, 'one who cuts,' makes, according to some, वृद्, &c., and not व्रद्, &c.; but others allow व्राद्.

h. ऊर्ज् f., 'strength,' makes N. V. ऊर्क् (41. I. Obs.), &c.; Ac. ऊर्जन्, &c.; I. ऊर्जा, ऊर्ज्यौ, &c. At the end of a comp. the neuter is N. Ac. V. *úrj*, *úrjī*, *úrjī*. But in these cases where a word ends in a conjunct consonant, the first member of which is r or l, the nasal may be optionally omitted in the plural, so that *úrjī* would be equally correct.

i. लज्, 'lame,' makes N. लन्, लज्जौ, लज्जस्; I. pl. लन्भिस्; L. pl. लन्सु.

177. Stems ending in थ्, ध् declined.

The final aspirate is changed to its unaspirated form before the consonantal terminations (41. II, 43), but not before the vowel (43. ð). कप् m. f. 'one who tells:' N. V. कत्, कथौ, कथस्; Ac. कथन्, &c.; I. कथा, कथान्, &c.

So also, युष् f. 'battle:' N. V. युत्, युधौ, युधस्; Ac. युधन्, &c.; I. युधा, युधान्, &c.

In the case of बुध् m. f., 'one who knows,' the initial ब् b becomes भ् bh wherever the final ध् dh becomes t or d, by 175. b. and 44. c; thus, N. V. भुत, बुधौ, बुधस्; Ac. बुधन्, &c.; I. बुधा, भुज्यान्, &c.; L. pl. भुत्सु.

a. The neuter is N. Ac. V. कत्, कथी, कन्यि, &c.; युत्, युधी, युन्यि, &c.

178. Stems ending in प् p, फ् ph, ब् b, भ् bh declined.

गुप् m. f. 'one who defends:' N. V. गुप्, गुपौ, गुपस्; Ac. गुपन्, &c.; I. गुपा, लुभ्यान्, गुन्भिस्, &c.

लभ् m. f. 'one who obtains:' N. V. लप्, लभौ, लभस्; Ac. लभन्, &c.; I. लभा, लुभ्यान्, लन्भिस्, &c.; L. pl. लप्सु.

a. The neuter is N. Ac. V. गुप्, गुपी, गुम्यि, &c.; लप्, लभी, लम्भि, &c.

b. अप् f. 'water,' declined in the plural only, substitutes t (d) for its final before bh; thus, N. V. आपस्; Ac. अपस्; I. अद्भिस्; D. Ab. अद्भ्यस्; G. अपाम्; L. अप्सु. In the Veda it is sometimes singular.

179. Stems ending in म् m declined.

The final m becomes n before the consonantal terminations. शम् śam, m. f. 'one who pacifies:' N. V. शन्, शनौ, शमस्; Ac. शमन्, &c.; I. शना, शन्म्यान्, शन्भिस्, &c.; L. pl. शन्सु.

a. Similarly, प्रशाम् m. f., 'quiet,' makes N. V. प्रशान्, प्रशानौ, प्रशामस्; Ac. प्रशामन्, &c.; I. प्रशाना, प्रशान्म्यान्, &c.; L. pl. प्रशान्सु or प्रशान्सु. Compare 53. e.

b. The neuter is N. Ac. V. शन्, शनी, शमि, &c.; प्रशान्, -शानी, -शामि, &c.

180. Stems ending in र् r and व् v declined.

If the vowel that precedes final r be i or u, it is lengthened before the consonantal terminations (compare 166); and final r, being a radical letter, does not become Visarga before the s of the Loc. pl. (71. b).

चर् m. f. 'one who goes:' N. V. चर्, चरौ, चरस्; Ac. चरन्, &c.; I. चरा, चर्भ्यान्, चर्भिस्, &c.; L. pl. चर्षु.

द्वार् f. 'a door:' N. V. द्वार्, द्वारौ, द्वारस्, &c.

गिर् f. 'speech:' N. V. गीर्, गिरौ, गिरस्; Ac. गिरन्, &c.; I. गिरा, गीर्भ्यान्, गीर्भिस्, &c.; L. pl. गीर्षु.

a. The neuter is N. Ac. V. चर्, चरी, चरि, &c.; गीर्, गिरौ, गिरि, &c.

So also, वार् n. 'water:' N. Ac. वार्, वारी, वारि.

b. One irregular noun ending in व् v, viz. दिव् f. 'the sky,' forms its N. V. sing. from द्यौ (133. a), and becomes द्यु in the other consonantal cases; thus,

N. V. द्यौस्, दिवौ, दिवस्; Ac. दिवन्, दिवौ, दिवस्; I. दिवा, द्युभ्यान्, &c.

Similarly, सुदिव् m. f. 'having a good sky,' but the neuter is N. Ac. V. सुद्यु, सुदिवी, सुदीवि.

181. Stems ending in ज् ś and व् sh declined.

The difficulty in these is to determine which stems change their finals to क् k and which to ट् (see 41. V). In the roots दिज्, दृज्, नृज्, स्पृज्, and धृक् (the last forming

दधृष् 'impudent') the final becomes क्, and in नञ् optionally क् or द् (नक् or नद्). Otherwise both श् and ष् at the end of stems pass into द्.

विञ् m. f. 'one who enters,' or 'a man of the mercantile and agricultural class:' N. V. विद् (41. V), विशौ, विशस्; Ac. विशम्, &c.; I. विशा, विद्भ्याम्, &c. दिश् f. 'a quarter of the sky:' N. V. दिक् (41. V, 24), दिशौ, दिशस्; Ac. दिशम्, &c.; I. दिशा, दिग्भ्याम्, &c. द्विष् m. f. 'one who hates:' N. V. द्विद् (41. V), द्विषौ, द्विषस्; Ac. द्विषम्, &c.; I. द्विषा, द्विद्भ्याम्, &c. मृष् m. f. 'one who endures:' N. V. मृद् (41. V), मृषौ, मृषस्; Ac. मृषम्, &c.; I. मृषा, मृद्भ्याम्, &c. स्पृश् 'one who touches:' N. V. स्पृक्, स्पृशौ, स्पृशस्, &c.

The neuters are N. Ac. V. विद्, विशी, विशि, &c.; दिक्, दिशी, दिंशि, &c.; द्विद्, द्विषी, द्विषि, &c.; मृद्, मृषी, मृषि, &c.

a. पुरोडाश् 'a priest,' in the Veda, makes N. V. sing. पुरोडास्, and forms its other consonantal cases from an obsolete stem, पुरोडस्. Compare 176. f.

b. सुहिंस m. f., 'very injurious,' makes N. V. सुहिन्, सुहिंसौ, &c.; Ac. सुहिंसम्, &c.; I. सुहिंसा, सुहिन्भ्याम्, &c. But nouns ending in स्, preceded by vowels, fall under 163.

c. गोरक्ष्, 'a cow-keeper,' makes N. V. गोरक् or गोरद, गोरक्षौ, &c.

d. Similarly, nouns from Desiderative stems, like पिपिष् 'desirous of cooking,' and विविविष् 'desirous of saying,' make N. V. पिपिक्, पिपिषौ, &c.; विविविक्, विविविषौ, &c. (see 166. a).

182. Stems ending in ह् h declined.

In stems beginning with द् d, the final aspirate generally becomes क् k (ग् g), in other stems द् t (त् t), before the consonantal terminations; and in stems whose initial is द् d or ग् g, the loss of the h, which disappears as a final, is compensated for by aspirating the initial, which becomes dh or gh wherever final h becomes k (g) or t (d). See 44. c, 175. b. लिह् m. f. 'one who licks:' N. V. लिद् (41. III), लिहौ, लिहस्; Ac. लिहम्, &c.; I. लिहा, लिद्भ्याम्, &c.; L. pl. लिद्सु or लिद्सु. दुह् m. f. 'one who milks:' N. V. धुक्, दुहौ, दुहस्; Ac. दुहम्, &c.; I. दुहा, धुग्भ्याम्, धुग्भिस्, &c.; L. pl. धुक्षु.

The neuter is N. Ac. V. लिद्, लिही, लिंहि, &c.; धुक्, दुही, दुंहि, &c.

a. But दुह् m. f., 'injuring,' makes N. धुक् or भुद् (44. c); I. दुहा, धुग्भ्याम् or भुद्भ्याम्, &c.; L. pl. धुक्षु or भुद्सु. Similarly, मुह् m. f. 'infatuating:' N. मुक् or भुद्.

The same option is allowed in जिह् 'one who loves' and क्षुह् 'one who vomits.'

b. उष्णिह् f., 'a kind of metre,' changes its final to क् (g) before the consonantal terminations, like stems beginning with d: N. उष्णिक्, उष्णिहौ, &c.

c. वाह्, 'bearing' (fr. rt. वह् 'to bear'), changes वा to ऊ u in Ac. pl. and remaining Weakest cases (and before the ई ई of the fem.) if the word that precedes it in the compound ends in a or d; this a or d combining with u into औ au (instead of ओ o, by 32); thus,

भारवाह् m. f. 'a burden-bearer:' N. V. masc. भारवाद् भारवाहौ, भारवाहस्; Ac. भारवाहम्, भारवाहौ, भारौहस्; I. भारौहा, भारवाद्भ्याम्, &c. N. fem. भारौही, &c. So प्रववाह् m. 'a steer' and विश्ववाह् 'all-sustaining.' Under other circumstances

the change of *vāh* to *ūh* is optional; thus, शालिवाह्, 'bearing rice,' makes in Ac. pl. शाल्यृहस् or शालिवाहस्.

d. श्वेतवाह् m., 'Indra' ('borne by white horses'), may optionally retain वा in Ac. pl. &c.; and in consonantal cases is declined as if the stem were श्वेतवस्; thus, N. V. श्वेतवास, श्वेतवाहौ, श्वेतवाहस्; Ac. श्वेतवाहम्, श्वेतवाहौ, श्वेतौहस् or श्वेतवाहस्; I. श्वेतौहा or श्वेतवाहा, श्वेतवोभ्याम्, श्वेतवोभिस्, &c.

e. In तुरासाह्, 'a name of Indra,' the स् is changed to ष् wherever ह् becomes द् or इः N. तुरासाद्, तुरासाहौ, तुरासाहस्; Ac. तुरासाहम्, &c.; I. तुरासाहा, तुरासाहभ्याम्, &c.

f. अनडुह् m., 'an ox' (for अनोवाह् fr. अनस् 'a cart' and वाह् 'bearing'), forms the N. V. sing. from अनडुत्; the other Strong cases from अनडाह्, and the Middle cases from अनडुत्; thus, N. अनडान्, अनडाहौ, अनडाहस्; Ac. अनडाहम्, अनडाहौ, अनडुहस्; I. अनडुहा, अनडुभ्याम्, अनडुभिस्, &c.; L. pl. अनडुत्सु; V. अनडुन्. There is a feminine form अनडाही, but at the end of compounds this word makes fem. N. sing. अनडुही; neut. N. V. अनडुत्, अनडुही, अनडांहि.

183. नह् 'binding,' 'tying,' at the end of compounds, changes the final to त् or द्, instead of द् or इ; thus, उपानह् f., 'a shoe,' makes N. V. उपानत्, उपानहौ, उपानहस्; Ac. उपानहम्, &c.; I. उपानहा, उपानद्भ्याम्, &c.; I. pl. उपानत्सु. See 306. b.

Defective Nouns.

184. The following nouns are said to be defective in the first five inflexions, in which cases they make use of other nouns (see Pāṇ. vi. 1, 63): असन् n. (176. d); आसन् n. (108. e); उदन् n. (108. e); दत् m. (108. e); दोषन् n. m. (166. d); नस् f. (108. e); निश् f. (108. e); पद् m. (108. e); पृत् f. (108. e); मांस n. (108. e); मास् m. (108. e); यक्न् n. (144, 156. c); यूपन् m. (108. e); शक्न् n. (144, 156. c); शीर्षन् n. (156. b); सु n. (116. a); दुद् n. (108. e).

185. Examples of nouns defective in other cases are अहन् n. (156); क्रोधु m. (128. c); जरस् f. (171).

SECTION III.—ADJECTIVES.

186. The declension of substantives includes that of adjectives; and, as already seen, the three examples of substantives, given under each class, serve as the model for the three genders of adjectives falling under the same class. Adjectives may be grouped under three heads, A, B, C, as follow :

A. Simple adjectives, coming immediately from roots, and not derived from substantives. These belong chiefly to the first, second, and third classes of nouns (see 80. A, 81. A, 82. A, 103-115).

B. Adjectives formed from substantives by secondary or *Taddhita*

suffixes. They belong chiefly to the first, fifth, and sixth classes of nouns (see 80. B, 84. B, 85. B, 103, 140, 159).

C. Compound adjectives, formed by using roots and substantives at the end of compounds. These are common under every one of the eight classes.

187. A. *Examples of Simple Adjectives.*

शुभ *śubha*, 'beautiful,' 'good : ' masc. and neut. stem शुभ *śubha* ; fem. stem शुभा *śubhá*.

An example of an adjective of cl. 1 is here given in full, that the declension of the masc., fem., and neut. forms may be seen at once and compared with that of Latin adjectives in *us*, like *bonus*, 'good.' The fem. of some of these adjectives is in *ī*, and then follows *nadī* at 105. In the succeeding examples only the Nom. cases sing. will be given.

SINGULAR.			DUAL.		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. शुभस्	शुभा	शुभम्	N. Ac. V. शुभौ	शुभे	शुभे
Ac. शुभम्	शुभाम्	—	I. D. Ab. शुभाभ्याम्	शुभाभ्याम्	शुभाभ्याम्
I. शुभेन	शुभया	शुभेन	G. L. शुभयोस्	शुभयोस्	शुभयोस्
D. शुभाय		शुभाय	PLURAL.		
Ab. शुभात्	शुभायास्	शुभात्	N. V. शुभास्	शुभास्	शुभानि
G. शुभस्य	—	शुभस्य	Ac. शुभान्	—	
L. शुभे	शुभायाम्	शुभे	I. शुभैस्	शुभाभिस्	
V. शुभ	शुभे	शुभ	D. Ab. शुभेभ्यस्	शुभाभ्यस्	शुभेभ्यस्
			G. शुभानाम्	शुभानाम्	शुभानाम्
			L. शुभेषु	शुभासु	शुभेषु
CLASS.	STEM.	NOM. MASC.	NOM. FEM.	NOM. NEUT.	

1.	{ प्रिय 'dear'	प्रियस्	प्रिया	प्रियम्
	{ सुन्दर 'beautiful'	सुन्दरस्	सुन्दरा or सुन्दरी. 105.	सुन्दरम्
2.	शुचि 'pure'	शुचिस्	शुचिस्	शुचि
	पाखु 'pale'	पाखुस्	पाखुस्	पाखु
3.	{ साधु 'good'	साधुस्	साधुस् or साध्वी. 105.	साधु
	{ मृदु 'tender'	मृदुस्	मृद्वी	मृदु
	भीरु 'timid'	भीरुस्	भीरुस् or भीरुस्. 125.	भीरु

Obs.—The neuter of adjectives in *i* and *u* may in D. Ab. G. L. sing. and G. L. du. optionally follow the masculine form; thus, D. sing. *śucīne* or *śucāye*, *mṛidune* or *mṛidave*; Ab. G. sing. *śucīnas* or *śuces*, *mṛidunas* or *mṛidos*; L. sing. *śucīni* or *śucāu*, *mṛiduni* or *mṛidau*; G. L. du. *śucīnos* or *śucēyos*, *mṛidunos* or *mṛidvos*. See 119. a.

188. B. *Examples of Adjectives formed from Substantives.*

CLASS.	STEM.	NOM. MASC.	NOM. FEM.	NOM. NEUT.
1.	{ मानुष 'human' धार्मिक 'religious'	मानुषस् धार्मिकस्	मानुषी धार्मिकी	मानुषम् धार्मिकम्
5.	{ बलवान् 'strong' श्रीमान् 'prosperous'	बलवान् श्रीमान्	बलवती. 105. श्रीमती. 105.	बलवत् श्रीमत्
6.	{ सुखिन 'happy'	सुखी	सुखिनी. 105.	सुखि

189. C. *Examples of Compound Adjectives.*

CLASS.	STEM.	NOM. MASC.	NOM. FEM.	NOM. NEUT.
1.	{ बहुविद्य 'very learned'	बहुविद्यस्	बहुविद्या	बहुविद्यम्
2.	{ दुर्बुद्धि 'foolish'	दुर्बुद्धिस्	दुर्बुद्धिस्	दुर्बुद्धि
3.	{ अल्पतनु 'small-bodied'	अल्पतनुस्	अल्पतनुस्	अल्पतनु
4.	{ बहुदातृ 'very liberal'	बहुदाता	बहुदात्री. 105.	बहुदातृ
5.	{ सर्वजित् 'all-conquering'	सर्वजित्	सर्वजित्	सर्वजित्
6.	{ सुजन्मन् 'well-born'	सुजन्मा	सुजन्मा	सुजन्म
7.	{ गतचेतस् 'deprived of sense'	गतचेतास्	गतचेतास्	गतचेतस्
8.	{ मर्मस्पृश् 'piercing the vitals'	मर्मस्पृक्	मर्मस्पृक्	मर्मस्पृक्

190. *Examples of some other Compound Adjectives.*

शङ्खभा 'a shell-blower' (108. a).	शङ्खभास्	शङ्खभास्	शङ्खभम्
नष्टश्री 'ruined' (126. h).	नष्टश्रीस्	नष्टश्रीस्	नष्टश्री
खलपू 'a sweeper' (126. b).	खलपूस्	खलपूस्	खलपु
दिव्यमातृ 'having a divine mother' (130).	दिव्यमाता	दिव्यमाता	दिव्यमातृ
बहुरै 'rich' (134. a).	बहुरास्	बहुरास्	बहुरि
बहुनौ 'having many ships' (134. a).	बहुनौस्	बहुनौस्	बहुनु

DEGREES OF COMPARISON.

191. The degrees of comparison are formed in two ways:

1st, by adding to the stem *तर* *tara* (= Gr. -*τερο-ς*) for the comparative (see 80. LXI), and *तम* *tama* (= Lat. -*timu-s*, Gr. -*τατο-ς*) for the superlative (see 80. LIX), both of which suffixes are declined in m. f. n. like *śubha* at 187; thus,

पुण्य *punya*, 'holy,' *पुण्यतर* *punya-tara* (Nom. m. f. n. *as, á, am*), 'more holy,' *पुण्यतम* *punya-tama* (Nom. m. f. n. *as, á, am*), 'most holy.' Similarly, *धनवत्* *dha-*

navat, 'wealthy,' धनवत्तर *dhanavat-tara*, 'more wealthy,' धनवत्तम *dhanavat-tama*, 'most wealthy.'

a. A final *n* is rejected; as, धनिन् *dhanin*, 'rich,' धनितर *dhani-tara*, 'more rich,' धनितम *dhani-tama*, 'most rich.'

b. विद्वस्, 'wise,' makes विद्वत्तर, विद्वत्तम. Compare 168. e.

192. 2ndly, by adding ईयस् *īyas* (Nom. m. f. n. -*īyán*, -*īyasí*, -*īyas*, see declension below, cf. Gr. *ἰων*) for the comparative (see 86. V), and इष्ट *ishṭha* (Nom. m. f. n. -*ishṭhas*, -*ishṭhá*, -*ishṭham*, declined like *śubha* at 187, cf. Gr. -*ιστος*) for the superlative (see 80. XLVIII).

Obs.—The difference in the use of *tara*, *tama*, and *īyas*, *ishṭha*, seems to be this—that *īyas* and *ishṭha*, being of the nature of primary suffixes, are generally added to roots or to modifications of roots (the root being sometimes weakened, sometimes gunated), while *tara* and *tama* are of more general application.

a. Note, that while the Sanskrit comparative suffix ends in *n* and *s* (*īyans*) for the Strong cases, the Greek has adhered to the *n* throughout (N. *īyán*=*ἰων*, Voc. *īyan*=*ἰων*); and the Latin has taken the *s* for its neuter (*īyas*=*ius*, neuter of *ior*; *s* being changed to *r*, in the masc. and oblique cases). Cf. Sk. *garīyas* with Lat. *gravius*.

193. Before *īyas* and *ishṭha*, the stem generally disburdens itself of a final vowel, or of the more weighty suffixes *in*, *vin*, *vat*, *mat*, and *tri*; thus, बलिन् 'strong,' बलीयस् 'more strong,' बलिष्ठ 'strongest,' पापिन् 'wicked,' पापीयस् 'more wicked,' पापिष्ठ 'most wicked,' लघु 'light,' लघीयस् 'lighter,' लघिष्ठ 'lightest,' मेधाविन् 'intelligent,' मेधीयस् 'more intelligent,' मेधिष्ठ 'most intelligent.' Similarly, महत् 'great,' महीयस् 'greater,' महिष्ठ 'greatest.'

a. Compare स्वादीयान् (N. of *svādīyas*) from *svādu*, 'sweet,' with ἡδ-ἰων from ἡδύς; and स्वादिष्ठस् with ἡδ-ιστος.

The declension of बलीयस् masc. is here given in full (see 167).

SINGULAR.	DUAL.	PLURAL.
N. बलीयान् <i>balīyān</i>	बलीयांसौ <i>balīyānsau</i>	बलीयांसस् <i>balīyānsas</i>
Ac. बलीयांसम् <i>balīyānsam</i>	— <i>balīyānsau</i>	बलीयसस् <i>balīyاسas</i>
I. बलीयसा <i>balīyasá</i>	बलीयोभ्याम् <i>balīyobhyám</i>	बलीयोभिस् <i>balīyobhis</i>
D. बलीयसे <i>balīyase</i>	— <i>balīyobhyám</i>	बलीयोभ्यस् <i>balīyobhyas</i>
Ab. बलीयसस् <i>balīyاسas</i>	— <i>balīyobhyám</i>	— <i>balīyobhyas</i>
G. — <i>balīyاسas</i>	बलीयसोस् <i>balīyاسos</i>	बलीयसाम् <i>balīyاسám</i>
L. बलीयसि <i>balīyاسi</i>	— <i>balīyاسos</i>	बलीयःसु <i>balīyاسsu</i>
V. बलीयन् <i>balīyan</i>	बलीयांसौ <i>balīyānsau</i>	बलीयांसस् <i>balīyānsas</i>

बलीयसी fem. is like *nadí* (105), and बलीयस् neut. like *manas* (164).

194. Besides the rejection of the final, the stem often undergoes change, as in Greek (cf. ἐχθίων, ἔχθιστος, fr. ἐχθρός); and its place is sometimes supplied by a substitute (cf. βελτίων, βέλτιστος, fr. ἀγαθός).

The following is a list of the substitutes :

POSITIVE.	SUBSTITUTE.	COMPARATIVE.	SUPERLATIVE.
अनिक <i>antika</i> , 'near'	नेद <i>neda</i> (rt. निद्)	नेदीयस्	नेदिष्ठ
अल्प <i>alpa</i> , 'little' *	कन <i>kana</i> (rt. कन्)	कनीयस्	कनिष्ठ
उरु <i>uru</i> , 'large' (εὐρύς)	वर <i>vara</i> (rt. वृ)	वरीयस्	वरिष्ठ
सृजु <i>riju</i> , 'straight' *	सृज <i>rija</i> (rt. सृज्)	सृजीयस्	सृजिष्ठ
कृश <i>kṛśa</i> , 'thin,' 'lean'	क्रश <i>krāśa</i> (rt. कृश्)	क्रशीयस्	क्रशिष्ठ
क्षिप्र <i>kshipra</i> , 'quick'	क्षेप <i>kshepa</i> (rt. क्षिप्)	क्षेपीयस्	क्षेपिष्ठ
क्षुद्र <i>kshudra</i> , 'small,' 'mean'	क्षोद <i>kshoda</i> (rt. क्षुद्)	क्षोदीयस्	क्षोदिष्ठ
गुरु <i>guru</i> , 'heavy' (βαρύς)	गर <i>gara</i> (rt. गृ)	गरीयस्	गरिष्ठ
तृप्त <i>tripra</i> , 'satisfied'	तप <i>trapa</i> (rt. तृप्)	तपीयस्	तपिष्ठ
दीर्घ <i>dīrgha</i> , 'long'	द्राघ <i>drāgha</i> (rt. द्राघ्)	द्राघीयस्	द्राघिष्ठ
दूर <i>dūra</i> , 'distant'	दव <i>dava</i> (rt. दु)	दवीयस्	दविष्ठ
दृढ <i>drīḍha</i> , 'firm'	द्रढ <i>draḍha</i> (rt. दृंह्)	द्रढीयस्	द्रढिष्ठ
परिवृद्ध <i>parivṛḍha</i> , 'eminent'	परिव्रद्ध <i>parivraḍha</i>	परिव्रद्धीयस्	परिव्रद्धिष्ठ
प्रथु <i>prithu</i> , 'broad' (πλάτυς)	प्रथ <i>pratha</i> (rt. प्रथ्)	प्रथीयस्	प्रथिष्ठ
प्रशस्य <i>praśasya</i> , 'good'	{ अ + śra (rt. श्री)	श्रेयस्	श्रेष्ठ
	{ ज्या + jyá (rt. ज्या)	ज्यायस्	ज्येष्ठ
प्रिय <i>priya</i> , 'dear'	प्र + pra (rt. प्री)	प्रेयस्	प्रेष्ठ
बहु <i>bahu</i> , 'much,' 'frequent'	भू + bhú (rt. भू)	भूयस्	भूयिष्ठ
बहुल <i>bahula</i> , 'much'	बंह <i>baṅha</i> (rt. बंह्)	बंहीयस्	बंहिष्ठ
भृश <i>bhṛśa</i> , 'excessive'	भ्रश <i>bhraśa</i> (rt. भृज्)	भ्रशीयस्	भ्रशिष्ठ
मृदु <i>mṛidu</i> , 'soft'	स्रद् <i>mrada</i> (rt. स्रद्)	स्रदीयस्	स्रदिष्ठ
युवन् <i>yuvan</i> , 'young' (<i>juvenis</i>)	यव <i>yava</i> (rt. यु)	यवीयस्	यविष्ठ
वाद <i>vādha</i> , 'firm,' 'thick'	साध <i>sādha</i> (rt. साध्)	साधीयस्	साधिष्ठ
वृद्ध <i>vṛiddha</i> , 'old'	{ वर्ष <i>varsha</i> (rt. वृष्)	वर्षीयस्	वर्षिष्ठ
	{ ज्या + jyá (rt. ज्या)	ज्यायस्	ज्येष्ठ
वृन्दार <i>vṛindāra</i> , 'excellent'	वृन्द <i>vṛinda</i>	वृन्दीयस्	वृन्दिष्ठ
स्थिर <i>sthira</i> , 'firm,' 'stable'	स्थ <i>stha</i> (rt. स्था)	स्थेयस्	स्थेष्ठ
स्थूल <i>sthūla</i> , 'gross,' 'bulky'	स्थव <i>sthava</i> (rt. स्थ्)	स्थवीयस्	स्थविष्ठ
स्फिर <i>sphira</i> , 'turgid'	स्फ <i>spha</i> (rt. स्फाप्)	स्फेयस्	स्फेष्ठ
ह्रस्व <i>hrasva</i> , 'short'	ह्रस् <i>hrasa</i> (rt. ह्रस्)	ह्रसीयस्	ह्रसिष्ठ

अल्प may be also regularly अल्पीयस्, अल्पिष्ठ; and सृजु may be रजीयस्, &c.

† In the case of अ and प्र the final vowel is not rejected, but combines with *śyas* and *ishṭha* agreeably to Sandhi. In ज्या and भू, *yas* is affixed in place of *śyas*.

195. *Tara* and *tama* may be added to substantives; as, fr. राजन्, 'a king,' राजतर, &c.; fr. दुःख, 'pain,' दुःखतर, &c. If added to a word like सर्पिस्, 'clarified butter,' the usual euphonic changes must take place; thus, सर्पिहर, &c. (70).

These suffixes are also added to inseparable prepositions; as, उत् 'up,' उत्तर 'higher,' उच्चम 'highest' (cf. Lat. *ex-timus*, *in-timus*, &c.); also to pronominal stems (236); and *tama* is added to numerals (209, 211).

196. *Turá* and *tamá* may sometimes be added to feminine stems ending in *r* and *ú* (like स्त्री 'a woman,' सती 'a faithful wife,' विदुषी 'a wise woman'), which may optionally be retained or shortened; e.g. स्त्रीतरा, स्त्रीतमा, or स्त्रितरा, स्त्रितमा; सतीतरा, सतीतमा, or सतितरा, सतितमा; विदुषीतमा or विदुषितमा (Pán. VI. 3, 44-45).

But if the feminine be the feminine of a masculine substantive, as ब्राह्मणी of ब्राह्मण, the shortening is compulsory, as ब्राह्मणितरा (Pán. VI. 3, 42).

197. *Tara* and *tama* may even be added, in conjunction with the syllable आम् *ám*, to the inflexions of verbs; as, नव्यतितराम् 'he talks more than he ought.' See 80. LIX, LXI.

a. Sometimes *tyas* and *tara*, *ishtha* and *tama* are combined together in the same word (just as in English we say *lesser*); thus, श्रेयस्तर, श्रेयस्तम; ज्येष्ठतम; नेदिष्ठतम, &c.: and *tara* may be even added to *ishtha*; thus, ज्येष्ठतर.

SECTION IV.—NUMERALS.

CARDINALS.

198. The cardinals are, एक m. f. n. 1, १; द्वि m. f. n. 2, २; त्रि m. f. n. 3, ३; चतुर m. f. n. 4, ४; पञ्च m. f. n. 5, ५; षष् m. f. n. 6, ६; सप्त m. f. n. 7, ७; अष्ट m. f. n. 8, ८; नव m. f. n. 9, ९; दश m. f. n. 10, १०; एकादश m. f. n. 11, ११; द्वादश m. f. n. 12, १२; त्रयोदश m. f. n. 13, १३; चतुर्दश m. f. n. 14, १४; पञ्चदश m. f. n. 15, १५; षोडश m. f. n. 16, १६; सप्तदश m. f. n. 17, १७; अष्टादश m. f. n. 18, १८; नवदश m. f. n. 19, १९; विंशति f. 20, २०; एकविंशति 21; द्विविंशति 22; त्रयोविंशति 23; चतुर्विंशति 24; पञ्चविंशति 25; षड्विंशति 26; सप्तविंशति 27; अष्टाविंशति 28; नवविंशति or जनविंशति 29; द्विंशत् f. 30; एकत्रिंशत् 31; द्वित्रिंशत् 32; त्रयस्त्रिंशत् 33; चतुस्त्रिंशत् 34; पञ्चत्रिंशत् 35; षट्त्रिंशत् 36; सप्तत्रिंशत् 37; अष्टात्रिंशत् 38; नवत्रिंशत् or जनचत्वारिंशत् 39; चत्वारिंशत् 40; एकचत्वारिंशत् 41; द्विचत्वारिंशत् or द्वाचत्वारिंशत् 42; त्रिचत्वारिंशत् or त्रयश्चत्वारिंशत् 43; चतुश्चत्वारिंशत् 44; पञ्चचत्वारिंशत् 45; षट्चत्वारिंशत् 46; सप्तचत्वारिंशत् 47; अष्टचत्वारिंशत् or अष्टचत्वारिंशत् 48; नवचत्वारिंशत् or जनपञ्चाशत् 49; पञ्चाशत् 50; एकपञ्चाशत् 51; द्विपञ्चाशत् or द्वापञ्चाशत् 52; त्रिपञ्चाशत् or त्रयःपञ्चाशत् 53; चतुःपञ्चाशत् 54; पञ्चपञ्चाशत् 55; षट्पञ्चाशत् 56; सप्तपञ्चाशत् 57; अष्टपञ्चाशत् or अष्टापञ्चाशत् 58; नवपञ्चाशत् or जनषष्टि 59; षष्टि 60; एकषष्टि 61; द्विषष्टि or द्वाषष्टि 62; त्रिषष्टि or त्रयःषष्टि* 63; चतुःषष्टि* 64; पञ्चषष्टि 65; षट्षष्टि 66; सप्तषष्टि 67; अष्टषष्टि or अष्टाषष्टि

* These may also be written त्रयष्षष्टि, चतुष्षष्टि. See 62. a. and 63.

68; नवषष्टि or जनसप्तति 69; सप्तति 70; एकसप्तति 71; द्विसप्तति or द्वासप्तति 72; त्रिसप्तति or त्रयःसप्तति 73; चतुःसप्तति 74; पञ्चसप्तति 75; षट्सप्तति 76; सप्तसप्तति 77; अष्टसप्तति or अष्टासप्तति 78; नवसप्तति or जनाशीति 79; अशीति 80; एकाशीति 81; द्वाशीति 82; त्र्यशीति 83; चतुरशीति 84; पञ्चाशीति 85; षडशीति 86; सप्ताशीति 87; अष्टाशीति 88; नवाशीति or जननवति 89; नवति 90; एकनवति 91; द्विनवति or द्वानवति 92; त्रिनवति or त्रयोनवति 93; चतुर्नवति 94; पञ्चनवति 95; षष्ठनवति 96 (43.f); सप्तनवति 97; अष्टनवति or अष्टानवति 98; नवनवति or जनशत n. (m.) 99; शत n. (also m.*) or एकं शतम् 100; एकशत n. 101; द्विशत n. 102; त्रिशत 103; चतुःशत 104; पञ्चशत 105; षट्शत 106; सप्तशत 107; अष्टशत 108; नवशत 109; दशशत 110; द्विशतम् (nom. sing. n.) or द्वे शते (nom. du. n.) or शते (nom. du. n.) 200; त्रिशतम् (nom. sing. n.) or त्रीणि शतानि (nom. pl. n.) 300; चतुःशतम् or चत्वारि शतानि (nom. pl. n.) 400; पञ्चशतम् or पञ्च शतानि 500; षट्शतम् or षट् शतानि 600; and so on up to सहस्र n. (also m.) 1000, which is also expressed by एकं सहस्रम् or by दश शतानि or by दशशती f.; द्वे सहस्रे 2000; त्रीणि सहस्राणि 3000; चत्वारि सहस्राणि 4000, &c.†

199. The intervening numbers between 100 and 1000, those between 1000 and 2000, and so on, may be expressed by compounding the adjective अधिक *adhika* (or occasionally उत्तर *uttara*), 'more,' 'plus,' with the cardinal numbers; thus 101 is एकशतम् (see above) or एकाधिकं शतम् (or occasionally एकोत्तरं शतम्), i. e. 'a hundred plus one,' or compounded thus, एकाधिकशतम्. Similarly, द्वाधिकं शतम् or द्वाधिकशतम् 102; त्र्यधिकं शतम् or त्र्यधिकशतम् 103; समाधिकं शतम् or समोत्तरं शतम् 107; त्रिंशदधिकशतम् 130; पञ्चाशदधिकशतम् 150 (also expressed by सार्धशतम् 'one hundred and a half'); षड्विंशत्यधिकद्विशतम् 226; त्र्यशीत्यधिकत्रिशतम् 383; पञ्चाशीत्यधिकचतुःशतम् 485; षष्ठ्यधिकपञ्चशतम् 596; षट्षष्ठ्यधिकषट्शतम् 666; षष्ठ्यधिकसहस्रम् or षष्ठ्युत्तरसहस्रम् 1060; षोडशशतम् or षट्शताधिकसहस्रम् 1600; षट्षष्ठ्यधिकषोडशशतम् 1666 ‡.

* I have found शतं शताः 'a hundred hundred' and सप्तशताः 'seven hundred' (agreeing with वाणाः) in the Mahā-bhārata.

† चतुःसहस्रम् is used in Rīg-veda V. 30, 15 for 4000; and on the same principle त्रिसहस्रम् might stand for 3000, and द्विसहस्रम् for 2000, &c.; but it is a question whether these might not also stand for 1004, 1003, 1002 respectively.

‡ Similarly 2130 may be expressed by त्रिंशदधिकैकविंशतिशतम् or -शतानि or by using पर; thus, त्रिंशदधिकैकशतपरे द्वे सहस्रे. Other forms of expressing numerals are also found; e. g. 21,870 सहस्राण्येकविंशतिः शतान्यष्टौ भूयश्च सप्ततिः; 109,350 शतसहस्रं नव सहस्राणि पञ्चाशच्छतानि त्रीणि. According to Pān. vi. 3, 76, एकाक्ष may be prefixed to a number in the sense 'by one not,' 'less by one;' e. g. एकाक्ष-विंशति 'by one not twenty,' 'one less than twenty,' i. e. 19.

In the same way the adjective जन 'less,' 'minus,' is often placed before a cardinal number, to denote one less than that number, एक 'one' being either expressed or understood; thus, जनविंशति or एकोन-विंशति 'twenty minus one' or 'nineteen' (cf. Lat. *undeviginti*, i. e. *unus de viginti*). And other cardinals, besides एक 'one,' are sometimes prefixed to जन, to denote that they are to be subtracted from a following number; as, पञ्चोनं शतम् or पञ्चोनशतम् 'a hundred less five' or 'ninety-five.'

a. Again, the ordinals are sometimes joined to the cardinals to express 111 and upwards; thus, एकादशं शतम् or एकादशशतम् 111; पञ्चदशं शतम् 115; विंशं शतम् 120; त्रिंशं शतम् or त्रिंशशतम् 130; पञ्चाशं शतम् 150; चतुर्णवतं शतम् 194; पञ्चदशं द्विशतम् 215; विंशं सहस्रम् or विंशसहस्रम् 1020.

b. There are single words for the highest numbers; thus, अयुत n. (also m.) 'ten thousand'; लक्ष n. or लक्षा f. or नियुत n. (also m.) 'a lac,' 'one hundred thousand' (शतसहस्र); प्रयुत n. (also m.) 'one million'; कोटि f. 'a crore,' 'ten millions'; अर्बुद m. n. 'one hundred millions'; महार्बुद m. n. or पद्म n. or स्रज n. 'one thousand millions'; सखे n. 'ten thousand millions'; निखे n. 'one hundred thousand millions'; महापद्म n. 'a billion'; शकु m. (or महासखे n.) 'ten billions'; शङ्ख m. n. or समुद्र m. 'a hundred billions'; महाशङ्ख m. n. or सन्य 'a thousand billions'; हाहा m. or मध्य 'ten thousand billions'; महाहाहा m. or परार्थ m. 'one hundred thousand billions'; धुन n. (धुल) 'one million billions'; महाधुन n. (महाधुल) 'ten million billions'; स्रक्षौहिणी f. 'one hundred million billions'; महास्रक्षौहिणी 'one thousand million billions.'

Note—Some variation occurs in some of the above names for high numbers, according to different authorities.

DECLENSION OF CARDINALS.

200. एक 1, द्वि 2 (*duo, duo*), त्रि 3 (*tres, τρεῖς, tria*), चतुर् 4 (*quatuor*), are declined in three genders.

एक *eka*, 'one' (no dual), follows the declension of the pronominals at 237: Nom. m. एकस् *ekas*; Dat. m. एकस्मै *ekasmai*; Nom. f. एका *eká*; Dat. f. एकस्यै *ekasyai*; Nom. n. एकम् *ekam*; Nom. pl. m. एके *eke*, 'some.' It may take the suffixes *tara* and *tama*; thus, *eka-tara*, 'one of two'; *eka-tama*, 'one of many'; which also follow the declension of pronominals; see 236, 238.

201. द्वि *dvi*, 'two' (dual only), is declined as if the stem were *ḍva*, like *śiva*; thus, N. Ac. V. m. द्वौ *dvau*, f. n. द्वे *dve*; I. D. Ab. m. f. n. द्वाभ्याम्; G. L. द्वयोस्.

202. त्रि *tri*, 'three' (pl. only), is declined in the masculine like

the plural of nouns whose stems end in इ i at 110, except in Gen.; thus, N. V. masc. त्रयस्; Ac. त्रीन्; I. त्रिभिस्; D. Ab. त्रिभ्यस्; G. त्रयाणाम् (Ved. त्रीणाम्); L. त्रिषु. The feminine forms its cases from a stem तिसृ; thus, N. Ac. V. fem. तिस्रस्; I. तिसृभिस्; D. Ab. तिसृभ्यस्; G. तिसृणाम्; L. तिसृषु. The N. Ac. V. neut. is त्रीणि; the rest like masc.

203. चतुर् *čatur*, 'four' (plural only), is thus declined: N. V. masc. चत्वारस् (*τέτταρες, τέσσαρες*); Ac. चतुरस्; I. चतुर्भिस्; D. Ab. चतुर्भ्यस्; G. चतुर्णाम्; L. चतुर्षु. N. Ac. V. fem. चतस्रस्; I. चतसृभिस्; D. Ab. चतसृभ्यस्; G. चतसृणाम्; L. चतसृषु. N. Ac. V. neut. चत्वारि; the rest like the masculine.

a. In *čatur*, *shash*, *pañcan*, &c., an augment *n* is inserted before *ám*, the termination of Gen., by Pāṇ. vii. 1, 55.

204. पञ्चन् *pañcan*, 'five' (plural only), is the same for masc., fem., and neut. It is declined in I. D. Ab. L. like nouns in *an* (146). The Gen. lengthens the penultimate; thus, N. Ac. V. पञ्च (*πέντε*); I. पञ्चभिस्; D. Ab. पञ्चभ्यस्; G. पञ्चानाम्; L. पञ्चसु.

Like पञ्चन् are declined, सप्तन् 'seven' (*septem, ἑπτά*), नवन् 'nine' (*novem*), दशन् 'ten' (*decem, δέκα*), एकादशन् 'eleven' (*undecim*), द्वादशन् 'twelve' (*duodecim*), and all other numerals ending in *an*, excepting अष्टन् 'eight.'

205. षष् *shash*, 'six,' is the same for masc., fem., and neut., and is thus declined: N. Ac. V. षट्; I. षड्भिस्; D. Ab. षड्भ्यस्; G. षष्णाम् *shaṇṇām* (43. f); L. षट्सु.

a. Similarly without distinction of gender, अष्टन् *aṣṭan*, 'eight:' N. Ac. V. अष्टौ or अष्ट (*octo, ὀκτώ*); I. अष्टाभिस् or अष्टभिस्; D. Ab. अष्टाभ्यस् or अष्टभ्यस्; G. अष्टानाम्; L. अष्टासु or अष्टसु.

b. The numerals from पञ्चन् 'five' to नवदशन् 'nineteen' have no distinction of gender, but agree in number and case with the nouns to which they are joined; thus, पञ्चभिर् नारीभिः 'by five women.'

206. All the remaining cardinal numbers, from अनविंशति 'nineteen' to शत 'a hundred,' सहस्र 'a thousand,' and upwards, may be declined in the *singular*, even when joined with masculine, feminine, or neuter nouns in the plural. Those ending in ति *ti* are feminine, and declined like मति *mati* at 112; and those in त् *t* are also feminine, and declined like सरित् *sarit* at 136; thus, विंशत्या पुरुषैः 'by twenty men;' विंशतिं नरान् acc. pl. 'twenty men;' त्रिंशता पुरुषैः 'by thirty men;' त्रिंशतं नरान् acc. pl. 'thirty men.' शत 'a hundred' and सहस्र 'a thousand' and all the higher numbers are declined according to their final

vowels, whether *a, á, i, í, or u*; thus, शतं पितरः 'a hundred ancestors'; शतात् पितृभ्यः 'from a hundred ancestors'; एकाधिकशतं पितरः 'a hundred and one ancestors'; सहस्रेण पितृभिः 'with a thousand ancestors'; प्रमुनं नराः 'a million men'; कोट्या पुरुषैः 'with ten million men,' &c.

207. Although these numerals, from जनविंशति 'nineteen,' when joined with plural nouns, may be declined in the singular, yet they may take a dual or plural when used alone and in particular constructions; as, विंशती 'two twenties'; त्रिंशती 'two thirties'; त्रिंशत् 'many thirties'; शते 'two hundred'; शतानि 'hundreds'; सहस्राणि 'thousands'; षष्टिः पुत्रसहस्राणि.

The things numbered are often put in the genitive; thus, द्वे सहस्रे रथानाम् 'two thousand chariots'; सप्तशतानि नागानाम् 'seven hundred elephants'; एकविंशतिः शराणाम् 'twenty-one arrows.' See other examples in Syntax at 835.

ORDINALS.

208. The ordinals are, प्रथम 'first'* (cf. *πρῶτος, primus*); द्वितीय 'second' (*δευτερο-ς*); तृतीय 'third' (*tertius*); which three are all declined like *śiva* and *śubha* at 187; but the first may optionally follow *sarva* at 237 in N. V. pl. m. (प्रथमे or प्रथमास्); and the other two the pronominals at 237, 238 in D. Ab. L. sing. m. f. n.; thus, D. द्वितीयस्मै or द्वितीयाय m. n., द्वितीयस्यै or द्वितीयायै f. See also 239.

209. चतुर्थे 'fourth'† (*τέταρτος*); पञ्चम 'fifth'; षष्ठ 'sixth'; सप्तम 'seventh' (*septimus*); अष्टम 'eighth'; नवम 'ninth' (*nonus*); दशम 'tenth' (*decimus*); declined like *śiva* and *śubha* for masc. and neut., and like *nadī* at 105 for feminine; thus, Nom. m. चतुर्थस्, f. चतुर्थी. (In पञ्चम &c. the old superlative suffix *ma* may be noted.)

210. The ordinals from 'eleventh' to 'nineteenth' are formed from the cardinals by rejecting the final *n*; thus, from एकादशन् 'eleven,' एकादश 'eleventh' (Nom. m. f. n. एकादशस्, -शी, -शम्, 103, 105, 104).

211. 'Twentieth,' 'thirtieth,' 'fortieth,' and 'fiftieth' are formed either by adding the superlative suffix *tama* (195) to the cardinal, or by rejecting the final syllable or letter of the cardinal; as, from विंशति 'twenty,' विंशतिन्तम or विंश 'twentieth' (Nom. m. f. n. -मस्, -नी, -मम्; -शस्, -शी, -शम्, 103, 105, 104). Similarly, त्रिंशन्तम or त्रिंश 'thirtieth,' पञ्चाशन्तम or पञ्चाश 'fiftieth,' &c. The intermediate ordinals are formed by prefixing the numeral, as in the cardinals; thus, एकविंशतिन्तम or एकविंश 'twenty-first,' &c.

* Other adjectives may be used to express 'first'; as, आद्यस्, -द्या, -द्यम्; आदिमस्, -मा, -मम्; अद्यस्, -द्या, -द्यम्; अग्रिमस्, -मा, -मम्.

† तुरीयस्, -या, -यम्; तुर्थस्, -या, -यम् are also used for 'fourth.'

212. The other ordinals, from 'sixtieth' to 'ninetieth,' are formed by adding *tama*; also by changing *ti* to *ta* in the case of another numeral preceding, but not otherwise; thus, from षट् 'sixty,' षट्ठितम 'sixtieth;' but षट्ठ for 'sixtieth' can only be used when another numeral precedes, as एकषट्ठ or एकषट्ठितम 'sixty-first,' त्रिषट्ठ or त्रिषट्ठितम 'sixty-third;' from नवति 'ninety,' नवतिष्ठितम 'ninetieth;' but नवत for 'ninetieth' can only be used when another numeral precedes (see Pāṇ. v. 2, 58).

213. 'Hundredth' and 'thousandth' are formed by adding *tama* to शत and सहस्र, declinable in three genders; thus, शततम 'hundredth' (Nom. m. f. n. शततमस्, -नी, -मन्). Similarly, सहस्रतमस्, -नी, -मन्, 'thousandth.'

214. The aggregation of two or more numbers is expressed by modifications of the ordinal numbers; thus, द्वयम् 'a duad,' त्रयम् 'a triad,' चतुष्टयम् 'the aggregate of four.'

215. There are a few adverbial numerals; as, सकृत् 'once,' द्विस् 'twice,' त्रिस् 'thrice,' चतुस् 'four times.' कृत्वस् may be added to cardinal numbers, with a similar signification; as, पञ्चकृत्वस् 'five times.' The neuter of the ordinals may be used adverbially; as, प्रथमम् 'in the first place.'

For a table of the numerical symbols see page 3.

CHAPTER V.

PRONOUNS.

216. PRONOUNS (*sarva-nāman*) have no one stem equally applicable to all the cases. In the 1st personal pronoun, the stem of the sing. is practically अह *ah* in Nom., and in the oblique cases म *ma*. In the 2nd, the stem of the sing. is practically त्व *tva* or तु *tu*, while that of the dual and plural is यु *yu*. The 3rd has स *sa* for the stem of the Nom. sing., and त *ta* for the other cases.

217. Nevertheless the form of the pronoun used in derivative and compound words is regarded by grammarians as expressive of its most general and comprehensive state, and this in the pronouns of the first and second persons, corresponds with the Ablative cases, singular and plural, and in the other pronouns, with the Nominative and Accusative cases singular neuter.

DECLENSION OF THE PERSONAL PRONOUNS.

Obs.—In Sanskrit, as in other languages, the general and indefinite character of the first two personal pronouns is denoted by the fact that no distinction of gender is admitted. For the same reason, the termination of the Nom. case of some pronouns is made to resemble the neuter, as the most general state. This may also be the reason why the 3rd pronoun *sa* drops the *s* of the Nom. case before all consonants. There is no Vocative case.

218. मद् *mad*, sing. 'I,' अस्मद् *asmad*, pl. 'we.'

N. अहम् <i>aham</i> , 'I'	आवाम् <i>ávám</i> , 'we two'	वयम् <i>vayam</i> , 'we'
Ac. माम् <i>mám</i> or मामा <i>má</i> , 'me' —	<i>ávám</i> or नौ <i>nau</i> , 'us two'	अस्मान् <i>asmán</i> or नस् <i>nas</i> , 'us'
I. मया <i>mayá</i>	आवाभ्याम् <i>ávábhyám</i>	अस्माभिस् <i>asmábbhis</i>
D. मह्यम् <i>mahyam</i> or मे <i>me</i> —	<i>ávábhyám</i> or नौ <i>nau</i>	अस्मभ्यम् <i>asmabhyam</i> or नस् <i>nas</i>
Ab. मत् <i>mat</i> *	— <i>ávábhyám</i>	अस्मत् <i>asmat</i>
G. मम <i>mama</i> or मे <i>me</i>	आवयोस् <i>ávayos</i> or नौ <i>nau</i>	अस्माकम् <i>asmákam</i> or नस् <i>nas</i>
L. मयि <i>mayi</i>	— <i>ávayos</i>	अस्मासु <i>asmásu</i>

219. त्वद् *tvad*, sing. 'thou,' युष्मद् *yushmad*, pl. 'you.'

N. त्वम् <i>tvam</i> , 'thou'	युवाम् <i>yuvám</i> , 'you two'	यूयम् <i>yúyam</i> , 'you' or 'ye'
Ac. त्वाम् <i>tvám</i> or त्वा <i>tvá</i> —	<i>yuvám</i> or वाम् <i>vám</i>	युष्मान् <i>yushmán</i> or वस् <i>vas</i>
I. त्वया <i>tvayá</i>	युवाभ्याम् <i>yuvábhyám</i>	युष्माभिस् <i>yushmábbhis</i>
D. तुभ्यम् <i>tubhyam</i> or ते <i>te</i> —	<i>yuvábhyám</i> or वाम् <i>vám</i>	युष्मभ्यम् <i>yushmabhyam</i> or वस् <i>vas</i>
Ab. त्वत् <i>tvat</i> *	— <i>yuvábhyám</i>	युष्मत् <i>yushmat</i>
G. तव <i>tava</i> or ते <i>te</i>	युवयोस् <i>yuvayos</i> or वाम् <i>vám</i>	युष्माकम् <i>yushmákam</i> or वस् <i>vas</i>
L. त्वयि <i>tvayi</i>	— <i>yuvayos</i>	युष्मासु <i>yushmásu</i>

Obs.—The alternative forms *má*, *me*, *nau*, &c., have no accent, and cannot be used at the beginning of sentences, nor before the particles *ca*, 'and;' *vá*, 'or;' *eva*, 'indeed,' &c.

220. तद् *tad*, 'he,' 'that.'

MASCULINE.

N. सस् <i>sas</i> (usually स <i>sa</i> †), 'he'	तौ <i>tau</i> , 'they two'	ते <i>te</i> , 'they,' 'those'
Ac. तम् <i>tam</i>	— <i>tau</i>	तान् <i>tán</i>
I. तेन <i>tena</i>	ताभ्याम् <i>tábhyám</i>	तैस् <i>tais</i>

* As the stems *mad* and *tvad* are generally used in compounds, *mat-tas* and *tvat-tas* more commonly stand for the Ablative; see 719. Similarly, the Ablative plural may be *yushmat-tas*, *asmat-tas*; but these very rarely occur.

† By 67, स will be the usual form. सस् usually exists as सो, see 64. a.

D. तस्मै <i>tasmai</i>	ताभ्याम् <i>tābhyām</i>	तेभ्यस् <i>tebhyas</i>
Ab. तस्मात् <i>tasmāt</i>	— <i>tābhyām</i>	— <i>tebhyas</i>
G. तस्य <i>tasya</i>	तयोस् <i>tayos</i>	तेषाम् <i>teshām</i>
L. तस्मिन् <i>tasmin</i>	— <i>tayos</i>	तेषु <i>teshu</i>

FEMININE.

N. सा <i>sá</i> , 'she'	ते <i>te</i> , 'they two' (fem.)	तास् <i>tás</i> , 'they' (fem.)
Ac. ताम् <i>tām</i>	— <i>te</i>	— <i>tás</i>
I. तया <i>tayá</i>	ताभ्याम् <i>tābhyām</i>	ताभिस् <i>tābhis</i>
D. तस्यै <i>tasyai</i>	— <i>tābhyām</i>	ताभ्यस् <i>tābhyas</i>
Ab. तस्यास् <i>tasyás</i>	— <i>tābhyām</i>	— <i>tābhyas</i>
G. — <i>tasyás</i>	तयोस् <i>tayos</i>	तासाम् <i>tásām</i>
L. तस्याम् <i>tasyám</i>	— <i>tayos</i>	तासु <i>tásu</i>

NEUTER.

N. Ac. तत् *tat*, ते *te*, तानि *táni*; the rest like the masculine.

a. Observe the resemblance of the Sanskrit personal pronouns to those of the dead and living cognate languages. *Aham* or *ah* is the Greek *ἐγώ* (Æolic *ἐγών*), Latin *ego*, German *ich*, English 'I'; *mám* or *má* (the latter being the oldest form found in the Vedas) equals *ἐμέ*, *me*; *māhyam*=*mihi*; *mayi*=*mei*; the *mat* of the Abl. sing. and of *asmat*, *yushmat*, corresponds to the Latin *met* in *memet*, *nosmet*, &c.: *vayam* or *va* is the English 'we'; *asmán*=*us*; *nas*=*nos*; *tvam*=*tu*, 'thou'; *tvám* or *tvá*=*te*, 'thee'; *tubhyam*=*tibi*; *tvayi*=*tui*; *yúyam*=*ὑμεῖς*, English 'you'; *vas*=*vos*. The 3rd personal pronoun corresponds to the Greek article; thus, *tau*=*τῷ*, *tam*=*τόν*; *tābhyām*=*τοῖν*, *ταῖν*, &c.

DEMONSTRATIVE PERSONAL PRONOUNS.

221. The third personal pronoun तद् *tad*, 'he,' declined above, is constantly used in a demonstrative sense, to signify 'that' or 'this.'

a. It is sometimes used *emphatically* with other pronouns, like *ille* and *ipse*; thus, सोऽहम् '*ille ego*;' ते वयम् '*illi nos*;' स त्वम् '*ille tu*;' सा त्वम् '*illa tu*;' ते यूयम् '*illi vos*;' स एषः '*ille ipse*;' तद् एतत् '*id ipsum*.'

222. It is also combined with the relative *ya* to form another demonstrative pronoun (rarely used except in the Veda), of which the stem is *tyad*: N. स्यस् (67), तौ, ते; Ac. त्वम्, &c. Fem. स्या, ते, त्वास्, &c. Neut. त्वत्, ते, त्वानि, &c.

223. By prefixing *ए* to तद्, another common pronoun is formed, more proximately demonstrative; thus,

एतद् *etad*, 'this.'

MASCULINE.

N. एषस् <i>eshas</i> (usu. एष <i>esha</i>). ७०. एतौ <i>etau</i>		एते <i>ete</i>
Ac. एतम् <i>etam</i> or एनम् <i>enam</i>	— <i>etau</i> or एनौ <i>enau</i>	एतान् <i>etán</i> or एनान् <i>enán</i>
I. एतेन <i>etena</i> or एनेन <i>enena</i>	एताभ्याम् <i>etábhyaám</i>	एतैस् <i>etais</i>
D. एतस्मै <i>etasmai</i>	— <i>etábhyaám</i>	एतेभ्यस् <i>etebhyas</i>
Ab. एतस्मात् <i>etasmát</i>	— <i>etábhyaám</i>	— <i>etebhyas</i>
G. एतस्य <i>etasya</i>	एतयोस् <i>etayos</i> or एनयोस् <i>enayos</i>	एतेषाम् <i>eteshám</i>
L. एतस्मिन् <i>etasmín</i>	— <i>etayos</i> or — <i>enayos</i>	एतेषु <i>eteshu</i>

The feminine is N. एषा *eshá*, एते *ete*, एतास् *etás*; Ac. एताम् or एनाम्, एते or एने, एतास् or एनास्; I. एतया or एनया, एताभ्याम्, एताभिस्; D. एतस्यै, &c.

The neuter is N. एतत्, एते, एतानि; Ac. एतत् or एनत्, एते or एने, एतानि or एनानि, &c.

a. The alternative forms एनम्, एनेन, एनाम्, &c. are, like those of the 1st and 2nd person, enclitic, and ought not to be used at the beginning of a sentence. Moreover, they can only be used with reference to some one or something mentioned in a previous sentence (see Syntax 836).

With *etad* cf. Lat. *iste, ista, istud*; *etam* = *istum*, *etasya* = *istius*, *etat* = *istud*.

224. There is another common demonstrative pronoun, of which इदम् *idam*, 'this,' the N. neuter, is supposed to represent the most general state (cf. Lat. *is, ea, id*), though there are really two stems—the vowels *a* and *i* (cf. *a-tas, i-tas*, 719). The latter serves also as the stem of certain pronominals, such as इतर, ईदृश, इयत्. See 234, 234. b, and 236.

MASCULINE.

N. अयम् <i>ayam</i> , 'this'	इनौ <i>imau</i> , 'these two'	इमे <i>ime</i> , 'these'
Ac. इमम् <i>imam</i>	— <i>imau</i>	इमान् <i>imán</i>
I. अनेन <i>anena</i>	आभ्याम् <i>ábhyaám</i>	एभिस् <i>ebhis</i> *
D. अस्मै <i>asmai</i>	— <i>ábhyaám</i>	एभ्यस् <i>ebhyas</i>
Ab. अस्मात् <i>asmát</i>	— <i>ábhyaám</i>	— <i>ebhyas</i>
G. अस्य <i>asya</i>	अनयोस् <i>anayos</i>	एषाम् <i>eshám</i>
L. अस्मिन् <i>asmin</i>	— <i>anayos</i>	एषु <i>eshu</i>

* This is an example of the old form for the Inst. pl. of masculine nouns of the first class, common in the Vedas.

FEMININE.

N. इयम् <i>iyam</i>	इमे <i>ime</i>	इमास् <i>imás</i>
Ac. इमाम् <i>imám</i>	— <i>ime</i>	— <i>imás</i>
I. अनया <i>anayá</i>	आभ्याम् <i>ábhyám</i>	आभिस् <i>ábhis</i>
D. अस्यै <i>asyai</i>	— <i>ábhyám</i>	आभ्यस् <i>ábhyas</i>
Ab. अस्यास् <i>asyás</i>	— <i>ábhyám</i>	— <i>ábhyas</i>
G. — <i>asyás</i>	अनयोस् <i>anayos</i>	आसां <i>ásám</i>
L. अस्याम् <i>asyám</i>	— <i>anayos</i>	आसु <i>ásu</i>

NEUTER.

N. Ac. इदम् <i>idam</i>	इमे <i>ime</i>	इमानि <i>imáni</i>
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225. There is another demonstrative pronoun (rarely used, excepting in Nom. sing.), of which अदस्, 'this' or 'that,' is supposed to represent the most general state, though the stem is अमु *amu*, and in N. sing. असु *asu*. It is thus declined: Masc. N. असौ, अम्, अमी; Ac. अमुम्, अम्, अमून्; I. अमुना, अमूभ्याम्, अमीभिस्; D. अमुभ्यै, अमूभ्याम्, अमीभ्यस्; Ab. अमुष्मात्, अमूभ्याम्, अमीभ्यस्; G. अमुभ्य, अमुयोस्, अमीषाम्; L. अमुस्मिन्, अमुयोस्, अमीषु. Fem. N. असौ, अम्, अमूस्; Ac. अमूम्, अम्, अमूस्; I. अमुया, अमूभ्याम्, अमीभिस्; D. अमुभ्यै, अमूभ्याम्, अमीभ्यस्; Ab. अमुष्यात्, &c.; G. अमुष्यास्, अमुयोस्, अमीषाम्; L. अमुष्याम्, अमुयोस्, अमीषु. Neut. N. Ac. अदस्, अम्, अमून्.

RELATIVE PRONOUN.

226. The relative is formed by substituting य् *y* for the initial letter of the pronoun *tad* at 220; thus,

यद् *yad*, 'who,' 'which.'

MASCULINE.

N. यस् <i>yas</i>	यौ <i>yau</i>	ये <i>ye</i> , 'who' or 'which'
Ac. यम् <i>yam</i>	— <i>yau</i>	यान् <i>yán</i>
I. येन <i>yena</i>	याभ्याम् <i>yábhyám</i>	यैस् <i>yais</i>
D. यस्मै <i>yasmai</i>	— <i>yábhyám</i>	येभ्यस् <i>yebhyas</i>
Ab. यस्मात् <i>yasmát</i>	— <i>yábhyám</i>	— <i>yebhyas</i>
G. यस्य <i>yasya</i>	ययोस् <i>yayos</i>	येषाम् <i>yeshám</i>
L. यस्मिन् <i>yasmin</i>	, — <i>yayos</i>	येषु <i>yeshu</i>

The feminine and neuter follow the fem. and neut. of *tad* at 220. Fem. N. या *yá*, ये *ye*, यास् *yás*; Ac. याम् *yám*, &c. &c. Neut. N. Ac. यत् *yat*, ये *ye*, यानि *yáni*; the rest like the masculine.

With *yas*, *yá*, *yat*, &c., cf. Gr. *ὅς*, *ἡ*, *ὅ*, &c., Sk. *y* corresponding to *spiritus asper* in Gr. (see 25).

INTERROGATIVE PRONOUNS.

227. The interrogative differs from the relative in substituting *k* instead of *y* for the initial letter of the pronoun *tad* at 220; and in making the N. Ac. sing. neut. **किम्** instead of **कत्***; thus, N. masc. **कस्** *kas*, **को** *kau*, **के** *ke*, 'who?' 'which?' 'what?' Ac. **कम्** *kam*, 'whom?' &c. N. fem. **का** *ká*, **के** *ke*, **कास्** *kás*, &c. The N. Ac. neut. are **किम्** *kim*, **के** *ke*, **कानि** *káni*. Although the real stem of this pronoun is *ka*, yet *kim* is taken to represent the most general state, and occurs in a few compounds; such as **किमर्थम्** 'on what account?' 'why?'

a. To the true stem *ka* may be affixed *ti*, to form **कति** *kati* (*quot*), 'how many?' The same suffix is added to *ta* and *ya*, the proper stems of the third personal and relative pronouns, to form *tati*, 'so many' (*tot*), and *yati*, 'as many.' These are thus declined in pl. only :

N. Ac. V. **कति**; I. **कतिभिस्**; Dat. Ab. **कतिभ्यस्**; G. **कतीनाम्**; L. **कतिषु**.

Note—The Latin *quot* and *tot*, which drop the final *i*, take it again in composition; as, *quotidie*, *totidem*, &c.

INDEFINITE PRONOUNS.

228. The indeclinable suffixes *cid*, *api*, and *ána* (718), affixed (in accordance with the rules of Sandhi) to the several cases of the interrogative pronouns, give them an indefinite signification; as, **कश्चिद्** *kaścid*, 'somebody,' 'some one,' 'any one,' 'a certain one.'

MASCULINE.

N. कश्चित् <i>kaścit</i> . 62.	कौचित् <i>kaucit</i>	केचित् <i>kecit</i> , 'some persons'
Ac. कञ्चित् <i>kañcit</i> . 59.	— <i>kaucit</i>	काञ्चित् <i>kāñcit</i> . 53.
I. केनचित् <i>kenacit</i>	काभ्याञ्चित् <i>kābhyāñcit</i>	कैश्चित् <i>kaiścit</i> . 62.
D. कस्मैचित् <i>kasmaicit</i>	— <i>kābhyāñcit</i>	केभ्यश्चित् <i>kebhyaścit</i>
Ab. कस्माञ्चित् <i>kasmāñcit</i> . 48.	— <i>kābhyāñcit</i>	— <i>kebhyaścit</i>
G. कस्यचित् <i>kasyacit</i>	कयोश्चित् <i>kayościt</i> . 62.	केषाञ्चित् <i>keshāñcit</i>
L. कस्मिञ्चित् <i>kasmiñcit</i> . 53.	— <i>kayościt</i>	केषुचित् <i>keshucit</i>

Similarly, Fem. Nom. **काचित्**, **केचित्**, **काश्चित्**; Ac. **काञ्चित्**, &c.: and Neut. Nom. Ac. **किञ्चित्** 'something,' 'anything,' **केचित्**, **कानिचित्**, &c.

229. So also by affixing **अपि**; as, Nom. masc. **कोऽपि** (64. a) 'some one,' 'a certain one,' **कावपि**, **केऽपि** (37. 35); Ac. **कनपि**, &c.; I. **केनापि**, &c. (31); D. **कस्मा-**

* *Kat* (or *kad*), however (=Latin *quod*), was the old form, and is, like *kim*, found at the beginning of compounds; such as *kaścid*, 'perhaps,' *kad-arthā*, 'useless' ('of what use?'); *kad-adhvan*, 'a bad road' ('what sort of a road?').

यपि, &c. (37); Ab. कस्मादपि, &c.; G. कस्यापि, &c.; L. कस्मिन्नपि, &c. (52). Nom. fem. कापि, &c.; Ac. कामपि, &c.; I. कयापि, &c. &c. Nom. neut. किमपि 'something,' 'anything,' &c. The suffix *tana* is rarely found, except in Nom. masc. कश्चन 'some one,' 'any one,' and in Nom. neut. किञ्चन 'something.'

230. In the same way interrogative adverbs are made indefinite; thus, from *kati*, 'how many?' *katicid*, 'a few;'; from *kadā*, 'when?' *kadācid* or *kadācāna* or *kadāpi*, 'at some time;'; from *katham*, 'how?' *kathanācāna*, 'some how;'; from *kva*, 'where?' *kvačid* or *kvōpi*, 'somewhere.'

a. 'Whosoever,' 'whatsoever' are expressed by prefixing the relative to the indefinite; thus, यः कश्चित् or यः कोऽपि 'whosoever,' यत् किञ्चित् 'whatsoever;' or sometimes to the interrogative; as, येन केन उपपयेन 'by any means whatsoever;' or sometimes by repeating the relative; as, यो यः, यद् यत्.

POSSESSIVE PRONOUNS.

231. Possessive pronouns (Pāṇ. iv. 3, 1-3) are mostly formed by affixing *īya* (80. L) to those forms of the personal pronouns, ending in *d*, which are used as stems; thus, fr. मद् 'I,' मदीय *madiya*, 'mine;'; fr. अस्मद् 'we,' अस्मदीय *asmadiya*, 'our;'; fr. त्वद् 'thou,' त्वदीय *tvadiya*, 'thine;'; fr. तद् 'he,' तदीय *tadiya*, 'his.' Similarly, भवदीय 'yours' (Pāṇ. iv. 2, 115) is formed from *bhavad*, and not from the regular stem *bhavat* (see 233). They are declined like *śubha* at 187; e.g. Nom. m. मदीयस्, f. मदीया, n. मदीयम्.

a. Other possessive pronouns differently formed are *māmaka* (fem. *akī*, but generally *ikā*) and *māmakīna* (fem. *ā*), 'mine;'; *tāvaka* (fem. *akī*) and *tāvakīna* (fem. *ā*), 'thine;'; *āsmāka* (fem. *akī*) and *āsmakīna* (fem. *ā*), 'our;'; *yaushmāka* (fem. *akī*) and *yaushmākīna* (fem. *ā*), 'your.' *Māmaka* and those formed with the suffix *īna* (80. XLIX) make their feminines in *ā*, and are declined like *śubha* at 187; the others follow *śiva* or *śubha* for masc. and neut., and *nadī* (105) for fem.

Obs.—The genitive case of the personal pronouns is often used as a possessive; thus, तस्य पुत्रः 'his son;'; मम पुत्री 'my daughter.'

REFLEXIVE PRONOUNS.

232. The oblique cases sing. of आत्मन् *ātman*, 'soul,' 'self' (declined at 146), are used reflexively, in place of the three personal pronouns, like the Latin *ipse*.

Thus, *ātmanam* (*me ipsum*) *anāhāreṇa* *hanishyāmi*, 'I shall kill myself by fasting;'; *ātmanam* (*te ipsum*) *mṛitavad* *darśaya*, 'show thyself as if dead;'; *ātmanam* (*se ipsum*) *nindati*, 'he blames himself.' It is used in the singular, even when it refers to a plural; as, *ātmanam* *punīmahe*, 'we (will) purify ourselves;'; *abudhair* *ātmā paropakaraṇkṛitāḥ*, 'foolish people make themselves the tools of others.'

a. The indeclinable pronoun स्वयम् *svayam* is sometimes joined,

in the sense of 'self,' to the three personal pronouns; thus, **अहं स्वयम्** 'I myself,' &c.

b. **स** *sva* (*suus*) is used reflexively, with respect to all three persons, and may stand for 'my own' (*meus*), 'thy own' (*tuus*), 'his own,' 'our own,' &c. (cf. *σφός, σφής, σφόν*). It often occupies the first place in a compound, e.g. **स्वगृहं गच्छति** 'he goes to his own house.'

The Gen. case of **आत्मन्** *átman*, or often the simple stem, is used with the same signification; as, **आत्मनो गृहं** or **आत्मगृहं गच्छति**. It is used in the singular even when it refers to more than one*. In the most modern Sanskrit, **निज** *nija* is often used in place of **स्व** and **आत्मन्**, and from it transferred to Bengali.

स्व, in the sense of 'own,' is declined like *sarva* at 237; as a pronominal the Ab. L. sing. masc. neut. and N. pl. masc. may optionally follow *śubha* at 187; thus, N. pl. m. *sve* or *svás* in the sense of 'own;' but used substantively in the sense of 'kinsmen' or 'property,' *sva* can only follow *śiva* or *śubha* (N. pl. m. *svás*).

c. **स्वीय** (f. *á*), **स्वकीय** (f. *á*), and **स्वक** (f. *aká* or *iká*), declinable like *śubha*, sometimes take the place of **स्व** in the sense of 'own,' 'one's own.'

HONORIFIC OR RESPECTFUL PRONOUN.

233. **भवत्** *bhavat*, 'your Honour,' requiring the 3rd person of the verb, is declined like *dhanavat* at 140; thus, N. masc. **भवान्** *bhaván*, **भवन्तौ** *bhavantau*, **भवन्तस्** *bhavantas*; V. **भवन्**; N. fem. **भवती** *bhavatí*, **भवत्यौ** *bhavatyau*, **भवत्यस्** *bhavatyas*, &c.; V. **भवति**. It is constantly used to denote 'respect,' in place of the 2nd personal pronoun; thus, **भवान् गृहं गच्छतु** 'let your Honour go home' for 'go thou home.'

PRONOUNS OF QUANTITY AND SIMILITUDE.

234. Modifications of the demonstrative, relative, and interrogative pronouns may take the suffix **वत्** *vat* to express 'quantity,' and **दृश्** *dṛiśa*, **दृक्ष** *dṛiksha* or **दृश्** *dṛiś* (Nom. masc. neut. *dṛik*, fem. *dṛiśí*) to express 'similitude,' frequently used as correlative pronouns; thus,

तावत् *távat*, **एतावत्** *etávat*, 'so many,' 'so much' (*tantus*); **यावत्** (*quantus*) 'as many,' 'as much' (declined like *dhanavat* at 140); **तादृश्** *tádṛiśa* or **तादृक्ष** *tádṛiksha* or **तादृश्** *tádṛiś*, 'such like' (*talís, τηλίκος*); **एतादृश्** *etádṛiśa* or **एतादृक्ष** *etádṛiś*, 'like this or that,' following *śubha* (187) for masc. and neut. of those ending in **श** *śa* and **क्ष** *ksha*; and **द्वि**, at 181, for masc. and neut. of those in **श्** *ś*; and **नाद्वि**,

* Lassen cites an example (*Rámáyana* II. 64, 28) in which *átman* refers to the dual: *Putram átmanah sprishītvá nipetatuh*, 'they two fell down after touching their son.'

at 105, for the fem. of all three. Similarly, the correlatives यादृश् or यादृक्ष or यादृश् 'as like,' 'how like' (*qualis*, ἡλίκος); ईदृश् or ईदृक्ष or ईदृश् 'so like;' कीदृश् or कीदृक्ष or कीदृश् 'how like?' (*qualis*?)

a. Note, that दृश् is derived from the root *drś*, 'to see,' 'appear,' and is in fact our English 'like,' *d* being interchangeable with *l*, and *ś* with *k*.

b. कियत् 'how much,' and इयत् 'so much,' are declined like धनवत् (140).

c. A few peculiar pronouns of quantity, some of which are of the nature of ordinals, are formed with the suffix *tha* (*iṭha*), thought by some to be an old superlative, or *titha* (80. LXIII); e. g. *yávatitha*, *as*, *í*, *am*, 'to whatever stage or degree advanced,' 'how-manieth,' 'as-manieth,' *katitha*, *as*, *í*, *am*, 'to whatever degree,' 'how-manieth,' *katitho divasaḥ*, 'what day of the month is it?' *katipaya-tha*, *as*, *í*, *am*, 'advanced to a certain degree.'

PRONOMINALS.

235. There are certain common adjectives, called *pronominals*, which partake of the nature of pronouns, and follow the declension of *tad* at 220; but may also take a vocative case.

236. These are, इतर 'other' (but in Veda the neut. may be *itaram* as well as *itarat*, Pāṇ. vii. 1, 26, cf. Latin *iterum*); कतर 'which of the two?' (πότερος for κότερος); कतम 'which of many?' ततर 'that one of two;' ततम 'that one of many;' यतर 'who or which of two;' यतम 'who or which of many' (formed by adding the comparative and superlative suffixes to the various pronominal stems, 195); अन्य 'other,' 'another;' अन्यतर 'one of two;' and एकतम 'one of many.' They are declined like तद्, and make the N. V. Ac. neut. sing. in *at*; thus, *anyat*, *itarat*, *anyatarat*, *katarat*, *katamat*, &c.; but they have a vocative, viz. V. masc. *anya*, V. fem. *anye*, V. neut. *anyat*, &c.; the V. du. and plural is like the Nom.

a. With regard to *itara*, it loses its pronominal declension at the end of Dvandva compounds, but at the end of Dvandvas (748) it may optionally follow *tad* in the Nom. pl.; e. g. *varṇáśrametarás* (or *-re*), 'classes, orders, and others.'

237. There are other pronominals, which make *am* instead of *at* in the N. Ac. neuter. The model of these is सर्व *sarva*, 'all'; thus,

MASCULINE.		
SINGULAR.	DUAL.	PLURAL.
N. सर्वस् <i>sarvas</i>	सर्वौ <i>sarvau</i>	सर्वे <i>sarve</i>
Ac. सर्वम् <i>sarvam</i>	— <i>sarvau</i>	सर्वान् <i>sarvān</i>
I. सर्वेण <i>sarveṇa</i>	सर्वाभ्याम् <i>sarvābhyām</i>	सर्वेस् <i>sarvais</i>
D. सर्वस्मै <i>sarvasmai</i>	— <i>sarvābhyām</i>	सर्वेभ्यस् <i>sarvebhyas</i>
Ab. सर्वस्मात् <i>sarvasmāt</i>	— <i>sarvābhyām</i>	— <i>sarvebhyas</i>
G. सर्वस्य <i>sarvasya</i>	सर्वयोस् <i>sarvayos</i>	सर्वेषाम् <i>sarveshām</i>
L. सर्वस्मिन् <i>sarvasmin</i>	— <i>sarvayos</i>	सर्वेषु <i>sarveshu</i>
V. सर्व <i>sarva</i>	सर्वौ <i>sarvau</i>	सर्वे <i>sarve</i>

FEMININE.		
SINGULAR.	DUAL.	PLURAL.
N. सर्वा <i>sarvā</i>	सर्वे <i>sarve</i>	सर्वासु <i>sarvās</i>
Ac. सर्वां <i>sarvām</i>	— <i>sarve</i>	— <i>sarvās</i>
I. सर्वया <i>sarvayā</i>	सर्वाभ्यां <i>sarvābhyām</i>	सर्वाभिस् <i>sarvābhis</i>
D. सर्वस्यै <i>sarvasyai</i>	— <i>sarvābhyām</i>	सर्वाभ्यस् <i>sarvābhyas</i>
Ab. सर्वस्यास् <i>sarvasyās</i>	— <i>sarvābhyām</i>	— <i>sarvābhyas</i>
G. — <i>sarvasyās</i>	सर्वयोस् <i>sarvayos</i>	सर्वासाम् <i>sarvāsām</i>
L. सर्वस्याम् <i>sarvasyām</i>	— <i>sarvayos</i>	सर्वासु <i>sarvāsu</i>
V. सर्वे <i>sarve</i>	सर्वे <i>sarve</i>	सर्वासु <i>sarvās</i>
NEUTER.		
N. Ac. सर्वम् <i>sarvam</i>	सर्वे <i>sarve</i>	सर्वाणि <i>sarvāṇi</i>
V. सर्वे <i>sarva</i>	— <i>sarve</i>	— <i>sarvāṇi</i>

The other cases like the masculine.

238. Like *sarva* are declined उभय 'both' (properly only found in sing. and pl., *ubha* being used in du.; the fem. of *ubhaya* is *ubhayī*, like *nadī*); विश्व 'all'; एकतर 'one of two' (ἐκάτερος); अन्यतम 'one of many'; सम meaning 'all,' but not when it signifies 'equal'; सिम 'the whole'; त्व 'other'; नेम 'half.' The N. Ac. sing. neuter of these will end in *am*, but त्व is optionally त्वत्. In N. V. pl. masc. नेम is नेमे or नेमास्.

Obs.—उभ, 'both' (*ambo*, ἄμφω), is declined like *sarva*, but only in du.; thus, N. Ac. V. masc. उभौ, fem. and neut. उभे; I. D. Ab. उभाभ्याम्; G. L. उभयोस्.

a. अधर 'inferior,' पर 'other,' अपर 'other,' अधर 'posterior,' 'west,' उत्तर 'superior,' 'north,' दक्षिण 'south,' 'right,' पूर्वे 'east,' 'prior,' अनार meaning either 'outer' or 'inner' (as applied to a garment), स्व 'own' (232), follow *sarva*, and optionally *śubha*, at 187, in Abl. Loc. sing. masc. and neut., and Nom. Voc. pl. masc.; as, अधरस्मात् or अधरात्, &c. They can only be declined like pronominals when they denote relative position; hence *dakṣiṇāḥ* (not *dakṣiṇe*) *kavayah*, 'clever poets.' Moreover, the pronominal inflexion is optional in certain compounds.

239. एक, 'one,' follows *sarva*, see 200; द्वितीय 'second,' तृतीय 'third,' follow *śubha* (187), and optionally *sarva* in certain cases, see 208; they make their fem. in *ā*.

240. अल्प 'a few,' अर्ध or अर्द्ध 'half,' कतिपय (fem. *ā* or *ī*) 'several,' 'few,' 'some,' प्रथम 'first,' चरम 'last,' द्वय (fem. *ī*), द्वितय (fem. *ī*) 'twofold,' पञ्चतय (fem. *ī*) 'fivefold,' and all in *-ya* and *-taya*, properly follow *śiva* at 103; but may make their Nom. V. pl. masc. in *e*; as, अल्पे or अल्प्यास् 'few,' &c. (see Pāṇ. I. 1, 33).

a. अन्योन्य, इतरेतर, 'one another,' 'mutual,' make their Nom. Ac. sing. neut. in *am*, not *at*; and V. in *a*.

b. In some pronouns the syllable *ka* or *ak* is introduced, generally before the last vowel or syllable, to denote contempt, in the same way that *ka* is added to nominal stems; e.g. मयका for मया 'by me,' युष्मकाभिस् for युष्माभिस् 'by you.' Similarly, सर्वके, विश्वके, for सर्वे, विश्वे 'all' (see Pāṇ. v. 3, 71).

CHAPTER VI.

VERBS.

GENERAL OBSERVATIONS.

241. ALTHOUGH the Sanskrit verb (*ákhyáta*, *kriyá*) offers many striking and interesting analogies to the Greek, yet our explanations of its structure are not likely to fall in with the preconceived notions of the student of Greek grammar.

There are ten tenses and moods (*kála*). Seven of them are of common occurrence; viz. 1. the Present (technically called लट् *laṭ*, which, with the other technical names, is applicable also to the terminations of each tense respectively); 2. the Imperfect, sometimes called the First Preterite (लङ् *lan*); 3. the Potential or Optative (लृङ् *lin*); 4. the Imperative (लोट् *loṭ*); 5. the Perfect, sometimes called the Second Preterite (लिट् *liṭ*); 6. the First Future (लुट् *luṭ*); 7. the Second Future (लृट् *lṛiṭ*). Three are not so commonly used; viz. 8. the Aorist, sometimes called the Third Preterite (लुङ् *luṅ*); 9. the Precative, also called the Benedictive (आशिर् लिङ् *ásir lin*); 10. the Conditional (लृङ् *lṛin*). There is also an Infinitive, and several Participles. Of these, the Present, the three Past tenses, and the two Futures belong to the Indicative mood. The Imperative, Potential, Precative, and Conditional (see 242) are moods susceptible of various times; but, as there is only one form for each, it can lead to no embarrassment to call them tenses, and to arrange them indiscriminately with the tenses of the Indicative.

The first four tenses, viz. the Present, Imperfect, Potential, and Imperative, are frequently called *Special tenses**, because in these each of the ten classes of roots has a special structure of its own (as will be explained at 248).

a. Obs.—The ancient Sanskrit of the Veda is more rich in grammatical forms than the later or classical Sanskrit. There is a Vedic Subjunctive mood, technically called लेट् *leṭ*, which comprises under it a Present, Imperfect, and Aorist; moreover, the Vedic Potential and Imperative are thought to have distinct forms for various tenses. The Vedic Infinitive, too, has ten or eleven different forms (see 459. a).

* In the previous editions of this Grammar these tenses were called 'Conjugalional.' I have thought it better to bring the present edition into harmony with other Grammars by adopting Bopp's designation of 'Special.'

242. Although the three past tenses are used without much distinction, yet it should be observed, that they properly express different degrees of past time. The Imperfect (*anadyatana-bhūta*) corresponds in form to the Imperfect of Greek verbs, and properly has reference to an event done at some time recently past, but before the current day. It may denote action past and continuing, or it may be used like the Greek Aorist. The Perfect (*paroksha-bhūta*) is said to have reference to an event completely done before the present day at some remote period, unperceived by or out of sight of the narrator; it answers in form to the Greek Perfect, but may also be used like the Aorist. The Aorist refers to an event done and past at some indefinite period, whether before or during the current day; it corresponds in form and sense to the Greek 1st and 2nd Aorist, and sometimes to the Pluperfect*. Again, the two Futures properly express, the First, definite, the Second, indefinite futurity†: the Second, however, is the most used, and answers to the Greek Future. The Potential or Optative may generally be rendered in English by some one of the auxiliaries 'may,' 'can,' 'would,' 'should,' 'ought.' It is said to denote 'command,' 'direction,' 'expression of wish,' 'enquiry,' 'condition,' 'supposition' (*sambhāvana*, Pāṇ. III. 3, 161). See Syntax, 879. The Conditional (or Imperfect of the Future) is occasionally used after the conjunctions *yadi* and *ced*, 'if:' it has an augment like the Imperfect and Aorist, and ought on that account to be classed with the tenses of the Indicative (see 891). The Precative or Benedictive is a tense sometimes used in praying and blessing (*śīshi*). It is a modification of the Potential. There is no tense exactly equivalent to the Pluperfect in Sanskrit, although the form of some Aorists (in a few primitive verbs, and in verbs of Cl. 10 and Causals) resembles that of the Greek Pluperfect by taking both augment and reduplication: the sense of this tense, however, may often be expressed by the Past Indeclinable Participle or by the Past Passive Participle; as, *tasminn apakrānte*, 'after he had departed.' See Syntax, 840, 899. a.

a. According to some, the form of the Imperfect and Aorist, which remains after rejecting the augment of these tenses in the Indicative, and which is especially used after the particles *मा* *mā* and *मा स्म* *mā sma* (see 884. Obs. and 889), ought to be called the Subjunctive Imperfect and Subjunctive Aorist.

b. The Infinitive generally has an Active, but is capable of a Passive signification (see Syntax, 867–872).

* The fact is, that the three past tenses are not very commonly used to represent the completeness of an action. This is generally done by employing the Past Passive Participle with an inst. case; or by adding *vat* to the Past Pass. Part., and combining it with the Present tense of *as*, 'to be;' as, *uktavān asmi*, 'I have said.' See Syntax, 897.

† The First Future (*luṭ*) is said to be *an-adyatane*, i. e. to be so far definite as to denote what will happen at a future period, not in the course of the current day; as, *अहो गन्तास्मि* 'to-morrow I shall go' (Pāṇ. III. 3, 15); whereas the Second Future may refer to immediate futurity; as, *अद्य सायंकाले अहो वा गमिष्यामि* 'this very evening or to-morrow I shall be going.'

243. Every tense has three numbers, singular, dual, and plural.

To each tense belong two sets of Active terminations; one for the Active voice (properly so called), the other for a kind of Middle or Reflexive voice. The former of these voices is called by Indian grammarians *Parasmai-pada* ('word * directed to another'), because the action is supposed to be Transitive, or to pass *parasmai*, 'to another (object);' the latter is called *Ātmane-pada* ('word * directed to one's self'), because the action is supposed to refer *ātmane*, 'to one's self.' This distinction, however, is not always observed, and we often find both *Parasmai* and *Ātmane* employed indifferently for Transitive verbs.

Some verbs, however, are conjugated only in the *Ātmane-pada*, especially when they are Intransitive, or when the direct fruit of the action accrues to the agent (see the distinction of *Udāttetaḥ* and *Anudāttetaḥ* at 75.c), or when particular prepositions are used; thus,

Mud and *ruć* meaning 'to be pleased,' 'please one's self;' *bhuj* meaning 'to eat' (not 'to protect'); *dá*, 'to give,' with *á* prefixed, meaning 'to give to one's self,' 'to take,' are restricted to the *Ātmane-pada*. Sometimes, when a verb takes both *Padas*, the *Ātmane*, without altering the idea expressed by the root, may be used to direct the action in some way towards the agent; thus, *paćati* means 'he cooks,' but *paćate*, 'he cooks for himself;' *yajati*, 'he sacrifices;' *yajate*, 'he sacrifices for himself;' *namati*, 'he bends;' *namate*, 'he bends himself;' *darśayati* (Causal), 'he shews;' *darśayate*, 'he shews himself,' 'appears;' *kārayati*, 'he causes to make;' *kārayate*, 'he causes to be made for himself;' and *yáć*, 'to ask,' although employing both *Padas*, is more commonly used in the *Ātmane*, because the act of asking generally tends to the advantage of the asker. (See this subject more fully explained at 786.)

α. Passive verbs are conjugated in the *Ātmane-pada*. Indeed, in all the tenses, excepting the first four, the Passive is generally undistinguishable from the *Ātmane-pada* of the primitive verb. But in the four Special tenses, viz. the Present, Imperfect, Potential, and Imperative (unlike the Greek, which exhibits an identity between the Middle and Passive voices in those tenses), the Sanskrit Passive, although still employing the *Ātmane-pada* terminations, has a special

* *Pada* is an inflected word as distinguished from an uninflected root (Páṇ. i. 4, 14). The term *pada* has here reference to the scheme of terminations only; so that in this sense there are only two voices in Sanskrit, and they are often used indiscriminately. Although the *Ātmane-pada* has occasionally a kind of Middle signification, yet it cannot be said to correspond entirely to the Greek Middle.

structure of its own, common to all verbs, and distinct from the conjugational form of the *Ātmane-pada* in all but the fourth class*.

Thus the Greek *ἀκούω* makes for both the Middle and Passive of those four tenses, 1st sing. *ἀκούομαι, ἠκούομην, ἀκουοίμην, ἀκούου* (2nd sing.) But the Sanskrit *śru*, 'to hear,' makes for the conjugational form of the *Ātmane*, *शृण्वे, अशृण्वि, शृण्वीय, शृण्वै*; while for the Passive it is *श्रूये, अश्रूये, श्रूयेय, श्रूये*.

244. As in nouns the formation of a nominal stem out of a root precedes declension, the root generally requiring some change or addition before the case-terminations can be affixed, so in verbs the formation of a verbal stem out of a root must precede conjugation. Again, as in nouns every case has its own proper termination, so in verbs each of the three persons, in the three numbers of every tense, has a termination (*vibhakti*), one for the *Parasmai-pada*, and one for the *Ātmane-pada*, which is peculiarly its own. Moreover, as in nouns, so in verbs, some of the terminations may be combined with servile or indicatory letters, which serve to aid the memory, by indicating that where they occur peculiar changes are required in the root. Thus the three terminations which belong to the 1st, 2nd, and 3rd persons of the Present tense, *Parasmai-pada*, respectively, are *mi, si, ti*; and these are combined with the letter P (*miP, siP, tiP*), to indicate that roots belonging to the second and third groups of classes (see 258, 259, and 290) must be modified in a particular way, before these terminations are affixed.

The annexed tables exhibit, 1st, the scheme of terminations for *Parasmai* and *Ātmane-pada*, with the most useful indicatory letters (denoted by Roman capitals), in all the tenses, the four Special tenses being placed first; 2ndly, the same scheme with the substitutions required by certain classes of roots (the numerical figures denoting the classes in which these substitutions occur, see 257).

245. TERMINATIONS OF SPECIAL TENSES.

PARASMAI-PADA.				ĀTMANE-PADA.		
<i>Present tense.</i>						
VERB.	SING.	DUAL.	PLURAL.	SING.	DUAL.	PLURAL.
1.	मिप् <i>miP</i>	वस् <i>vas</i>	मस् <i>mas</i>	ए <i>e</i>	वहे <i>vahe</i>	महे <i>mahe</i>
2.	सिप् <i>siP</i>	थस् <i>thas</i>	थ <i>tha</i>	से <i>se</i>	आथे <i>āthe</i>	ध्वे <i>dhve</i>
3.	तिप् <i>tiP</i>	तस् <i>tas</i>	अन्ति <i>anti</i>	ते <i>te</i>	आते <i>āte</i>	अन्ते <i>ante</i>

* For this reason we prefer to regard the Passive, not as a Voice, but as a distinct derivative from the root. See 461. a.

Imperfect or First Preterite (requiring the augment a, 251).

1. अमप् amAP	व va	म ma	इ i	वहि vahi	महि mahi
2. सिप् sIP	तम् tam	त ta	थास् thás	आयाम् áthám	ध्वम् dhvam
3. दिप् dIP	ताम् tám	अन् an	त ta	आताम् átám	अन् anta

Potential or Optative.

1. याम् yám	याव yáva	याम yáma	इय íya	इवहि ívahi	इमहि ímahi
2. यास् yás	यातम् yátam	यात yáta	इयास् íthás	इयायाम् íyáthám	इध्वम् ídhvam
3. यात् yát	याताम् yátám	युस् yus	इत íta	इयाताम् íyátám	इरन् íran

Imperative.

1. आनिप् ániP	आवप् ávaP	आमप् ámaP	ऐप् aiP	आवहैप् ávahiP	आमहैप् ámahaiP
2. हि hi	तम् tam	त ta	स्व sva	आयाम् áthám	ध्वम् dhvam
3. ठुप् tuP	ताम् tám	अन्तु antu	ताम् tám	आताम् átám	अन्ताम् antám

TERMINATIONS OF GENERAL TENSES.

Perfect or Second Preterite (requiring reduplication, 252).

1. शाप् NaP	व va	म ma	ए e	वहे vahe	महे mahe
2. थाप् thaP	अथुस् athus	अ a	से se	आथे áthe	ध्वे dhve (दे)
3. शप् NaP	अथुस् atus	उस् us	ए e	आते áte	इरे ire

First Future or Definite Future.

1. तास्मि tásmi	तास्वस् tásvas	तास्मस् tásmas	ताहे táhe	तास्वहे tásvahe	तास्महे tásmahē
2. तासि tási	तास्यस् tásthas	तास्य tástha	तासे táse	तासाथे táśáthe	तास्ये táśdhe
3. ता tá	तारौ tárau	तारस् táras	ता tá	तारौ tárau	तारस् táras

Second Future or Indefinite Future.

1. स्यामि syámi	स्यावस् syávas	स्यामस् syámas	स्य sye	स्यावहे syávahe	स्यामहे syámahē
2. स्यासि syasi	स्याथस् syathas	स्याथ syatha	स्यसे syase	स्येथे syethe	स्याध्ये syádhe
3. स्याति syati	स्यतस् syatas	स्यान्ति syanti	स्यते syate	स्येते syete	स्यान्ते syante

Aorist or Third Preterite (requiring the augment a, 251).

1. सन् sam	स्व sva	स्म sma	सि si	स्वहि svahi	स्महि smahi
2. सीस् síś	स्तम् stam	स्त sta	स्थास् sthás	सायाम् sáthám	ध्वम् dhvam (दुम्)
3. सीत् sít	स्ताम् stám	सुस् sus	स्त sta	साताम् sátám	सत sata

Precative or Benedictive.

1. यासम् yásam	यास्व yásva	यास्म yásma	सीय síya	सीवहि sívahi	सीमहि símahī
2. यास् yás	यास्तम् yástam	यास्त yástā	सीष्टास् sísthás	सीयास्याम् síyásthám	सीध्वम् sídhvam
3. यात् yát	यास्ताम् yástám	यासुस् yásus	सीष्ट síshṭa	सीयास्ताम् síyástám	सीरन् síran

Conditional (requiring the augment a, 251).

1. स्याम् syam	स्याव syáva	स्याम syáma	स्ये sye	स्यावहि syávahe	स्यामहि syámahī
2. स्यास् syas	स्यातम् syátam	स्यात syata	स्याथस् syathás	स्याथाम् syéthám	स्याध्वम् syádhvam
3. स्यात् syat	स्याताम् syátám	स्यान् syan	स्यात syata	स्याताम् syetám	स्यान् syanta

246. *The same terminations, with the substitutions required in certain classes.*

TERMINATIONS OF SPECIAL TENSES.

PARASMAI-PADA.

ĀTMANE-PADA.

Present tense.

PERS. SING.	DUAL.	PLURAL.	SING.	DUAL.	PLURAL.
1. <i>miP</i>	<i>vas</i>	<i>mas</i>	$\left\{ \begin{array}{l} i \text{ 1, 4, 6, 10.} \\ e \text{ 2, 3, 7; 5, 8, 9.} \end{array} \right.$	$\left\{ \begin{array}{l} vahe \\ \end{array} \right.$	<i>mahe</i>
2. <i>siP</i>	<i>thas</i>	<i>tha</i>	<i>se</i>	$\left\{ \begin{array}{l} ithe \text{ 1, 4, 6, 10.} \\ áthe \text{ 2, 3, 7; 5, 8, 9.} \end{array} \right.$	$\left\{ \begin{array}{l} dhve \\ \end{array} \right.$
3. <i>tiP</i>	<i>tas</i>	$\left\{ \begin{array}{l} nti \text{ 1, 4, 6, 10.} \\ anti \text{ 2, 7; 5, 8, 9.} \\ ati \text{ 3 (2).} \end{array} \right.$	<i>te</i>	$\left\{ \begin{array}{l} ile \text{ 1, 4, 6, 10.} \\ áte \text{ 2, 3, 7; 5, 8, 9.} \end{array} \right.$	$\left\{ \begin{array}{l} nte \text{ 1, 4, 6, 10.} \\ ate \text{ 2, 3, 7; 5, 8, 9.} \end{array} \right.$

An initial *s*, as in *si*, *se*, &c., is liable to become *sh* by 70.

Imperfect or First Preterite (requiring the augment *a*, 251).

1. $\left\{ \begin{array}{l} m \text{ 1, 4, 6, 10.} \\ amP \text{ 2, 3, 7; 5, 8, 9.} \end{array} \right.$	$\left\{ \begin{array}{l} va \\ \end{array} \right.$	<i>ma</i>	<i>i</i>	<i>vahi</i>	<i>mahi</i>
2. <i>sP</i>	<i>tam</i>	<i>ta</i>	<i>thás</i>	$\left\{ \begin{array}{l} ithám \text{ 1, 4, 6, 10.} \\ áthám \text{ 2, 3, 7; 5, 8, 9.} \end{array} \right.$	$\left\{ \begin{array}{l} dhvam \\ \end{array} \right.$
3. <i>tP</i>	<i>tám</i>	$\left\{ \begin{array}{l} n \text{ 1, 4, 6, 10.} \\ an \text{ 2, 7; 5, 8, 9.} \\ us \text{ 3 (2).} \end{array} \right.$	<i>ta</i>	$\left\{ \begin{array}{l} itám \text{ 1, 4, 6, 10.} \\ átám \text{ 2, 3, 7; 5, 8, 9.} \end{array} \right.$	$\left\{ \begin{array}{l} nta \text{ 1, 4, 6, 10.} \\ ata \text{ 2, 3, 7; 5, 8, 9.} \end{array} \right.$

Potential or Optative.

In 1, 4, 6, 10.

1. <i>iyam</i>	<i>iva</i>	<i>ima</i>
2. <i>is</i>	<i>itam</i>	<i>ita</i>
3. <i>it</i>	<i>itám</i>	<i>iyus</i>

In 2, 3, 7; 5, 8, 9.

1. <i>yám</i>	<i>yáva</i>	<i>yáma</i>
2. <i>yás</i>	<i>yátam</i>	<i>yáta</i>
3. <i>yát</i>	<i>yátám</i>	<i>yus</i>

In all the classes.

1. <i>íya</i>	<i>ívahi</i>	<i>ímahi</i>
2. <i>íthás</i>	<i>íyáthám</i>	<i>ídhvam</i>
3. <i>íta</i>	<i>íyátám</i>	<i>íran</i>

Imperative.

1. <i>ániP</i>	<i>ávaP</i>	<i>ámaP</i>	<i>aiP</i>	<i>ávahiP</i>	<i>ámahiP</i>
$\left\{ \begin{array}{l} -1, 4, 6, 10; 5, 8. \\ hi \text{ 2, 3; 5, 9.} \\ dhi (dhi) \text{ 2, 3, 7.} \\ -after ána \text{ 9.} \end{array} \right.$	$\left\{ \begin{array}{l} tam \\ \end{array} \right.$	<i>ta</i>	<i>sva</i>	$\left\{ \begin{array}{l} ithám \text{ 1, 4, 6, 10.} \\ áthám \text{ 2, 3, 7; 5, 8, 9.} \end{array} \right.$	$\left\{ \begin{array}{l} dhvam \\ \end{array} \right.$
3. <i>tuP</i>	<i>tám</i>	$\left\{ \begin{array}{l} ntu \text{ 1, 4, 6, 10.} \\ antu \text{ 2, 7; 5, 8, 9.} \\ atu \text{ 3 (2).} \end{array} \right.$	<i>tám</i>	$\left\{ \begin{array}{l} itám \text{ 1, 4, 6, 10.} \\ átám \text{ 2, 3, 7; 5, 8, 9.} \end{array} \right.$	$\left\{ \begin{array}{l} ntám \text{ 1, 4, 6, 10.} \\ atám \text{ 2, 3, 7; 5, 8, 9.} \end{array} \right.$

In cl. 9, *hi* is dropped after *dna*, substituted for the conjugational *nt* of the 2nd sing. Impv., Parasmai, in the case of roots ending in consonants. A form *तत्* *tát* (cf. Latin *to*, Greek *τω*) may be substituted for *hi* and *tu*, and even for *ta*, to imply benediction, chiefly used in the Vedas.

TERMINATIONS OF GENERAL TENSES.

Perfect or *Second Preterite* (requiring reduplication, 252).

1. <i>aP</i>	<i>*iva</i>	<i>*ima</i>	<i>e</i>	<i>*ivahe</i>	<i>*imahe</i>
2. <i>itha</i> or <i>thaP</i>	<i>athus</i>	<i>a</i>	<i>*ishe</i>	<i>áthe</i>	<i>*idhve</i> or <i>*idhve</i>
3. <i>aP</i>	<i>atus</i>	<i>us</i>	<i>e</i>	<i>áte</i>	<i>ire</i>

* Only eight roots, viz. *śru*, *stu*, *dru*, *sru*, *kṛi*, *bhṛi*, *sṛi*, *vṛi*, reject the initial *i* from the terminations marked with *; and of these eight all but *vṛi* (meaning 'to cover') necessarily reject it also in the 2nd sing. Parasmai. See 369–372.

First Future or *Definite Future*.

1. <i>tásmi</i>	<i>tásvas</i>	<i>tásmas</i>	<i>táhe</i>	<i>tásvahe</i>	<i>tásmahe</i>
2. <i>tási</i>	<i>tásthas</i>	<i>tásttha</i>	<i>táse</i>	<i>tásátthe</i>	<i>tádhive</i>
3. <i>tá</i>	<i>tárau</i>	<i>táras</i>	<i>tá</i>	<i>tárau</i>	<i>táras</i>

Many roots prefix *i* to the above terminations; thus, 1. *itásmi*, 2. *itási*, &c. *यह* lengthens this *i*; *वृ* *vṛi* and all roots in long *ṛi* optionally do so.

Second Future or *Indefinite Future*.

1. <i>syámi</i>	<i>syávas</i>	<i>syámas</i>	<i>syē</i>	<i>syávahe</i>	<i>syámahe</i>
2. <i>syasi</i>	<i>syathas</i>	<i>syatha</i>	<i>syase</i>	<i>syethe</i>	<i>syadhve</i>
3. <i>syati</i>	<i>syatas</i>	<i>syanti</i>	<i>syate</i>	<i>syete</i>	<i>syante</i>

Many roots prefix *i* to the above terminations; thus, 1. *ishyámi* (70), 2. *ishyasi*, &c. *यह* lengthens this *i*; *वृ* and all roots in long *ṛi* optionally do so.

Aorist or *Third Preterite* (requiring the augment *a*, 251).

FORM I.—Regular terminations of the scheme.

1. <i>sam</i>	<i>sva</i>	<i>sma</i>	<i>si</i>	<i>svahi</i>	<i>smahi</i>
2. <i>sís</i>	<i>stam</i> or <i>tam</i>	<i>sta</i> or <i>ta</i>	<i>sthás</i> or <i>thás</i>	<i>súthám</i>	<i>dhvam</i>
3. <i>sít</i>	<i>stám</i> or <i>tám</i>	<i>sus</i>	<i>sta</i> or <i>ta</i>	<i>sátám</i>	<i>sata</i>

इद् *ḍhvam* is used for *dhvam* after any other vowel but *a* or *á*, or after *इ* *ḍ* immediately preceding.

The same terminations with *i* prefixed, except in 2nd and 3rd sing., where initial *s* is rejected.

1. <i>isham</i>	<i>ishva</i>	<i>ishma</i>	<i>ishi</i>	<i>ishvahi</i>	<i>ishmahi</i>
2. <i>ís</i>	<i>ishám</i>	<i>ishá</i>	<i>ishthás</i>	<i>isháthám</i>	<i>idhvam</i>
3. <i>ít</i>	<i>ishám</i>	<i>ishus</i>	<i>ishá</i>	<i>ishútám</i>	<i>ishata</i>

इद् *idhvam* may be used for *idhvam* when a semivowel or *h* immediately precedes. *यह* lengthens the *i* throughout; *वृ* and all roots in long *ṛi* optionally do so in *Átm.*

FORM II.—Terminations resembling those of the Imperfect.

1. <i>am</i>	<i>áva</i> or <i>va</i>	<i>áma</i> or <i>ma</i>	<i>e</i> or <i>i</i>	<i>ávahi</i>	<i>ámahi</i>
2. <i>as</i> or <i>s</i>	<i>atam</i> or <i>tam</i>	<i>ata</i> or <i>ta</i>	<i>athás</i>	<i>ethám</i> or <i>áthám</i>	<i>adhvam</i>
3. <i>at</i> or <i>t</i>	<i>atám</i> or <i>tám</i>	<i>an</i> or <i>us</i>	<i>ata</i>	<i>etám</i> or <i>átám</i>	<i>anta</i> or <i>ata</i>

Precative or *Benedictive*.

1. <i>yásam</i>	<i>yásva</i>	<i>yásma</i>	<i>síya</i>	<i>sívahi</i>	<i>símahi</i>
2. <i>yás</i>	<i>yástam</i>	<i>yástá</i>	<i>síshthás</i>	<i>síyástám</i>	<i>sídhvam</i>
3. <i>yát</i>	<i>yástám</i>	<i>yásus</i>	<i>síshṭa</i>	<i>síyástám</i>	<i>síran</i>

Many roots prefix *i* to the Átmane, but not to the Parasmai, of the above; thus, 1. *ishíya*, &c. ग्र्ह lengthens the *i* in this tense also, but no other root can do so.

सिद्धम् *sídhvam* is used for सिध्यम् *sídhvam* after any other vowel but *a* or *á*, and optionally after the prefixed *i*, when immediately preceded by a semivowel or *h* (see 442).

Conditional (requiring the augment *a*, 251).

1. <i>syam</i>	<i>syáva</i>	<i>syáma</i>	<i>sye</i>	<i>syávahi</i>	<i>syámahi</i>
2. <i>syas</i>	<i>syatam</i>	<i>syata</i>	<i>syathás</i>	<i>syethám</i>	<i>syadhvam</i>
3. <i>syat</i>	<i>syatám</i>	<i>syān</i>	<i>syata</i>	<i>syetám</i>	<i>syānta</i>

Many roots prefix *i* to the above terminations throughout; thus, 1. *ishyam*, 2. *ishyas*, &c. ग्र्ह lengthens this *i*; ण and all roots in long *ri* optionally do so.

247. Those terminations which are marked with P will be called the P terminations. They are technically designated *Pit* (i.e. having P for their *it*), and are as follow :

Present, Parasmai; 1, 2, 3 sing. *Impf.*, Par., 1, 2, 3 sing. *Impv.*, Par., 1, 3 sing., 1 du., 1 pl.; Átmi., 1 sing., 1 du., 1 pl. In these, however, the P is indicative only with reference to certain classes of roots (see 244), but in *Perf.*, Par., the indicative P in 1, 2, 3 sing. applies to all the classes.

Obs.—Instead of *NaP*, *thaP*, *NaP* (which are from Vopa-deva), Pāṇini gives *NaL*, *thaL*, *NaL*; and this L, like the P, has reference to accent.

a. Sometimes, however, it will be convenient to adopt Bopp's expression, 'Strong forms,' in speaking of the form assumed by the stem before the P terminations, these terminations being themselves called Weak.

b. In fact the P or *Pit* terminations are *an-udátta*, 'unaccented;' and when these are added, the stem on which the accent falls is called Strong. In other cases the accent is on the terminations, and the stem is then Weak and unaccented.

c. The terminations of the first four or Special tenses are called by Pāṇini *sárva-dhátuka*, 'belonging to the full form of the verbal stem,' which name is also applied to suffixes like *śánaś* (i.e. -*ána*), *śatṛi* (i.e. -*at*), having an indicative *ś* (but not to Vikaṇas like *śap*, &c.) The term *árdhadhátuka*, 'belonging to the half or shorter

form of the verbal stem,' is given to the terminations of the Perfect (*līṭ*), and Precative (*dśir lin*), as well as to certain distinctive additions to the root before the terminations of the remaining four tenses (such as *tās* and *śya* in the Futures and Conditional, *s* in the Aorist, *yās* and *śy* in the Precative), and therefore practically to the terminations of all the six General tenses.

d. If we examine these terminations, we shall find that they are composed of two distinct elements, one marking person, number, and voice; the other, mood and tense. The terminations in which the former element prevails may be called simple, and belong to the Present, Imperfect, Imperative, Perfect, and 2nd form of the Aorist; those which include the second may be called compound, and are peculiar to the other tenses. Thus the terminations of the Potential consist of *i* or *ī* or *yā* as characterizing the mood, and of *am*, *s*, *t*, *va*, *tam*, *tām*, &c., as marking person, number, and voice. So, also, in the 2nd Future the syllable *śya* prefixed to all the terminations, characterizes the Future tense, while the *mī*, *sī*, *tī*, *vas*, *thas*, *tas*, &c., mark person, number, and voice. If, then, such initial parts of every termination as mark mood or tense were left out, an examination of the remaining parts would shew that the Present and Imperfect are the prototypes of the terminations of all the other tenses, that is to say, that the formation of the terminations of every other tense may be referred back to one or other of these two. The Present tense may in this way be connected with the two Futures. These three tenses agree in shewing a certain fulness of form, which is wanting in most of those connected with the Imperfect. The terminations of the Perfect, however, partake of the character of both the Present and Imperfect. In the *Ātmane-pada* they very closely resemble the Present. Many of them exhibit the same fulness as that tense, while some of the other terminations of the Perfect shew even more lightness than those of the Imperfect*. It should be observed, too, that the terminations of the Imperative, though evidently connected with the Imperfect, are in some instances even more full than those of the Present.

e. Although comparative grammarians have bestowed much labour on investigating the origin of Sanskrit verbal terminations, the only point that may be asserted with probability is, that they stand in a certain relationship to the pronominal stems *ma*, *tva*, *sa*, *ta*. The *m* of the first persons is related to the stem *ma* (*mad*, 218); the *t*, *th*, *sv*, *s*, of the second persons, to the stem *tva* of the second personal pronoun (Gr. *σε*); and the *t*, of the third person, to the stem *ta*. We may also observe a community of character between the termination *nti* of the 3rd pl. and the plural of neuter nouns like *dhanavat* (*dhanavanti*). But whether the *v* in the dual is related to a pronominal stem *va* occurring in *ā-vām*, *va-yam*; whether the *s* of the dual and plural terminations is the result of blending different pronominal stems (e.g. *vas*=*va-si*, *mas*=*ma-si*, 'I and thou'); whether the terminations of the *Ātmane-pada* are formed from those of the *Parasmai-pada* by gunation or by composition of the latter with other stems,—these are questions which

* Comparative grammar, however, has established that these terminations are to be referred to the same source as the fuller ones.

cannot be determined with actual certainty. The subject, however, is fully and ably discussed in Schleicher's Compendium of Comparative Grammar, §§ 268-286.

f. Whatever the exact state of the case may be, the student may aid his memory by noting that the letter *m* generally enters into the 1st sing. Par.; *s* into the 2nd sing. Par. and Átm.; and *t* into the 3rd sing. du. and pl. Par. and Átm. of all the tenses. Moreover, that the letter *v* occurs in the 1st du., *m* in the 1st pl. of all the tenses, and *dhv* in every 2nd pl. Átmane. In the Impf. and Pot. Átm., and in the Perf. Par., *th* is admitted, instead of *s*, into the 2nd sing.; and in the 2nd pl. of the last tense, *th* has been dropped, owing to the influence of the heavy reduplication. For the same reason the *m* and *t* are dropped in the 1st and 3rd sing. Perf. Observe also—When the 1st du. Par. is *vas*, the 2nd and 3rd end in *as* (except the 3rd du. 1st Fut.), and the 1st pl. is *mas*. When the 1st du. Par. is *va*, the 2nd and 3rd end in *tam*, *tám* (except in the Perf.), and the 1st pl. in *ma*. When the 1st du. Átm. is *vahe*, the 1st pl. is *mahe*, and the last letter of the remaining terminations is generally *e*. When the 1st du. Átm. is *vahi*, the 2nd and 3rd end in *ám*; the 1st pl. is *mahi*, and the 2nd pl. is *dhvam*.

g. The frequent occurrence of *m* in the 1st sing., of *s* in the 2nd, of *t* in the 3rd, of *mas* and *ma* in the 1st pl., of *ta* in the 2nd pl., and of *ant* in the 3rd pl., suggests a comparison with the Gr. and Lat. verb. We may remark, that *m*, the characteristic of the 1st per. sing., is suppressed in the Pres. Indic. Act. of all Gr. verbs except those in *μι* (*asmi* = εἰμί, Dor. ἐμμί for εσμι, *dadámi* = δίδωμι), and also in Lat. verbs (except *sum* and *inquam*); but *ω* and *ο* answer to the Sk. *á* of *bharámi* = φέρω, *fero*. In the Gr. Middle and Passive, the *μι*, which originally belonged to all Active verbs, becomes *μαι*; while the Sanskrit, on the other hand, here suppresses the *m*, and has *e* for *ai*; *bhare* (for *bhara-me*) = φέρομαι. In the Impf., Gr. has *ν* for Sk. and Lat. mute *m*, because *μ* is not allowed to be final in Greek; *atarpam* = ἔτερπον, *adadám* = ἐδίδων, *astriṇavam* = ἐστόρνυν, *avaham* = vehebam. Gr. has *μι* in the 1st sing. Opt.; and in verbs in *μι*, *ν* takes the place of the mute *m* of Sk. and Lat.; thus, *bhareyam* = φέροιμι, *feram*; *dadyám* = διδοίην, *dem*; *tishtheyam* = ἵσταίην, *stem*. In the Gr. First Aorist, *m* is suppressed, so that Sanskrit *adiksham* (Aor.) = ἔδειξα; but not in the 2nd Aor., so that *adám* = ἔδων. In the Perf., Sk. *a* = Gr. *α*, *tutopa* = τέτυφα. In the Gr. Middle and Passive Futures, *m* is retained, but not in the Active; *dásyámi* = δάσω, *dekshyámi* = δείξω, *dásye* = δώσομαι. As to the 1st per. pl., Sk. *mas* of the Pres. is *μεν* (for *μες*) in Gr., and *mus* in Lat.; *tarpá-mas* = τέρπο-μεν; *sarpá-mas* = ἔρπο-μεν, *serpi-mus*; *dad-mas* = δίδο-μεν, *damus*; *tishthá-mas* = ἵστα-μεν, *sta-mus*. The Átmane *mahe* answers to Gr. *μεθα*; *dad-mahe* = δίδό-μεθα. As to the other tenses, in Impf. 1st pl. *abhará-ma* = ἐφέρο-μεν, *fereba-mus*; *avahá-ma* = veheba-mus; *adad-ma* = ἐδίδο-μεν; *abhará-mahi* = ἐφερόμεθα. In the Pot. 1st pl. *bhare-ma* = φέροι-μεν (-μες), *fera-mus*; *dadyáma* = διδοίμεν (-μες), *demus*; *dadí-mahi* = διδοί-μεθα. In 2nd Fut. *dásyá-mas* = δάσο-μεν, *dekshyá-mas* = δείξο-μεν. In 2nd pers. sing. Act., the characteristic *s* has been preserved in all three languages; thus, in the Present, Sk. *asi* (for original *assi*) = εσσί, *es*; *dadá-si* = δίδως, *das*; *bhara-si* = φέρεις, *fers*; *vahasi* = vehis. In the Átmane, Sk. *se* (for *sa i*, by 32) answers exactly to Gr. *σαι* of verbs in *μι* (*tishtha-*

se=ῖστα-σαι). In other Gr. verbs, *σ* has been rejected, and *εαι* contracted into *η*, something in the way of Sk. (τύπτῃ for τύπτε-σαι). In 2nd du. *thas*=Gr. *τον*, and in 2nd pl. *tha*=τε and *tis*; *bhara-thas*=φέρε-τον; *tishṭha-tha*=ῖστα-τε, *sta-tis*; *bhara-tha*=φέρε-τε, *fer-tis*. In 2nd pl. *Ātm. bhara-dhve*=φέρε-σθε. As to the other tenses, in the 2nd sing. Impf. *atarpas*=ἔτερπες, *avahas*=vehebas, &c. So also, *tam*=τον, *adat-tam*=ἐδίδο-τον, *ta*=τε, *adat-ta*=ἐδίδο-τε. In *Ātm. thás* is found for *sás* in 2nd sing. Impf. and Pot.; hence *abhara-thás*=ἐφέρε-σο, *adat-thás*=ἐδίδο-σο, *dad-ithás*=δίδο-σι(σ)ο. In 2nd sing. Pot. *tishṭhes*=ῖσταίης, *stes*; *dadyás*=διδοίης, *des*; *vahes*=vehas; *bhares*=φέροις, *feras*: in 2nd du. *bhare-tam*=φέροι-τον; in 2nd pl. *tishṭheta*=ῖσταίητε, *stetis*; *dadyáta*=διδοίητε, *detis*; *bhareta*=φέροιτε, *feratis*. In 2nd sing. Impv. *hi* and *dhi* answer to Gr. *θι*. *Dhi* was originally universal in Sk. (see 291), as in Gr. verbs in *μι*; *e-dhi*=ἵσ-θι, *vid-dhi*=ἵσ-θι, *de-hi*=δίδο-θι, *śru-dhi*=κλῦ-θι. Many verbs drop the termination *hi* both in Gr. and Sk.; as, *ἤτε*=φέρε, and compare *δείκνυ* with *ἴνυ*, &c. In 2nd du. Impv. *tam*=τον, and *ta*=τε. In Impv. *Ātm. sva*=the old form *σο*; *bhara-sva*=φέρε-σο (old form of *φέρου*); *dat-sva*=δίδο-σο; *áthám*=εσθον, &c. In Perf. the *tha* of the 2nd sing.=Latin *sti*; *dad-itha*=dedi-sti, *tasthi-tha*=steti-sti, *tutodi-tha*=tutudi-sti. In the Aor. *adás*=ἔδως, *avákshís*=vexisti. In the 3rd pers. sing. Active, Gr. has dropped the characteristic *t* (except in *ἑστί*=Sk. *asti*, Lat. *est*); *bharati*=φέρε(τ)ι, *fert*; *vahati*=vehit. Verbs in *μι* have changed *t* to *s*; *dadáti*=δίδωσι (for *δίδωτι*). In *Ātm. bharate*=φέρεται. In Impf. *avahat*=vehebat, *abharata*=ἐφέρετο. In Pot. *bharet*=φέροι, *dadyát*=διδοίη. In Impv. *bhara-tu* or *bhara-tút*=φέρε-τω, *fer-to*. In Perf. *tutopa*=τέτυφε. In Aor. *avákshít*=vexit, *adikshata*=ἔδειξατο. As to 3rd pl., in the above tenses, *bharanti*=φέρονσι, *ferunt*; *vahanti*=vehunt; *bharante*=φέρονται; *dadati*=διδούσι; *tishṭhanti*=stant; *bhareyus*=φέρουσιν; *bharantu*=ferunto; *abharan*=ἔφερον; *abharanta*=ἐφέροντο; *ásan*=ἦσαν; *atarpishus*=ἔτερψαν; *dásyante*=δύσονται.

248. The terminations exhibited in the preceding tables are supposed to be applicable to all verbs, whether Primitive or Derivative: and as in nouns, so in verbs, the theory of Indian grammarians is, that before these terminations can be affixed, a stem must be developed out of a root, according to certain rules which vary for the first four tenses in ten different ways, according as a root belongs to one or other of ten classes. Accordingly, ten special rules are propounded for forming verbal stems out of roots in the first four tenses, which are therefore called the four *Special* tenses; while all verbs are arranged under ten classes, according to the form of the stem required by one or other of these rules. In the other tenses there is one general rule for forming the stem, applicable to all verbs of whatever class, and these tenses are therefore called *General*.

Hence the ten classes of roots are sometimes regarded as following one or other of *ten conjugations*; and the four tenses, which alone are affected by these conjugational rules (viz. the Present, Imperfect, Potential, and Imperative), are sometimes called *the conjugational tenses*. It is evident, however, that all Sanskrit roots, of whatever class, follow one general conjugation for the majority of the tenses of the Primitive verb, although they require a special formation of stem depending on the class of each root for four of the tenses.

249. We begin by giving a brief summary of the ten rules for the forming the stem of the four Special tenses in the ten classes of roots, according to the Indian order of the ten classes.

Obs.—Native grammarians distinguish the ten classes of verbs by the name of the first root in their lists; e. g. cl. 1. *Bhv-ádi*, i. e. Bhú, &c., or the class of roots beginning with *bhú*. Similarly, cl. 2. *Ad-ádi*; cl. 3. *Juhoty-ádi* (i. e. the Hu class); cl. 4. *Div-ádi*; cl. 5. *Sv-ádi* (i. e. the Su class); cl. 6. *Tud-ádi*; cl. 7. *Rudh-ádi*; cl. 8. *Tan-ádi*; cl. 9. *Kry-ádi* (i. e. the Kri class); cl. 10. *Ćur-ádi*.

Cl. 1. Gunate the vowel of the root (unless it be *अ* *a*, or a long vowel *not final*, or a short vowel followed by a double consonant, 28) before *every termination of the four Special tenses*, and affix *अ* *a*—lengthened to *आ* *á* before initial *m** and *v*—to the root thus gunated.

The accent is on the vowel of the root, unless it be thrown on the augment.

Cl. 2. Gunate the vowel of the root (if capable of *Guna*, as in the last) before those terminations only which are marked with *P* in the scheme at 246. Before all the other terminations the original vowel of the root must be retained.

The accent rests on the vowel of the root, but only when the *P* terminations are added. In other cases it rests on the first vowel of the Non-*P* terminations.

Cl. 3. Reduplicate the initial consonant and vowel (see 252) of the root, and gunate the radical but not the reduplicated vowel before the *P* terminations only, as in cl. 2.

The accent rests on the first syllable of the stem before the Non-*P* terminations, and before the *P* terminations beginning with a vowel.

Cl. 4. Affix *य* *ya*—lengthened to *या* *yá* before initial *m** and *v*—to the root, the vowel of which is generally left unchanged.

The accent is on the vowel of the root, not on the *ya* (cf. 461).

* But not before *m* final, the termination of the 1st sing. Impf. *Parasmai*.

Cl. 5. Affix नु *nu* to the root, and gunate this *nu* into *no* before the P terminations only.

In this class, as well as in cl. 8 and 9, the accent is on the inserted Vikarṇa (250. *b*) before the P terminations, and in other cases it rests on the first vowel of the Non-P terminations.

Cl. 6. Affix अ *a*—lengthened to आ *á* before initial *m** and *v*—to the root, which in other respects generally remains unchanged.

The absence of gunation of the radical vowel results from the accent being on the Vikarṇa *a* (250. *b*).

Cl. 7. Insert न *na* between the vowel and final consonant of the root before the P terminations, and न् *n* before the other terminations.

Observe the peculiarity of this conjugation—that the conjugational *na* or *n* is inserted into the *middle* of the root, and not affixed.

The accent is on the inserted *na* before the P terminations; in other cases it rests on the Non-P terminations.

Cl. 8. Affix उ *u* to the root, and gunate this *u* into *o* before the P terminations only.

Obs.—As nine out of the ten roots in this class end in *n* or *ṇ*, cl. 8 will resemble cl. 5.

Cl. 9. Affix ना *ná* to the root before the P terminations; नी *ní* before all the others, except those beginning with vowels, where only न् *n* is affixed.

Cl. 10. Gunate the radical vowel (if capable of Guṇa) throughout all the persons of all the tenses, and affix अय *aya*—lengthened to आय *ayá* before initial *m** and *v*—to the root thus gunated.

The accent rests on the first vowel of the inserted *aya*.

250. It will appear, from a cursory examination of the above rules, that the object of nearly all of them is to insert either a vowel—sometimes alone, sometimes preceded by *y* or *n*—or a letter of some kind between the modified root and the terminations. The 1st, 4th, 6th, and 10th agree in requiring that the vowel, which is immediately to precede the terminations, shall be *a* or *á*. The 2nd, 3rd, and 7th agree in inserting no vowel between the final of the root and the terminations. The 5th, 8th, and 9th agree in interposing either *u*, *á*, or *í* after the letter *n*.

a. Any letters or syllables required to be inserted by the above

* But not before *m* final, the termination of the 1st sing. Impf. Parasmai.

ten rules, are inserted only in the four Special tenses (except only in the case of cl. 10). In the other six tenses the stem is formed according to one general rule for all roots of whatever class, whence their name of General tenses. But in these also, some letter or syllable has to be inserted (the only exception being in the Perfect).

b. This inserted conjugational vowel, consonant, or syllable is usually called the *vikarāṇa*. Pāṇini's technical names for the ten insertions between the modified root and terminations under each of the ten classes, in regular order, are *śap*, *śapo luk*, *ślu*, *śyan*, *śnu*, *śa*, *śnam*, *u*, *śná*, *ñic*; the last, however, does not strictly contain the *vikarāṇa*, the real insertion in cl. 10 (and in Causals) being *aya* (represented by the *i* of *ñic*). The above *Vikarāṇas* (with *ñic*) hold good before *Kṛit* suffixes containing an indicatory *ś* (such as *śatṛi* or *śánaś*, see 247. c). In Passives and Neuters the insertion is technically called *yak* (leaving *ya*), to distinguish it from the *Vikarāṇa śyan* of cl. 4. With regard to the six General tenses, the Perfect has strictly no *vikarāṇa* (the almost universally inserted *i* of *it* being called an augment). But in verbs belonging to cl. 10, in Derivative verbs (such as Causals), and in a few Primitive verbs like *iksh*, the syllable *ám* is added to the verbal stem. With regard to the other General tenses the *Ágama it* (or inserted *i*) is by no means universally interposed, but certain letters or syllables are regarded as additions to the root distinct from the terminations; that in the 1st Future is technically called *tási* (= *tás*); that in the 2nd Future and Conditional is *sya*; that in the Aorist is called *eli* (for which either *śic* or *ksa* or *čan* or *an* or *cin* are always substituted); that in the Precative is *yásuṭ* (= *yás*) for Par., and *síyuṭ* (= *síy*) for Átm.; that in the Vedic Let is called *sip*.

THE ÁGAMA OR AUGMENT अ a.

251. In classical Sanskrit (but not always in Vedic) the augment अ *a* (called *ágama*, 'increase') is prefixed to the stems of the Imperfect, Aorist, and Conditional tenses, and when the stem begins with अ *a* or आ *á*, the augment blends with these vowels into आ *á* by 31. (So in Gr. *ε* and *ε* become *η* in *ἡγεῖσθαι*, &c.)

a. But when the augment *a* is prefixed to stems beginning with the vowels इ *i*, उ *u*, and ए *ri* (short or long), it blends with them into ऐ *ai*, औ *au*, आर् *ár* (against 32, which would require the result to be *e*, *o*, *ar*).

Thus the stem इच्छ *icchā* (fr. rt. *ish*, 'to wish') in 3rd sing. Impf. becomes ऐच्छत् *aiicchāt*; the stem उह *úha* becomes औहत *auhata* (Impf. Átm.); the stem एध् *riḍhno* becomes आर्ध्नोत् *árdhnot*; the stem ओख *okha* becomes औखत् *aukhat*.

b. When a root is compounded with one or more prepositions, the augment is placed between the preposition or prepositions and

the root, e. g. *anv-atishṭham* (fr. *anu-sthá*), *upa-sam-aharat* (fr. *upa-sam-hri*).

When *स* *s* is prefixed to the root *कृ* *kri*, after certain prepositions (see 53. c), the augment is placed before the *s*, e. g. *sam-askarot*.

Obs.—The augment *a* is thought by some to have been originally a kind of demonstrative particle denoting past time (probably connected with the stem *a* of the demonstrative pronoun *idam*, see 224), while the separable particle *sma* (thought to be an abbreviation of another demonstrative pronominal stem *sa-ma*), also denoting past time, and often discharging the function of the augment *a* (see 878), has remained a detached particle.

REDUPLICATION.

252. After explaining the augment it will be convenient to specify the rules of reduplication (*abhyása*), as these have to be applied in the Special tenses of Primitive verbs of cl. 3, in the Perfect tense of all Primitive verbs, in the Aorist of a few Primitive verbs, and of verbs of cl. 10, and of some Nominals (521), as well as in Desideratives and in Frequentatives.

In reduplication the initial consonant and first vowel of a root are doubled, as in *lilip* fr. rt. *lip*, *dadaridrā* fr. *daridrā*. There are, however, special rules, as follow :

1st, as to consonants, thus :

a. A corresponding unaspirated letter is substituted for an aspirate, as *द* *d* for *ध* *dh*, in *dadhá* fr. *dhá*. (So in Gr., *τ* is repeated for *θ*, as *θύω*, *τέθυκα*, &c.)

b. The hard palatal *च* *ç* is substituted for the hard gutturals *क* *k* or *ख* *kh*, as in *çakhan* fr. *khan* ; and the soft palatal *ज* *j* for the soft gutturals *ग* *g*, *घ* *gh*, or *ह* *h*, as in *jagam* fr. *gam*, *jaghas* fr. *ghas*, *juhu* fr. *hu*.

Obs.—*हन्* *han*, ‘to kill,’ and *हि* *hi*, ‘to go,’ substitute *घ* *gh* for *ह* *h* when reduplicated ; as, *jaghan* fr. *han*.

c. If a root begin with a double consonant, the first consonant only or its substitute is repeated ; as, *च* *ç* for *क्ख* *ksh*, in *çikship* fr. *kship* ; *स* *s* for *स्स* *sy*, in *sasyand* fr. *syand* ; *ज* *j* for *ह्र* *hr*, in *jahras* fr. *hras*.

But if with a double consonant whose first is a sibilant, and whose second is hard, the second or its substitute is reduplicated ; as, *च* *ç* for *स्क्* *sk*, as in *çakand* fr. *skand* ; *त* *t* for *स्त* *sth*, as in *tasthá* fr. *sthá* ; *प* *p* for *स्प* *sp*, as in *pasprís* fr. *sprís*.

2ndly, as to vowels, thus :

d. A short vowel is repeated for a long, and diphthongal sounds are represented by their second element ; e. g. *अ* *a* is reduplicated for *आ* *á* ; *इ* *i* for *ई* *é*, *उ* *u* for *ऊ* *ú*, *ओ* *o*, and *औ* *au*.

Obs.—In certain cases *इ* *i* is also repeated for *a* and *á*, as being a lighter vowel, and *द्युत*, ‘to shine,’ makes *didyut* for *dudyut*.

e. In fact it may be observed, that when a long vowel causes too great weight in the radical syllable, it is generally lightened in the reduplicated syllable.

f. When a form has once been reduplicated, it is never reduplicated again in forming other Derivatives from it (see 517. a); and when roots which have to be reduplicated have any changed form, this modified form is taken in the reduplication; thus, स्मृ *smṛi*, 'to remember,' being changed to स्मृ in the Desiderative, the vowel of the root does not appear in the reduplication (मुस्मृ).

VERBS PRIMITIVE, PASSIVE, CAUSAL, DESIDERATIVE, &c.

253. In conjugating a verb, then, two things have to be done: 1st, to form the stem from the root according to ten rules for four of the tenses, and one general rule for the other six; 2ndly, to join the stem so formed with the terminations, according to the regular rules of Sandhi or euphonic *conjugation*. As yet, however, we have only given a general explanation of the formation of the verbal stem of the *Simple* or *Primitive* verb under the ten classes of roots.

There are four other kinds of verbs deducible from all roots, whatever be their class.

254. In fact, every Sanskrit root serves as a kind of stock out of which the inflective stems of five kinds of verbs may be evolved: 1. of a Primitive, Transitive or Intransitive; 2. of a Passive; 3. of a Causal, having often a Causal and often merely a Transitive signification; 4. of a Desiderative, giving a sense of wishing to the root; and 5. of a Frequentative (or Intensive), implying repetition, or heightening the idea contained in the root (see, however, 507).

255. The first, or Primitive verb, is formed from the root, according to the ten different rules, already given, for the formation of the stem in the first four tenses.

The second, or Passive, is formed according to the rule for the change of the root, required by the 4th class; viz. the addition of *ya* in the first four tenses.

The third, or Causal, is formed according to the rule for the change of the root required by the 10th class; viz. the addition of *aya* to the root in all the tenses excepting the Aorist.

The fourth, or Desiderative, is formed by the addition of *sa* or *isha*, the root also undergoing reduplication.

The fifth, or Frequentative, is formed like the Passive, according to the rule required by cl. 4, and is, in fact, a reduplicated passive verb. It may also be formed analogously to the rule for cl. 3.

Thus, if we take the root **जृ** *śubh*, conveying the idea of 'shining'—from this are developed, 1st, the Primitive verbal stem, *śobha*, 'to shine;' 2ndly, the Passive, *śubhya*, 'to be bright;' 3rdly, the Causal, *śobhaya*, 'to cause to shine' or 'illuminate;' 4thly, the Desiderative, *śuśobhisha*, 'to desire to shine;' 5thly, the Frequentative or Intensive, *śośubhya* or *śośubh*, 'to shine very brightly.'

a. And as every root is the source of five different kinds of Derivative verbs, so there are secondary Derivative verbs developed out of nouns called *Nominal verbs*. An explanation of these will be found after Frequentatives at 518.

256. The subject of verbs, therefore, as of nouns, will divide itself into two heads :

A. The formation of the stem ; 1st of Primitive, 2ndly of Passive, 3rdly of Causal, 4thly of Desiderative, 5thly of Frequentative verbs ; with their respective Participles.

B. The exhibition of the stem, united to its terminations, under each of the five forms of verbs consecutively.

PRIMITIVE VERBS.

FORMATION OF THE STEM OF THE FIRST FOUR TENSES, IN THE TEN CLASSES.

A brief summary of the ten rules for the formation of the stem of the four Special tenses—viz. the Present, Imperfect, Potential, and Imperative—in the ten classes of roots, has already been given at 249. These ten rules may be collected into three groups, which form three distinct general conjugations, as follow :

257. GROUP I. Conjugation I. This (like the declension of the first class of nouns whose stems end in *a* and *á*) is by far the most important, as comprising roots of the 1st, 4th, 6th, and 10th classes, which agree in making their stems end in *a* (liable to be lengthened to *á*). These also resemble each other in taking substitutions for some of the terminations, after the analogy of the stems of nouns ending in *a* and *á* at 97. (See the substitutions indicated in the table at 246.)

Note—Of about 2000 roots belonging to the Sanskrit language, nearly 1300 belong to this 1st conjugation. Besides which, every root in the language may take a Passive and Causal form, and so be conjugated as if it belonged to the 4th and 10th classes.

258. GROUP II. Conjugation II. This comprises verbs of the 2nd, 3rd, and 7th classes, which agree in affixing the regular terminations

(at 246) to the final letter of the root, without the intervention of a vowel, after the analogy of the last four classes of nouns whose stems end in consonants.

259. GROUP III, Conjugation III, comprising verbs of the 5th, 8th, and 9th classes, also affixes the regular terminations (at 246) to the root; but after the intervention of either *u*, *á*, or *í*, preceded by the consonant *n*.

260. In comparing Sanskrit verbs with Greek and Latin, it might be shewn that group I, comprising the 1st, 4th, 6th, and 10th classes, answers to the Gr. 1st conjugation in *ω*, the conjugational *α* being represented in Gr. by *ο* or *ε* (*tarpámas*=*τέρπομεν*, *tarpatha*=*τέρπετε*); and although the Gr. 1st conjugation contains more subdivisions than the first group in Sk., yet the inflexion of these subdivisions is similar. As to the Sk. 10th class, however, it appears to correspond to Gr. verbs in *αζω* and *ιζω*, which, like the 10th, are generally found in company with other verbs from the same root; thus, *καθαρίζω*, 'I make pure' (*καθαίρω*), *στενάζω*, 'I groan' (*στένω*), where *ζ* corresponds to *य*, as in *ζεά* and *यव* 'barley.' To this class also may be referred verbs in *αω*, *εω*, *οω*; thus *párayámi*=*περάω*, where the *y* has been dropped, and the two *a*'s combined. Lat. verbs in *io*, like *audio* &c., seem to be related to the Sk. 4th class, as well as to the 10th; thus *cupio* answers to *kupyámi*; and the *i* of *audiebam* answers to the *aya* of the 10th, just as in Prákrit *aya* is contracted into *ए*. The second and third groups of classes in Sk. (viz. the 2nd, 3rd, 7th, 5th, 8th, and 9th) answer to Gr. verbs in *μι*; thus *emi* cl. 2=εἵμι, *dadámi* cl. 3=δίδωμι. Class 7, however, has no exact parallel in Gr., but many Gr. and Lat. verbs resemble it in inserting a nasal into the middle of the root; see 342. *a*. The 5th and 8th classes answer to Gr. verbs like *δείκ-νυ-μι*, *ζεύγ-νυ-μι*, which agree in inserting *νυ* between the root and termination; in Gr. the vowel *υ* is lengthened before certain terminations, just as *u* is gunated into *ο* in Sk.; thus *strīnomi*=*στόρνυμι*, *strīnoshi*=*στόρνυς*, *strīnoti*=*στόρνυσι* (for *στόρνυτι*), *strīnumas*=*στόρνυμεν* (for *στόρνυμες*), &c. The 9th class answers to Gr. verbs in *νᾶ* (*νη*); thus *krínámi*=*πέρνᾱμι* (*πέρννημι*), *krínimas*=*πέρνᾱμεν*. Cf. also Lat. forms in *ni*; thus *sternimus*=Sk. *strīnímas*, fr. *strī*, cl. 9.

GROUP I.—FORMATION OF STEM IN ROOTS OF CLASSES I, 4, 6, 10.

261. CLASS I (containing about 1000 Primitive verbs).—Rule for the formation of the stem in the four Special tenses.

Gunate the vowel of the root (except when debarred by 28) before every termination of all the four tenses, and affix the vowel *अ* *a* to the root so gunated. Remember, that this *अ* *a* is lengthened into *आ* *á* before the initial *m* and *v* of a termination, but not when *m* is final, as in the 1st sing. Impf.

262. Thus, fr. root बुध *budh*, 'to know,' is formed the stem बोध *bodha*, lengthened

into बोधा *bodhá* before *m* and *v* (Pres. 1.* *bodhá+mi=बोधामि bodhámi*, *bodhá+si=बोधसि bodhasi*, *bodhá+ti=बोधति bodhati*; Du. 1. *bodhá+vas=बोधावस् bodhávas*, &c.; Átm. Pres. *bodhá+i=बोधे bodhe* by 32, *bodhá+se=बोधसे bodhase*, &c.) See table at 583.

263. Similarly, fr. जि *ji*, 'to conquer' (see 590), comes the stem जय *jaya* (i. e. *je+a*, see 36. a), liable to be lengthened into जया *jayá*, as explained above; fr. नी *ní*, 'to lead,' the stems नया *naya* and नयá; fr. भू *bhú*, 'to be' (φύω, Lat. *fu*), the stems भवा *bhava* (i. e. *bho+a*, 36. a) and भवá (Pres. 1. भवामि *bhavámi*; 2. भवसि *bhavasi*, φύεις, &c., see 584); fr. सर्प *srip*, 'to creep,' the stems सर्प *sarpa* and सर्पा (see 27); fr. कल्प *klrip*, 'to fashion,' the stems कल्प *kalpa* and कल्पा.

Obs.—*Bhú*, 'to be' or 'to become,' is one of the commonest verbs in the language, and like *as*, 'to be,' at 584, 327, is sometimes used as an auxiliary. *Bhú* is conjugated in full at 585.

264. The stem of the Imperfect has the augment अ *a* prefixed by 251 (Impf. 1. *abodha+m=अबोधम् abodham*, 2. *abodha+s=अबोधस् abodhas*, &c.)

265. In the Potential the final *a* of the stem blends with the initial *i* of the termination into *e* by 32 (Pot. 1. *bodha+iyam=बोधेयम् bodheyam*). So also in the Pres. Átm. (बोधे &c.) See table at 583.

266. In the Imperative the termination is rejected in the 2nd sing. (Impv. 1. *bodha+áni=बोधानि bodháni*, 2. बोध *bodha*, 3. *bodha+tu=बोधतु bodhatu*).

267. Roots like पक् 'to cook,' भिष् 'to beg,' जीव् 'to live' (603), cannot change their radical vowels (see 27. a, 28), but, as before, affix अ *a*, liable to be lengthened to आ *á*. (Pres. 1. पचामि &c.; Pres. Átm. 1. भिष्ये &c.; Pres. 1. जीवामि &c.)

268. Some roots ending in the Vṛiddhi ऐ *ai* cannot be gunated, but suffer the usual change of Sandhi before अ *a* and आ *á* by 37; as, from गै 'to sing,' ग्ने 'to be weary,' लै Átm. 'to preserve†,' ध्ये 'to meditate,' झै 'to fade,' are formed the stems गáya, gláya, tráya, dhyáya, mláya. See 595. a. b.

269. Some roots of cl. 1 form their stems in the first four tenses by a change peculiar to themselves, which change is of course discarded in the other tenses; thus, from स्था *sthá*, 'to stand' (587), घ्रा *ghrá*, 'to smell' (588), पा 'to drink' (589), ध्मा 'to blow,' द्वा 'to repeat' or 'think over,' come the bases तिष्ठ *tishṭha*, जिघ्र *jighra*, पिव *piva*, धम *dhama*, मन *mana*, the final *a* being, as before, liable to be lengthened.

a. It should be noted that स्था *sthá* and घ्रा *ghrá* are properly reduplicated verbs of cl. 3 at 330. The reduplicated stem, by 252, would be *tasthá*, *jaghrá*: but as the reduplication is irregular, and the radical *á* gives way to the conjugational *a*,

* 1. stands for 1st person singular; Du. 1. for 1st dual; Pl. 1. for 1st plural, &c.

† A form द्राहि, as well as द्रायस्, is found in Epic poetry for the 2nd sing. Impv. of this root.

grammarians place these roots under cl. 1. The Greek ἵστημι, on the other hand, has not shortened its radical vowel in the singular.

270. Again, दृश् 'to see,' गम् 'to go,' यम् 'to restrain,' च् 'to go,' सद् 'to sink,' शद् (Átm. in Special tenses, Par. in others) 'to fall,' 'to perish,' form their stems पश्य *paśya*, गच्छ *gačcha*, यच्छ *yačcha*, च्छ *ričcha*, सीद् *sída*, शीय *śíya*: (Pres. 1. पश्यामि *paśyāmi*, &c.)

a. According to Pāṇini (VII. 3, 78), दा 'to give' may sometimes substitute the stem यच्छ *yačcha*; and च् 'to go,' the stem धाव *dháva*.

b. गुह् 'to conceal' forms गूह; छिब् 'to spit,' छीव; मृज् 'to cleanse,' मार्ज: (Pres. 1. गूहामि &c.)

c. क्रम् 'to step,' क्लम् 'to tire,' चम् (with चा) 'to rinse the mouth,' lengthen their medial vowels, but the first only in Parasmai: (Pres. 1. क्रामामि &c., but Átm. क्रमे.)

d. दंश् 'to bite,' रञ् 'to colour,' सञ् 'to adhere,' स्खञ् 'to embrace,' drop their nasals: (Pres. 1. दशामि &c., रजामि &c.)

e. जम् Átm. 'to yawn' makes its stem जम्भ, and even लम् Átm. 'to receive' sometimes becomes लम्भ in Epic poetry.

271. कम् Átm. 'to love' forms its stem after the analogy of cl. 10 (Pres. 1. कामये &c.), and some other roots add *dya*; thus, fr. गुप् 'to protect,' गोपाय *gopāya*; fr. धूप 'to fumigate,' धूपाय; fr. विह् 'to go,' विच्छाय; fr. पण् Átm. (meaning 'to praise,' not 'to wager'), पणाय; fr. पन् Átm. 'to praise,' पनाय.

a. कुर्द् Átm. 'to play,' like all roots containing *ir* and *ur* compounded with another consonant, lengthens the vowel (Pres. 1. कूर्दे &c.)

272. CLASS 4 (containing about 130 Primitive verbs).—Rule for the formation of the stem in the four Special tenses.

Affix य *ya* to the root. The vowel of the root is not gunated, and generally remains unchanged. Remember, that the inserted य *ya* is liable to become या *yá* before an initial *m* and *v* of the terminations (but not before the *m* of the 1st sing. Impf. Par.), as in cl. 1 at 261.

273. Thus, fr. सिध् *sidh*, 'to succeed,' is formed the stem सिध्य *sidhya* (Pres. 1. *sidhyá + mi* = सिध्यामि *sidhyāmi*, 2. सिध्यसि *sidhyasi*, &c.; Impf. *asidhya + m* = असिध्यम् *asidhyam*, &c.; Pot. 1. *sidhya + iyam* = सिध्येयम् *sidhyeyam*, 2. सिध्येस् *sidhyes*, &c.; Impv. 1. *sidhya + āni* = सिध्यानि *sidhyāni*, &c. Pres. Átm. 1. *sidhya + i* = सिध्ये *sidhye*, *sidhya + se* = सिध्यसे *sidhyase*, &c.) See 616.

274. Similarly, fr. मा *má*, 'to measure,' the stem माय *māya* (Pres. 1. Átm. *māya + i* = माये *māye*, &c.); fr. क्षिप् *kship*, 'to throw,' क्षिप्य *kshipya*; fr. नृत् *nṛit*, 'to dance,' नृत्य *nṛitya*; fr. डी *ḍá*, 'to fly,' डीय *ḍīya* (Pres. Átm. 1. डीये).

275. Roots ending in *am* and *iv*, and one in *ad*, lengthen the vowel; as, fr. दिव् *div*, 'to play,' दीव्य *dīvya*; fr. भ्रम् *bhram* (also cl. 1), 'to wander,' भ्राम्य *bhrāmya*; fr. मद् *mad*, 'to be mad,' माद्य *mādyā*. Similarly, क्रम् (also cl. 1) 'to step,' क्षम् 'to endure,' क्लम् 'to grow weary,' तम् 'to be afflicted,' दम् 'to be tamed;' but *bhram* may optionally form भ्रम्य *bhramya*.

276. If a root contain a nasal it is generally rejected; as, from धञ् 'to fall,' ध्रश्य *bhrasya*; from रञ् 'to colour,' रज्य; जन् 'to be born' makes जाय *jāya* (Pres. 1. Atm. जाये), lengthening the vowel, to compensate for the loss of *n*.

a. Roots ending in ओ *o* drop this *o* before the conjugational *ya*; thus, सो *so*, 'to end,' makes its stem *syā*. Similarly, छो 'to cut,' शो 'to sharpen,' दो 'to divide.'

277. The following are anomalous. From जृ 'to grow old,' जीये *jīrya*; fr. व्यध् 'to pierce,' विध्य *vidhya* (cf. 472); fr. निद् 'to be viscid,' मेद्य *medya*.

Obs.—Although this class includes only 130 Primitive verbs (generally Intransitive in signification), yet every one of the 2000 roots in the language may have a Passive form which follows the Atmane-pada of this class, differing from it only in the position of the accent, see 461.

278. CLASS 6 (containing about 140 Primitive verbs).—Rule for the formation of the stem in the four Special tenses.

Affix the vowel अ *a* to the root, which is not gunated, and in other respects generally remains unchanged. Remember, that the inserted अ *a* becomes आ *ā* before an initial *m* and *v* of the terminations of the four tenses (but not before the *m* of the 1st sing. Impf.), as in cl. 1 and 4 at 261 and 272.

279. Thus, fr. क्षिप् *kship*, 'to throw,' comes the stem क्षिप *kshipa* (Pres. 1. *kshipā + mi = क्षिपामि kshipāmi*, 2. *kshipa + si = क्षिपसि kshipasi*; Pot. 1. *kshipa + iyam = क्षिपेयम् kshipeyam*, &c. Atm. Pres. 1. *kshipa + i = क्षिपे kshipe*; see 635).

Similarly, fr. तुद् *tud*, 'to strike,' तुद *tuda*; fr. दिश् *dis*, 'to point out,' दिश *diśa*.

280. Roots in इ *i*, उ *u* or ऊ *ū*, ऋ *ṛi* and ॠ *ṛi*, generally change those vowels into इय *iy*, उव *uv*, रिय *riy*, and इर *ir* respectively; as, fr. रि, 'to go,' comes the stem रिय *riya*; fr. नु 'to praise,' नुव *nuva*; fr. धू 'to agitate,' धुव *dhuva*; fr. मृ 'to die,' म्रिय *mriya* (626); fr. कृ *kṛi*, 'to scatter,' किर *kira* (627).

a. गृ 'to swallow' makes either गिर or गिल.

281. A considerable number of roots of the sixth class, ending in consonants, insert a nasal before the final consonant in the four tenses; as, fr. मुच्, 'to let go,' comes the stem मुच्च *muñca*; fr. लिप् 'to anoint,' लिम्प *limpa*; fr. कृत् 'to cut,' कृन्त *kṛinta*; fr. सिच् 'to sprinkle,' सिच्च *siñca*; fr. लुप् 'to break,' लुम्प *lumpā*; fr. पिश् 'to form,' पिंश्. Similarly, विद् 'to find,' विद् 'to trouble.'

282. The following are anomalous. From इष्, 'to wish,' comes the stem इच्छ *içcha*; fr. प्रश् 'to ask,' पृच्छ *priçcha*; fr. भज् 'to fry,' भृज् *bhrijja*; fr. व्यच् 'to deceive,' विच *viçā*; fr. वृश् 'to cut,' वृश्च *vrişca*. Cf. 472.

a. The roots शद् and सद् are sometimes regarded as falling under this class; see their stems at 270.

283. CLASS 10 (containing a few Primitive verbs, all Causals, and some Nominal verbs, see 521).—Rule for forming the stem in the four Special tenses.

Gunat the vowel of the root throughout every person of all the

four tenses (except when debarred by 28), and affix **अय** *aya* to the root so gunated. This **अय** *aya* becomes **अया** *ayá* before initial *m* and *v* of the terminations of the four tenses, but not before *m* of the 1st sing. Impf.

284. Thus, from **चुर** *cur*, 'to steal,' is formed the stem **चोरय** *coraya* (Pres. 1. *corayá + mi = चोरयामि corayámi*, 2. *coraya + si = चोरयसि corayasi*, &c.; Impf. 1. *acoraya + m = अचोरयम् acorayam*, &c., see 638; Pot. 1. *coraya + iyam = चोरयेयम् corayeyam*; Impv. 1. *coraya + áni = चोरयाणि corayáni*, &c., see 58).

285. Roots ending in vowels generally take Vṛiddhi instead of Guṇa (481); as, fr. **प्री** 'to please,' **प्रायय** *práyaya* (cf. 485. a); fr. **धृ** 'to hold,' **धारय** *dháraya*. But **वृ** 'to choose' makes **वरय** *varaya*. This last, however, is generally regarded as a Causal.

286. Roots containing the vowel **अ** before a single consonant generally lengthen this vowel; as, fr. **ग्रस्** 'to swallow,' **ग्रासय** *grásaya*: but not before a conjunct consonant; as, fr. **अङ्क** 'to mark,' **अङ्कय**; fr. **दण्ड** 'to punish,' **दण्डय**.

a. The following, however, do not lengthen the medial *a*, though followed by a single consonant: **कप्** 'to say' (**कथय**); **गण्** 'to count'; **अष्** 'to sin'; **खष्** 'to tie'; **रष्** 'to arrange'; **पट्** Átm. in the sense of 'to surround'; **रट्** 'to scream'; **घण्** 'to wound'; **अष्** and **खष्** in the sense of 'to be lax or weak'; **रह्** 'to quit'; **पद्** Átm. 'to go'; **गद्** 'to sound'; **ध्वन्**, **स्तन्**, **खन्**, 'to sound'; **कल्** 'to count' (also lengthened in Epic poetry); **व्यप्** 'to spend'; and others less common.

287. **कृत्**, 'to celebrate,' 'to praise,' makes **कीर्तय** *kírtaya* (Pres. **कीर्तयामि**).

288. A few roots with a medial **ञ्** *ri* retain that vowel unchanged; as, from **स्पृह्** 'to desire,' **स्पृहय**; **मृग्** 'to search,' **मृगय**; **मृष्** 'to bear,' **मृषय** (more commonly **मर्षय**); **गृह्** Átm. 'to take,' **गृहय** (also **ग्राहय**); **कृप** 'to pity,' **कृपय**; but **मृज्** 'to wipe' takes Vṛiddhi (**मार्जय**). Some of these may be regarded as nominals.

a. The following also do not gunate their medial vowels: **सुख्** 'to make happy,' **पुद्** 'to bind,' **स्फुट्** 'to become manifest,' **कुण्** or **गुण्** 'to consult.'

b. A few roots of more than one syllable (see 75. a) are said to belong to cl. 10, viz. **सभाज्** 'to worship,' **अवधीर्** 'to despise,' **संग्राम्** 'to fight,' **कुमार** or **कुमाल्** 'to play,' **गवेष्** 'to search,' **विडम्ब** 'to imitate,' **निवास्** 'to put on,' **संकेत्** 'to invite,' **आन्दोल्**, **हिन्दोल्**, **हिङ्गोल्**, **मेङ्गोल्**, 'to swing,' **पत्यूल्** or **पत्युल्** or **वत्यूल्** 'to cut off.' These and a few monosyllabic roots of cl. 10, such as **अंश्** 'to divide,' **अर्थे** 'to ask,' **मिश्र्** 'to mix,' **अङ्क** 'to mark,' **मूत्र्** 'to make water,' **सूत्र्** 'to thread,' **वीज्** 'to fan,' **छिद्र्** 'to perforate,' **शब्द्** 'to sound,' and others less common, can, according to some grammarians, form their stems optionally with *dpaya*; thus, **अंश्** may make in Pres. 1. **अंशायामि** or **अंशयामि**.

289. It has been shewn that every root may have a Causal form, which follows the rule of conjugation of cl. 10. Indeed, it may be owing to the fact that there are a number of Active Primitive verbs not Causal in their signification, but conjugated like Causals, that a

10th class has arisen distinct from the Causal. In verbs of this class the Causal form will generally be identical with the Primitive.

Again, as some verbs really Causal in their signification are regarded as belonging to cl. 10, there will often be a difficulty in determining whether a verb be a Primitive verb of this class, or a Causal verb. Hence the consideration of cl. 10 must to a great extent be mixed up with that of the Causal form of the root. See the special changes applicable to Causals at 483-488.

a. Observe, that all verbs, whether Primitive or Causal, which belong to cl. 10, have this great peculiarity, viz. that the conjugational *aya* is carried throughout all the tenses of the verb, General as well as Special, except only the Aorist and the Precative, Parasmai-pada. For this reason the formation of the stem of the General tenses of verbs of cl. 10 will not be explained under the head of the General tenses (at 363), but will fall under Causal verbs.

b. Many verbs of cl. 10 are also conjugated in other classes; and many may be regarded as Nominal verbs.

GROUPS II AND III.—FORMATION OF STEM IN ROOTS OF CLASSES 2, 3, 7, AND CLASSES 5, 8, 9.

Preliminary Observations.

290. The formation of the stems of verbs of groups II and III presents more difficulties than that of group I, containing the 1st, 4th, 6th, and 10th classes. In group I the verbal stem, although varying slightly in each class, preserves the form assumed in the singular before all the terminations of every Special tense; but in the last two groups the stem is liable to variation in the various persons and numbers of most of the tenses, such variation being denoted by the letter P and other indicatory letters of the scheme at 246.

a. The object of the P is to shew, that fulness or strength of form is imparted to the root before these weak terminations (see 247. b); thus ξί, cl. 2, 'to go,' is in the Pres. sing. *emi, eshi, eti*; in du. *ivas, ithas, itas*; in pl. *imas*, &c.: just as in Gr. εἶμι, εἶ, εἶσι, ἴτον, ἴτον, ἴμεν, &c.: cf. also φημί (for φᾶμι), φήs, φησί, φᾶτόν, φᾶτόν, φᾶμέν, φᾶτέ, φασί. So again, *stri*, 'to strew,' is in Pres. sing. *striṇomi, striṇoshi, striṇoti*; in du. *striṇuvas, striṇuthas, striṇutas*; in pl. *striṇumas*, &c.: just as in Gr. στήρνυμι, στήρνυς, στήρνυσι, στήρνυτον, στήρνυτον,

στόρνυμεν, &c. Similarly, *krí*, 'to buy,' is in Pres. sing. *krínāmi*, *krínāsi*, *krínāti*; in du. &c. *krínāvas*, *krínāthas*, *krínātas*, *krínāmas*, &c., the *ā* being heavier than *i*. Cf. *πέρνυμι* (*πέρνυμι*), *πέρνῶς*, *πέρνῶτι*, *πέρνῶτον*, *πέρνῶτον*, &c. The P after the terminations of the first three persons of the Impv., Parasmai and Átmane, indicates that even before these heavy terminations the stem must be full. When a root ending in a consonant is long by nature or position, no additional strength is necessary, and no Guṇa is then possible (see 28); but in place of Guṇa, the stem sometimes remains unmutated before the light terminations, while mutilation takes place before the heavy. The same holds good in roots ending in *ā*; thus *dā* and *dhā* suppress their final vowels before strong terminations, and preserve them before weak; see 335, 336. Similarly, *as*, 'to be,' which by 28 cannot be gunated, drops its initial vowel before the strong terminations, retaining it before the weak; see 327, and compare 324.

291. Another source of difficulty is, that in group II (containing the 2nd, 3rd, and 7th classes) the verbal stem generally ends in a consonant. This group of verbal stems, therefore, will resemble the last four classes of nominal stems; and the combination of the final consonant of a stem with the initial *t*, *th*, *dh*, or *s*, of a termination in the Special tenses of these three classes requires a knowledge of the laws of Sandhi already given, as well as of others about to be explained.

292. With regard to the terminations, a reference to the table at 246 will shew that the last two groups take the regular terminations of the scheme, with few substitutions. But in the 3rd pl. Present and Imperative, Átmane-pada, the nasal is rejected in all six classes; and in the 3rd class, owing to the burden occasioned by reduplication, the nasal is also rejected in the 3rd pl. of the Parasmai-pada in these two tenses; this class also takes *us* for *an* in the 3rd pl. Impf.

293. Moreover, roots ending in consonants, of the 2nd and 3rd, and all roots of the 7th, and the root *हु* *hu* of the 3rd class, take *dhi* (the Greek *θι*) for *hi* in the 2nd sing. Impv.* (see 246); and roots ending in vowels, of the 5th, and all roots of the 8th, and roots ending in consonants of the 9th class, resemble the first group of classes at 257, in rejecting this termination *hi* altogether.

294. Again, roots ending in consonants reject the terminations *s* and *t* of the 2nd and 3rd sing. Impf. by 41. I, changing the final of the root, if a soft consonant, to an unaspirated hard; and in other respects changing a final consonant, as indicated at 41. I–IV. In roots ending in *क्*, *च*, *ट*, *ष*, the 3rd person rejects the

* *Dhi* was originally the only form. Hence in the Vedas *धुधि* (*कल्व्थि*); and in the Mahá-bhárata *अपाकुधि*. *Dhi* then passed into *hi*, as *dhita* passed into *hita*, and *bhúmi* into the Latin *humus*.

termination *t* regularly, and ends therefore in simple त्; the 2nd person optionally rejects either the termination *s*, and ends therefore in *t*, or the final dental of the root, and ends then in *s*, see 308.

295. The following new rules of Sandhi will also apply in forming the Special tenses of the Parasmai-Frequentative (see 514), and in forming the stem of the General tenses of *all* Primitive verbs (except those of cl. 10), and in some of the Participles; for although in most roots ending in consonants the vowel इः (see 391) is inserted before the terminations of these tenses, yet a large class of common roots reject this inserted vowel, leaving the final of the stem to coalesce with the initial consonant of the termination. It will be convenient, therefore, to introduce by anticipation examples from the General tenses and Participles.

EUPHONIC JUNCTION OF CERTAIN VERBAL STEMS WITH TERMINATIONS AND SUFFIXES.

Combination of final च्, छ्, ज्, क्, ज्ह्, with त्, थ्, ध्, स.

296. Final च् and ज्, before त्, थ्, ध्, and स, are changed to क् (cf. 41. IV), the क् blending with स into क्श् by 70, and becoming ग् before ध्; thus, *vač + ti = vakti*; *vač + thas = vaktas*; *vač + si = vakshi*; *moč + syámi = mokshyámi*; *muč + ta = mukta*; *tyaj + ta = tyakta*; *tyaj + syámi = tyakshyámi*. The same applies to final क् ज्ह्, but this is not likely to occur.

a. Similarly, final छ् before स; as, *pračh + syámi = prakshyámi*.

297. But a final छ् and ज् sometimes become ष् before त्, थ्, and त्, थ्, then become द्, द्; thus, *manj + ti = manḍi*; *muj + thas = mṛṣṣ*; *muj + ta = mṛḍ*; *mṛḥ + tá = mṛḍa*.

a. Similarly, a final ज् may be changed to द् before ध्, which then becomes द् ध्.

b. भञ्ज् 'to fry,' मञ्ज् 'to be immersed,' and व्रञ्ज् 'to cut,' reject their last consonant, and the first two are treated as if ending in ज्, the last as if ending in ञ्. See 632, 633, 630.

Combination of final ध्, भ्, with त्, थ्, स.

298. Final ध् and भ्, before त् and थ्, are changed, the one to द्, the other to ब्, and both *t* and *th* then become ध्; thus, *rundh* with *tas* or *thas* becomes equally रुन्दश्च *runddhas*; *labh + táhe = लब्धाहे labdháhe*; *bodh + táhe = बोद्धाहे*.

A similar rule applies to final ष्, which must be changed to ग्, but this is not likely to occur.

a. When final ध् is preceded by a conjunct न्, as in *rundh*, then the final *dh*, which has become *d* (before *t* and *th* changed to

dh), may optionally be rejected; so that *rundh + tas* = रुन्धस् or रुन्धस्; *rundh + tam* = रुन्धम् or रुन्धम् (Pāṇ. VIII. 4, 65).

b. On the same principle तृण्डस् is written for तृण्डस् from तृण् (674).

c. Similarly roots ending in त् *t* and द् *d* may reject these letters before *th*, *t*, and *dhi*, when *n* immediately precedes, hence भिन्ने may be written for भिन्ने, भिन्नस् for भिन्नस्, भिन्धि for भिन्धि.

299. Final ध् *dh* and भ् *bh*, before स् *s*, are changed by 44, the one to त् *t*, the other to प् *p*; thus, रुणध् *ruṇadh* + सि *si* becomes रुणत्सि *ruṇatsi*; *sedh + syāmi* = *setsyāmi*; *labh + sye* = *lapsye* (cf. 41. II).

a. If the initial of the syllable containing the final aspirate be *g*, *d*, *b*, or *ḍ*, then the aspirate, which has been rejected in the final, is thrown back on the initial; as, बोध् *bodh* + स्ये *sye* = भोत्स्ये *bhotsye*; दध् *dadh* + स्वा = धात्स्वा *dhatsva*: and in the case of दध् the same applies before *t* and *th*, against 298. See 44. c, 336, 664. Cf. $\theta\rho\acute{\epsilon}\psi\omega$ from $\tau\rho\acute{\epsilon}\phi\omega$.

b. The aspiration is also thrown back on the initial, when final *dh* is changed to *d*, before the terminations *dhve* and *dhvam*. See 336, 664.

Combinations of final ज्ञस्, ष् *sh*, स् *s*, *with* त् *t*, थ् *th*, स् *s*, ध् *dh*.

300. Final ज्ञस्, before त् *t* and थ् *th*, becomes ष् *sh*; and the त् *t*, थ् *th*, take the cerebral form द्, ढ्; thus, ईज् + ते = ईष्टे; ऐज् + थस = ऐष्टस्.

301. Similarly, final ष् *sh*, before त् *t* and थ् *th*, requires the change of त् *t*, थ् *th*, to द्, ढ्; thus, द्वेष् + ति = द्वेष्टि; and द्विष् + थस = द्विष्टस्.

302. Final ज्ञस् or ष् *sh*, before स् *s*, is changed to क् *k* by 41. V, the स् *s* then becoming ष् *sh* by 70; thus, वज् + सि = वक्षि; द्वेष् + सि = द्वेक्षि; द्रज् + *syāmi* = द्रक्ष्यामि.

a. Final क्ष् *ksh* is also changed to क् *k*; as, चक्ष् + से = चक्षे.

303. Final ज्ञस् or ष् *sh*, before ध् *dh*, is changed to द् *d*, the ध् *dh* becoming ढ् *ḍh* by 51; thus, द्विष् + धि = द्विड्ढि. Similarly, द्विष् + *dhvam* = द्विड्ढम्. A final ज् *j* may also follow this rule; see 632, 651.

a. Final क्ष् *ksh* also becomes द् *d*, *k* being dropped; as, चक्ष् + ध्वे = चक्ष्दे.

304. Final स् *s* is changed to त् *t* before त् *t* in the 3rd sing. Impf. (the termination *t* being rejected), and before ध् *dh*, is either dropped or changed to द् *d*; thus, *śakās + dhi* = either चक्षाधि *śakādhi* or चक्षाद्धि *śakāddhi*; ज्ञास् + *dhi* = ज्ञाधि; हिंस् + *dhi* = हिन्यि or हिन्यि, see 658, 673.

a. Final स् *s* before स् *s* is changed to त् *t*; as, *vas + syāmi* = *vat-syāmi*. So optionally in 2nd sing. Impf. of ज्ञास्, *asās + s* = *asāts* = *asāt* (or *asās*).

b. But not in the case of final *s* preceded by *a* or *ā* before *si* and *se*.

Combination of final ह h with त t, थ th, स s, ध dh.

305. In roots beginning with द d, like दुह् *duh*, 'to milk,' final ह h is treated as if it were घ gh, and is changed to ग g before त t and थ th, and both t and th then become ध dh; thus, दुह् *duh* + ता *ta* or *thas* becomes equally दुग्धस् *dugdhas*; दह् *dah* + तस्मि = दाग्धस्मि.

But दह् + ता = दृढ *drīḍha*.

Note—In root नह् the final h is treated as if it were ध dh, and becomes द d, after which t and th both become ध dh. See 624.

a. But if a root begin with any other letter than द d or न n, then its final ह h is dropped, and both the त t and थ th of the termination become द dh. Moreover, to compensate for the rejection of the final h, a radical vowel (except *ri*), if not gunated, is lengthened, and in the roots सह *sah* and वह् *vah*, 'to bear,' changed to o; as, बृह् + ता = बृढ; रुह् + ता = रुढ; लेह् + ति = लेदि *ledhi*; रोह् + तस्मि = रोढस्मि; सह् + ता = सोढा; वह् + ता = वोढा.

Obs.—But नृह् + ता = नृढ, and वृह् + ता = वृढ (Pāṇ. vi. 3, 111).

b. दुह् 'to injure,' मुह् 'to be foolish,' ब्रह् 'to love,' ब्रुह् 'to vomit,' optionally follow either 305 or 305. a.

306. Final ह h, before स s, follows the analogy of final श ś and ष sh, and is changed to क k, which blends with स s into क् ksh; thus, लेह् *leh* with सि becomes लेक्षि; रोह् + *syāmi* = रोक्ष्यामि. Similarly, in Latin, final h becomes k before s; as, *veksit* (*vexit*) from *veho*.

a. And if the initial of the syllable ending in ह h be द d, ग g, ब b, or ण ṇ (the two latter, however, are not likely to occur), then the final ह h is still changed to क k before s; but the initial द d and ग g are aspirated according to the analogy of 44. c; thus, दोह् *doh* + सि = धोक्षि; दह् *dah* + *syāmi* = धक्ष्यामि; अगृह् *aguh* + सम = अगृक्षम्.

b. In root नह् *nah* final ह h is treated as if it were ध dh, and becomes त t before स s. Compare 183, and see 624.

c. In roots beginning with द d, like दुह् *duh* and दिह् *dih*, final ह h becomes ग g before ध dh; i.e. before the धि of the 2nd sing. Imperative, and before the terminations ध्वे and ध्वम् (see 306. d); thus, दुह् *duh* + धि = दुग्धि *dugdhi*. And in a root beginning with n, like नह् *nah*, final ह becomes द d before these terminations.

But if the root begin with any other letter than द d or न n, then final ह h is dropped, and the ध dh of the termination becomes द dh, the radical vowel (except अ *ri*) being lengthened; thus, लिह् *lih* + धि

= लीढि ; *lih* + *dhvam* = लीढन्. An option, however, is allowed in the case of the roots at 305. *b*.

d. And 306. *a*. applies before *dhve* and *dhvam*, when final ह *h* becomes ग् *g* or is dropped, although not before *dhi* of the Imperative; thus, *duh* + *dhve* = धुग्ध्वे *dhugdhve*; and *aguh* + *dhvam* = अघुद् अघुद्ध्वम् *aghúdhvam*.

e. Obs.—If a root end in ह *h*, this final *h* becomes क् *k* in the 2nd and 3rd sing. Impf. of roots beginning with द् *d* (the personal terminations *s* and *t* being dropped). In all other roots the final ह *h* becomes द् *t* (41. III). In both cases the changed ह *h* throws back an aspiration on the first consonant of the root in accordance with 306. *a*.

GROUP II. CONJUGATION II.

307. CLASS 2 (containing about 70 Primitive verbs).—Rule for forming the stem in the four Special tenses.

Gunate the vowel of the root (except when debarred by 28) in the *strong forms*, or before those terminations only which are marked with P in the scheme at 246. Before all the other terminations the original vowel of the root must be retained. No vowel is interposed between the root and the terminations. (Cf. Gr. verbs like *εἶμι*, *φημί*, &c. See 290. *a*.)

308. Thus, from विद् *vid*, 'to know' (Gr. *εἶδω*, *ἴδον*, Lat. *video*), is formed the stem of the singular Present *ved* (1. *ved* + *mi* = वेमि *vedmi*, &c.), and the stem of the dual and plural *vid* (Du. 1. *vid* + *vas* = विद्वस् *vidvas*, &c.; Pl. 1. *vid* + *mas* = विमस् *vidmas*, &c.) So also the stem of the Impf. *aved* and *avid* (1. *aved* + *am* = *avedam*, 2. *aved* + *s* = *avet* or *aves* by 41. I. and 294); the stem of the Pot. *vid* (1. *vid* + *yám* = विद्याम् *vidyám*, &c.); and the stem of the Impv. *ved* and *vid* (1. *ved* + *áni* = *vedáni*, 2. *vid* + *dhi* = *viddhi* 293, *ved* + *tu* = *vettu*; Du. 1. *ved* + *áva* = *vedáva*, &c. *) See the table at 583.

a. A contracted form of the Perfect of *vid* (365) is sometimes used for the Present; thus, Sing. *veda*, *vettha*, *veda*; Du. *vidva*, *vidathus*, *vidatus*; Pl. *vidma*, *vida*, *vidus*; see 168. *e*. Cf. Gr. *εἶδα* (for *ῥοῖδα*) fr. rt. *ῥιδ* (*εἶδω*), also used with a Present signification; and Lat. *vidi*, *vidisti*, &c. Cf. also the Present *vidmas* with *ἴδμεν* (*ἴσμεν*), *vittha* with *ἴστε*, and *viddhi* with *ἴσθι*. Cf. also old English 'to wit.'

309. Similarly, from द्विष्, 'to hate,' come the stems *dvesh* and *dvish* (Pres. 1. द्वेषि; Du. 1. द्विष्वस्, &c.; see 657).

* The Impv. of *vid* is optionally formed with the syllable *dm* and the auxiliary verb *kri* (cf. 385); thus, Sing. 3. विदां करोतु or विदाङ्करोतु (Pāṇ. III. 1, 41). And this root may optionally insert *r* in the 3rd pl. Átm. of the Pres., Impf., and Impv.; thus, विदते or विद्रते, अविदत or अविद्रत, विदताम् or विद्रताम्.

310. So also, from इ i, 'to go,' come the stems *e* and *i* (Pres. 1. **एमि** *emi* (= *eiμ*), 2. **एषि** by 70, 3. **एति**; Pl. 1. **इमस्**, *μεν*, see 645).

a. **जागृ** 'to awake' makes, in the same way, *jágar* and *jágrī* (Pres. 1. **जागमि**, &c.; Du. 1. **जागृवस्**; Pl. 3. **जाग्रति**; Impf. 2, 3. **अजागर्** or **अजागः**; Du. 3. **अजागृताम्**; Pl. 3. **अजागरुस्**; Pot. 1. **जागृयाम्**; Impv. 3. **जागर्तु**; Pl. 3. **जाग्रतु**).

Obs.—Roots of cl. 2, having more than one syllable (such as **जागृ** above, **दरिद्रा** 'to be poor,' **चकास्** 'to shine,' all formed by reduplication), as well as **शास्** 'to rule' (perhaps contracted from a reduplicated **शशस्**), and **जश्** 'to eat' (perhaps for **जयस्**), resemble the reduplicated verbs of cl. 3 in rejecting the nasal from the 3rd pl. Pres. and Impv. Parasmai, and taking *us* for *an* in 3rd pl. Impf. Moreover, a few roots like **विद्** and **द्विष्** above, as well as some in *á*, like **या** 'to go' and **पा** 'to protect,' optionally take *us* for *an* in Impf., before which a final *á* is dropped.

311. The preposition **अधि** *adhi*, 'over,' prefixed to the root इ i, 'to go,' gives the sense of 'to read' (Átmane-pada only): इ then becomes *iy* (compare 123) and blends with *adhi* into **अधीय्** *adhiy* before the vowel-terminations of the Pres., Impf., and Pot. Before the consonantal terminations it becomes **अधी** *adhí*. (Hence Pres. 1. **अधीये**, 2. **अधीषे**, 3. **अधीते**; Du. 1. **अधीवहे**, &c.; Pl. 3. **अधीयते**; Impf. 1. **adhi + a + iy + i = अध्येयि** by 251. a, 2. **अध्येयास्**, 3. **अध्येत**; Du. 1. **अध्येवहि**, 2. **अध्येयायाम्**, &c.; Pot. 1. **अधीयीय**, **अधीयीयास्**, &c.; Impv. 1. **adhi + e + ai = अध्यै** by 36. a, 2. **अधीष्व**, &c.)

a. The preposition **आ** *á* is prefixed to the root इ i, according to the usual rules of Sandhi, and gives the sense of 'to come;' thus, Pres. **रेमि**, **रेषि**, **रेति**; **एवस्**, &c.; Impf. **आयन्**, **ऐस्**, &c.; Pot. **एयाम्**, **एयास्**, &c.; Impv. **आयानि**, **एहि**, **ऐतु**, &c. Again, the prep. **अप** *apa* prefixed gives the sense of 'to go away;' thus, Pres. **अपैमि**, &c.: and the prep. **अव** gives the sense of 'to know;' as, Pres. **अवैमि**.

312. So also other roots in ई *í* and उ *u* or ऊ *ú* change these vowels to *iy* and *uv* (cf. 123, 125. a) before the vowel-terminations; as, fr. **वी** *ví*, 'to go,' come *ve*, *ví*, and *vīy* (Pres. 1. **वेमि**, &c.; Du. 1. **वीवस्**; Pl. 3. **विद्यन्ति**)*. Similarly, **सृ**, 'to bring forth' (Átm. only), makes in Pres. Sing. Du. Pl. 3. **सूते**, **सुवाते**, **सुवते**; and in Impv. Sing. Du. Pl. 1. **सुवै**, **सुवावहै**, **सुवामहै**, Guṇa being suppressed.

313. **स्तु** *stu* and **नु** *nu*, 'to praise;' **यु** *yu*, 'to join,' 'to mix;' and **रु** *ru*, 'to sound,' follow 312, but take Vṛiddhi instead of Guṇa before the consonantal P terminations†. Hence the stems **स्तौ** *stau*, **स्तु** *stu*, and **स्तुव्** *stuv*; see 648. Before the vowel P terminations both Vṛiddhi and Guṇa are generally (but not always) suppressed, and *uv* substituted, as in **सू** at 312. Note, that these roots may optionally insert an ई *í* before the consonantal P terminations; and before this vowel Guṇa, not Vṛiddhi, is required. According to some authorities, however, *í* is inserted before *all* the consonantal terminations; and, according to others, before *all* the consonants, except *y*, *v*, or *m*, not followed by an indicative P.

314. **ब्रू**, 'to speak,' can never take Vṛiddhi, like the roots at 313; but inserts

* According to some the 3rd pl. Impf. of **वी** is **अवयन्** as well as **अवियन्**.

† That is, the terminations marked with P, which begin with consonants.

an ई *i* after Guṇa in the places where those roots optionally insert it, viz. before the consonantal P terminations. Hence the stems *bravī*, *brú*, *bruv*. See 649.

a. Before the vowel P terminations Guṇa is not suppressed, excepting in the 1st sing. Impf., which may be either अन्नवम् or अन्नवम्.

315. शी, 'to lie down' (Átm. only), gunates the radical vowel before *all* the terminations, and inserts *r* in the 3rd pl. Pres., Impf., and Impv., after the analogy of the 3rd pl. Pot. See 646.

316. ञ्छे, 'to cover,' takes either Vṛiddhi or Guṇa of the final *u* before the consonantal P terminations, except before the 2nd and 3rd sing. of the Impf., where Guṇa only is admissible. Before the vowel-terminations it follows 312, but Guṇa is retained before the vowel P terminations, excepting in the 1st sing. Impf. Hence the stems *úrṇau*, *úrṇo*, *úrṇu*, and *úrṇuv* (Pres. Par. 1. ञ्छोमि or ञ्छोमि; Du. 1. ञ्छुवस्; Pl. 3. ञ्छुवन्ति, see 310. Obs.; Impf. 1. और्णवम् or और्णवम् by 251. a, 2. और्णोस्, &c.; Pot. 1. ञ्छुयाम्; Impv. S. 1. ञ्छुवानि, 3. ञ्छुवन्तु or ञ्छुवन्तु. Pres. Átm. 3. ञ्छुते, ञ्छुवाते, ञ्छुवन्ते).

317. या 'to go,' पा 'to protect,' अद् 'to eat' (*edo*), आस् 'to sit,' Átm., and other roots having *a* or *á* for their vowels, cannot be changed, but are themselves the inflective stems (Pres. 1. या *yá*+*mi*=*yámi*, see 644; अद् *ad*+*mi*=*admi*, 2. *ad*+*si*=*atsi*, 3. *ad*+*ti*=*atti*; Du. 3. *ad*+*tas*=*attas*, &c., see 652). With *atti* compare Lat. *edit*.

a. आस् 'to sit' is similar; thus *ás*+*e*=*áse*, *ás*+*se*=*ásse*, *ás*+*te*=*áste*. The final of *ás* is dropped before *dh*, hence Pl. 2. आध्वे *ádhve*, &c.

b. अद् 'to eat,' before the terminations of the 2nd and 3rd sing. Imperfect, inserts the vowel अ *a* by special rule, see 652; and some other roots of this class require peculiar changes, as follows:—

318. दरिद्रा *daridrā*, 'to be poor,' follows 310. Obs., making its stem *daridri* before the consonantal terminations not marked with P, and *daridr* before *ati*, *us*, *atu* (Pres. S. Du. Pl. 3. दरिद्राति, दरिद्रितस्, दरिद्रति; Impf. 1. अदरिद्राम्; Pl. 3. अदरिद्रुस्; Pot. 3. दरिद्रियात्; Impv. 1. दरिद्राणि; Du. 1. दरिद्राव; Pl. 3. दरिद्रन्तु).

319. दीधी *dīdhī*, 'to shine' (Átm.), and वेवो 'to go' (Átm.), change their final to *y*, and not to *iy*, before the vowel-terminations (compare 312); but in the Potential the final *i* coalesces with the *i* of the terminations (Pres. Sing. 1. दीध्ये; वेव्ये; Pl. 3. दीध्यते; वेव्यते; Pot. 1. दीधीय, &c.)

320. वच् *vac*, 'to speak,' changes its final palatal to a guttural before all the hard consonantal terminations, in conformity with 176; but not before the soft (except *dh*). It is defective in the 3rd pl. Present and Imperative, where its place must be supplied by वू at 314, 649. Hence the stems *vac* and *vak*. See 650.

321. मृज् *mṛij*, 'to cleanse,' is vriddhi in strong forms, and optionally before the vowel-terminations having no P. Hence the stems *mārij* and *mṛij*. See 651.

322. रुद् *rud*, 'to weep,' besides the usual Guṇa change before the P terminations, inserts the vowel इ *i* before all the consonantal terminations except *y*, and optionally *a* or *i* in the 2nd and 3rd sing. Impf. Hence *rodi*, *rudi*, *rud*. See 653.

a. स्वप् 'to sleep,' अस् and अन् 'to breathe,' and जश् 'to eat,' are similar, but

without Guṇa. The last conforms to 310. Obs. In the Epic poems, forms like **स्वपामि** are found as well as **स्वपिमि**, while in the Veda other roots (besides the above five) insert *i* (as **शोषिमि**, **वमिति**, **ज्वलिति**, **क्षरिति**, &c.) See Pāṇ. VII. 2, 76. 34.

323. **हन्** *han*, 'to kill,' makes its stem **ह** *ha* before *t* or *th* (by 57. *a*); **म्** *ghn* before *anti*, *an*, *antu*; and **ज** *ja* before **हि**. The last change is to avoid the proximity of two aspirates. See 654, and compare 252. *b*. Obs.

324. **वञ्** *vaś*, 'to desire,' 'to choose,' suppresses the *a*, and changes *v* to *u* before the terminations which have no P (see 290. *a*); and **उञ्** *uś* becomes **उष्** *ush* before *t* and *th* by 300. See 656.

325. **ईड्** *īḍ*, 'to praise' (Ātm.), not gunated by 28, inserts the vowel **इ** *i* between the root and the terminations of the 2nd person **से**, **स्व**, **ध्वे**, and **ध्वम्**: Pres. 1. **ईडे**, 2. **ईडिमे**, 3. **ईष्टे** (see 48. *b*. Obs.); Du. 1. **ईड्वहे**; Pl. 2. **ईडिध्वे**; Impf. 3. **रेष्ट**, &c.; Pot. 1. **ईडोय**, &c.; Impv. 1. **ईडे**, 2. **ईडिष्व**, 3. **ईष्टाम्**; Pl. 2. **ईडिध्वम्**.

a. Similarly, **ईज्** *īś*, 'to rule' (Ātm. only): Pres. 1. **ईशे**, 2. **ईशिमे**, 3. **ईष्टे** by 300; Impf. 3. **रेष्ट**, &c.; Impv. 3. **ईष्टाम्**, &c.

326. **चक्ष्** *śakṣh*, 'to speak' (Ātm.), drops the penultimate *k* before all consonantal terminations, except those beginning with *m* or *v* (Pres. 1. **चक्षे**, 2. **चष् + से = चक्षे**, 3. **चष्टे**, &c., see 302. *a*, 303. *a*; Impf. 3. **अचष्ट**; Pot. 3. **चक्षीत**). Kātyāyana considers **क्शा** the original root, whence is formed **ख्या**; the latter being substituted for **चक्ष्** in the General tenses.

327. **अस्** *as*, 'to be' (Parasmai only), a very useful auxiliary verb, follows 290. *a*, and rejects its initial *a*, except before the P terminations. The 2nd pers. sing. Pres. is **असि** for **अस्ति**. The Impf. has the character of an Aor., and retains the initial *a* throughout, and inserts **ई** *i* before the *s* and *t* of the 2nd and 3rd sing.; see 584. The 2nd sing. Impv. substitutes *e* for *as*, and takes the termination *dhi*. This root is found in the Ātmane-pada, with the prepositions *vi* and *ati*, when the Present is Sing. **व्यतिहे**, **-से**, **-स्ते**; Du. **-स्वहे**, **-पाये**, **-वाते**, **-स्महे**, **-ध्वे**, **-घते**; Pot. **व्यतिषीय**, &c. (Pāṇ. VIII. 3, 87). See 584.

328. **शास्** *śās*, 'to rule,' in Parasmai (but not in Ātmane), changes its vowel to **इ** *i* before the consonantal terminations having no P, except that of the 2nd sing. Impv. Before that and all vowel-terminations, as well as in the strong forms, the vowel of the root remains unchanged; and, after *i*, **स्** becomes **ष्** by 70. Hence the stems **शास्** and **शिष्**. See 658.

329. **चकास्**, 'to shine,' is Pres. 1. **चकास्मि**, 2. **चकास्ति**, 3. **चकास्ति**; Du. 1. **चकास्वस्**; Pl. 3. **चकासन्ति** (310. Obs.); Impf. 1. **अचकासम्**, 2. **अचकास्** or **अचकात्** (294), 3. **अचकात्**; Du. 1. **अचकास्व**; Pl. 3. **अचकासुस्**; Pot. 1. **चकास्याम्**; Impv. 1. **चकासानि**, 2. **चकाधि** or **चकाद्धि** (304), 3. **चकास्तु**; Du. 1. **चकासाव**, 2. **चकास्तम्**; Pl. 3. **चकास्तु**.

330. **दुह्** *duh*, 'to milk,' and **लिह्** *lih*, 'to lick,' form their stems as explained at 305, 306. They are conjugated at 660, 661.

331. CLASS 3 (containing about 20 Primitive verbs).—Rule for forming the stem in the four Special tenses.

Reduplicate the initial consonant and vowel of the root, and gunate the vowel of the *radical syllable* before the P terminations only, as in cl. 2.

Obs.—This class resembles the 2nd in interposing no vowel between the root and terminations. It is the only class that necessarily rejects the nasal in 3rd pl. Pres. and Impv. Parasmai (see 292), and takes *us* for *an* in 3rd pl. Impf. Parasmai, before which *us* Guṇa is generally required. See 292–294.

332. Thus, from भृ *bhṛi*, ‘to bear’ (φέρω, *fero*), is formed the stem of the Present singular बिभर् *bibhar* (1. *bibhar* + *mi* = बिभर्मि), and the stem of the dual and plural बिभृ *bibhṛi* (Du. 1. *bibhṛi* + *vas* = बिभृवस्; Pl. 1. *bibhṛi* + *mas* = बिभृमस्; Pl. 3. *bibhṛi* + *ati* = बिभृति by 34 and 292). See the table at 583.

a. Note, that *bibharti* bears the same relation to *bibhṛimas* that *fert* does to *ferimus*, and *vult* to *volumus*.

333. Similarly, from भी *bhī*, ‘to fear,’ come the two stems बिभे and बिभृ; from हु *hu*, ‘to sacrifice,’ the two stems जुहो and जुहु. The former of these roots may optionally shorten the radical vowel before a consonant, when not gunated. See 666. The latter may optionally reject its final before *vas* and *mas*, and is the only root ending in a vowel which takes *dhi* for *hi* in the 2nd sing. Impv. See 662.

a. ह्री, ‘to be ashamed,’ is like भी, but changes its final ई to इय *iy* before the vowel-terminations, in conformity with 123. See 666. a.

334. गृ *ṛi*, ‘to go,’ is the only verb in this class that begins with a vowel. It substitutes *iy* for *ṛi* in the reduplication, and makes its stems इयर् *iyar* and इयृ *iyṛi* (Pres. Sing. Du. Pl. 3. इयर्ति, इयृत्स्, इयृति; Impf. 1. ऐयर्म्, 2. ऐयर्, 3. ऐयर्; Du. 3. ऐयृताम्; Pot. 3. इयृयात्; Impv. 1. इयराणि).

335. दा *dá*, ‘to give’ (δίδωμι, *do*), drops its final *á* before all excepting the P terminations. Hence the stems *dadá* and *dad*. It becomes दे *de* before the *hi* of the Impv. See 663.

336. धा *dhá*, ‘to place’ (τίθημι), is similar. Hence the stems *dadhá* and *dadh*; but *dadh* becomes धत् before *t*, *th*, and *s*; and *dhad* before *dhve* and *dhvam* by 299. a. *b*; and *dhe* before the *hi* of the Impv. See 664.

337. हा *há*, ‘to abandon,’ changes its final *á* to ई *í* before the consonantal terminations not marked with P, and drops the final altogether before the vowel-terminations, and before *y* of the Potential. Hence the stems *jahá*, *jahí*, *jah*. Before *hi* of the Impv. the stem is optionally *jahá*, *jahí*, or *jahi*. According to some authorities, जही may be shortened into जहि in Pres., Impf., and Impv. See 665.

338. मा *má*, ‘to measure’ (Átm.), and हा *há*, ‘to go’ (Átm.), make their stems मिमी *mimí* and जिही *jihí* before the consonantal terminations not marked with P. Before the vowel-terminations their stems are *mim* and *jih* (Sing. Du. Pl. 3. जिहीते, जिहाते, जिहते; Impf. 3. अजिहीत; Impv. 3. जिहीताम्). See *ma* at 664. a.

339. जन् *jan*, ‘to produce’ (Parasmai-pada), rejects the final nasal (see 57. a),

and lengthens the radical *a* before *t* and *th* and *hi*, and optionally before *y*. Before consonantal terminations beginning with *m* or *v* the radical *jan* remains, but before vowel-terminations not marked with P the medial *a* is dropped, and the nasal combining with *j* becomes palatal (compare the declension of *rājan* at 148). Hence the three stems *jajan*, *jajá*, and *jajñ*. See 666. *b*.

340. भस् *bhas*, 'to eat,' 'to shine,' like *jan*, rejects the radical *a* before the vowel-terminations not marked with P; and *bh* coalescing with *s* becomes *p* by 44 (Pres. S. Du. Pl. 3. बभस्ति, बभस्तस्, बप्सति). The same contraction takes place before terminations beginning with *त*, *त्प*, but the final *s* is then dropped, and the usual rules of Sandhi applied; thus, बभ् + ताम् = बभाम् by 298.

341. निज् 'to purify,' विज् 'to shake,' विष् 'to separate' (identified with *vij*), and विष् 'to pervade,' 'to penetrate,' gunate the reduplicated syllable before all the terminations, and forbid the usual Guṇa of the radical syllable before terminations beginning with vowels, as in the 1st sing. Impf. and the 1st sing. du. pl. Impv. (Pres. 1. नेनेज्मि, 2. नेनेसि, 3. नेनेक्कि; Du. 1. नेनिज्जस्, &c.; Pl. 1. नेनिज्मस्, 3. नेनिज्जति; Impf. 1. सनेनिजम्, 2. सनेनेक्, &c.; Pl. 3. सनेनिजुस्, &c.; Impv. 1. नेनिजानि; Du. 1. नेनिजाव; Pl. 1. नेनिजाम).

342. CLASS 7 (containing about 24 Primitive verbs).—Rule for forming the stem in the four Special tenses.

Insert न *na* (changeable to ण *ṇa* after *ṛi* &c. by 58) between the vowel and final consonant* of the root before the P terminations, and न *n* (changeable to ह्, ञ्, ण्, ण्, or Anusvára†, according to the consonant immediately succeeding) before all the other terminations.

Obs.—This class resembles the 2nd and 3rd in interposing no vowel between the final consonant of the root and the terminations.

a. The insertion of nasals is common in other roots besides those of the 7th class (cf. 270. *d*, 281, 487. *b*), and cf. certain Greek and Latin roots; as, *μαθ*, *μανθάνω*; *λαβ*, *λαμβάνω*; *θιγ*, *θιγγάνω*; *scid*, *scindo*; *fid*, *findo*; *tag*, *tango*; *liq*, *linquo*, &c. See 260.

343. Thus, from भिद् *bhid*, 'to divide,' 'to break,' is formed the stem of the Present tense singular भिनद् *bhinad*, and the stem of the dual and plural भिन्द *bhind*, changeable to *bhinat* and *bhint* by 46 (1. *bhinad* + *mi* = भिनमि, 3. *bhinad* + *ti* = भिनति; Du. 1. *bhind* + *vas* = भिन्दस्, 3. *bhind* + *tas* = भिन्दस् or भिन्तस् (298. *c*); Pl. 3. *bhind* + *anti* = भिन्दन्ति). See the table at 583.

344. Similarly, from रुध् *rudh*, 'to hinder,' the two stems रुणध् *runadh* and रुन्ध् *rundh*, changeable to *runat*, *runad*, and *rund* (1.

* All the roots in this class end in consonants.

† The change to Anusvára will take place before sibilants and ह्. See 6. *a*.

runadh + mi = रुणमि, 2. *runadh + si = रुणसि*, 3. *runadh + ti = रुणति*; Du. 3. *rundh + tas = रुण्डस्*); see 671. So also, from *पिष्*, 'to grind,' the two stems *पिनस्* and *पिष्* (Pres. 3. *पिनष् + ति = पिनष्टि*; Impv. 2. *पिष् + धि = पिष्टि* or *पिष्टि*).

345. Observe—Roots ending in *त् t* and *द् d* may reject these letters before *th*, *t*, and *dhi*, when *n* immediately precedes; see 298. a. b. c.

346. *भुज्* 'to eat,' *युज्* 'to join,' *विज्* 'to distinguish,' conform to 296. Hence, from *bhuj* come *bhunaj* and *bhuñj*, changeable to *bhunak* and *bhunk*; see 668. a.

347. *भञ्ज्* 'to break,' *अञ्ज्* 'to anoint,' *उन्द्* 'to moisten,' *इन्ध्* 'to kindle,' *हिन्स्* 'to injure,' *तञ्ज्* or *तञ्ज्* 'to contract,' fall under this class; but the nasal belonging to the root takes the place of the conjugational nasal, and becomes *न na* in the strong forms. Hence, from *bhanj* come the two stems *bhanaj* and *bhanj*, changeable to *bhanak* and *bhank*; from *und* come *unad* and *und* (Pres. 3. *unatti*, *untas*, *undanti*; Impf. 1. *aunadam*, 2. *aunas*, 3. *aunat*; Du. 3. *auntám*, &c.) See 669, 668, 673. Similarly, from *इन्ध्*, Pres. 1. *indhe*, 2. *intse*, 3. *inddhe*; Pl. 3. *indhate*; Impf. 2. *ainddhás*, 3. *ainddha*; Impv. 1. *inadhái*, &c.

348. *वृह्*, 'to strike,' 'to kill,' inserts *ये* instead of *य* before all the consonantal P terminations (Pāp. VII. 3, 92), but not before those beginning with vowels. See 674.

GROUP III. CONJUGATION III.

349. CLASS 5 (containing about 30 Primitive verbs).—Rule for forming the stem in the four Special tenses.

Add *नु nu* (changeable to *यु* by 58) to the root, which must be gunated into *नो no* (changeable to *णो*) before the P terminations (290. a)*. Roots ending in consonants add *nuv*, instead of *nu*, to the root before the vowel-terminations. Roots ending in *vowels* may drop the *u* of *nu* before initial *v* and *m* (not marked with P), and always reject the termination *hi* of the Imperative. See 293.

350. Thus, from *चि* *ci*, 'to gather,' are formed the stems *ćino* and *ćinu* (Pres. 1. *ćino + mi = चिनोमि*, *ćino + si = चिनोसि* by 70; Du. 1. *ćinu + vas = चिनुवस्* or *चिन्वस्*; Pl. 1. *ćinu + mas = चिनुमस्* or *चिन्मस्*, 3. *ćinu + anti = चिन्वन्ति* by 34; Impv. 1. *ćino + áni = चिनयानि* by 36. a, 2. *चिनु* *ćinu* by 291). See the table at 583.

351. Similarly, fr. *दु* *du*, 'to burn,' come *duno*, *dunu*, and *dunuv*; fr. *आप्* *áp*, 'to obtain,' come *ápno*, *ápnu*, and *ápnuv*, see 681; fr. *तृप्* 'to satisfy,' *tripno*, *tripnu*, and *tripnuv*, see 618.

* The change of *nu* to *no* before the P terminations is represented in Gr. by the lengthening of *ν* before certain terminations, as in *ζεύγ-νῦ-μι*, *δείκ-νῦ-μι*, but *ζεύγ-νῦ-μεν*, *δείκ-νῦ-μεν*. See 260.

352. शृ *śru*, 'to hear' (sometimes placed under the 1st class), substitutes शृ *śri* for the root, and makes its stems *śriṇo* and *śriṇu*. See 676.

a. दम् *dam* 'to deceive,' स्खम् *skham* and स्तम् *stam* 'to support,' स्कुम् *skum* 'to stop,' and लुम् *lum* 'to astonish,' reject their nasals in favour of the conjugational *nu*; thus, *dabhnū*, *skabhnu*, &c.

353. CLASS 8 (containing 10 Primitive verbs).—Rule for forming the stem in the four Special tenses.

Add उ *u* to the root, which must be gunated into ओ *o* before the P terminations (see 290. a).

Note—Only ten roots are generally given in this class, and nine of these end in न *n* or ण *ṇ*; hence the addition of *u* and *o* will have the same apparent effect as the addition of *nu* and *no* in cl. 5.

354. Thus, from तन् *tan*, 'to stretch,' are formed the stems *tano* and *tanu* (Pres. 1. *tano*+*mi*=तनोमि, 2. *tano*+*si*=तनोषि by 70; Du. 1. *tanu*+*vas*=तनुवस् or तन्वस्; Pl. 1. *tanu*+*mas*=तनुमस् or तम्मस्; Impv. 1. *tano*+*āni*=तनवानि by 36. a, 2. तनु *tanu*, see 293). Cf. Gr. *τάννμι*, *τάννμεν*.

a. The root सन् *san*, 'to give,' optionally rejects its *n*, and lengthens the radical *a* before the *y* of the Potential; thus, सन्याम् *sanyām* or सायाम् *sāyām*, &c.

b. When the vowel of a root is capable of Guṇa, it may optionally take it; thus the stem of गृण् 'to go' may be either गृणु or गृणु (1. अणोमि or अणोमि).

355. One root in this class, कृ *kṛi*, 'to do,' 'to make,' is by far the most common and useful in the language. This root gunates the radical vowel *ṛi*, as well as the conjugational *u*, before the P terminations. Before the other terminations it changes the radical *ṛi* to *ur*. The rejection of the conjugational *u* before initial *m* (not marked with P) and *v*, which is allowable in the 5th class, is in this verb compulsory, and is, moreover, required before initial *y*. Hence the three stems *karo*, *kuru*, and *kur*. See 682.

356. CLASS 9 (containing about 52 Primitive verbs).—Rule for forming the stem in the four Special tenses.

Add ना *ná* to the root before the P terminations; नी *ní* before all the others, except those beginning with vowels, where only न *n* is added (see 290. a).

Obs.—ना, नी, and न् are changeable to णा, णी, and ण, by 58.

357. Thus, from यु *yu*, 'to join,' are formed the three stems *yundá*, *yuní*, and *yun* (Pres. 1. *yundá*+*mi*=युनामि; Du. 1. *yuní*+*vas*=युनीवस्; Pl. 1. *yuní*+*mas*=युनीमस्, 3. *yun*+*anti*=युनन्ति. Pres. Átm. 1. *yun*+*e*=युने; Impv. 1. *yundá*+*āni*=युनानि, 2. *yuní*+*hi*=युनीहि, &c.)

a. Obs.—Roots ending in consonants substitute *ána* for their

conjugational sign in 2nd sing. Impv., and reject the termination *hi*; e. g. *अज्ञान* 'eat thou,' from *अश्* 'to eat'; *पुत्राय* 'nourish thou,' from *पुत्र्*; *क्षुभाय* 'shake thou,' from *क्षुभ्*, &c. See 696, 698, 694.

358. *री* 'to go,' *झी* 'to go,' *वली* 'to go,' 'to choose,' *व्री* 'to choose,' *ली* 'to adhere,' *भी* 'to fear,' 'to bear,' *क्षी* 'to destroy,' *धू* 'to shake,' *पू* 'to purify' (583), *छू* 'to cut' (691), *गू* 'to go,' *कू* 'to hurt,' *गू* 'to sound,' *जू* 'to grow old,' *दू* 'to split,' *नू* 'to lead,' *पू* 'to fill,' *भू* 'to bear,' 'to blame,' *मू* 'to kill,' *वू* or *वू* 'to choose,' *गू* 'to injure,' *सू* 'to spread,' *खू* or *खू* or *सू* or *सू* 'to hurt,' shorten the radical vowel in forming their stems; thus, from *पू* 'to purify' come the stems *puná*, *puní*, and *pun*; see the table at 583.

a. *क्री* 'to buy,' *प्री* 'to love,' *क्री* 'to cook,' *कू* or *कू*† 'to sound,' *दू* 'to hurt,' do not shorten their vowels. See 689, 690.

359. *ग्रह्*, 'to take,' becomes *गृह्*, and makes its stems *गृह्णा*, *गृह्णी*, and *गृह्न्*. See 699.

a. *ज्या*, 'to grow old,' becomes *जि*, and makes its stems *jiná*, *jíní*, and *jin*.

360. *बन्ध्*, *ग्रन्ध्*, *मन्ध्*, *अन्ध्*, *कुन्ध्*, and *स्तम्भ्* reject the radical nasal in favour of the conjugational; thus, from *bandh* are formed the three stems *badhná*, *badhní*, and *badhn*. See 692, 693, 695.

361. *ज्ञा* 'to know,' in the same way, rejects its nasal in favour of the conjugational, and makes its stems *jáná*, *jání*, and *ján*. See 688.

362. *खव्*, 'to appear as a spectre,' is said to make its stems *khaundá*, *khauní*, and *khaun*.

PRIMITIVE VERBS OF THE FIRST NINE CLASSES IN THE SIX GENERAL TENSES.

363. The general rules for the formation of the stem in the Perfect, 1st and 2nd Futures, Aorist, Precative, and Conditional, apply to all verbs of the first nine classes indiscriminately; see 250. *a.* The 10th class alone carries its conjugational characteristic into most of the General tenses; for this reason the consideration of its last tenses falls most conveniently under Causal verbs. See 289. *a.*

Reduplicated Perfect (Second Preterite).

Terminations repeated from 246.

PARASMAI.			ĀTMANE.		
<i>a (au)</i>	<i>*iva</i>	<i>*ima</i>	<i>e</i>	<i>*ivahe</i>	<i>*imahe</i>
<i>itha</i> or <i>tha</i>	<i>athus</i>	<i>a</i>	<i>*ishe</i>	<i>átthe</i>	<i>*idhve</i> or <i>*idhve</i>
<i>a (au)</i>	<i>atus</i>	<i>us</i>	<i>e</i>	<i>áte</i>	<i>ire</i>

† *कू*, however, may optionally shorten it.

364. Rule for forming the stem in verbs of the first nine classes.

In the first place, with regard to reduplication, if a root *begin with a consonant*, double the initial consonant, with its vowel, according to the rules given at 252 (but *a* is reduplicated for a radical *a*, *á*, *ri*, *rí*, *lri*, and even for radical *e*, *ai*, *o*, if final; *i* for *i*, *í*, *e*; *u* for *u*, *ú*, *o*); e. g.

From पच् *pač*, 'to cook,' *papač*; fr. याच् *yáč*, 'to ask,' *yayáč*; fr. कृ *kri*, 'to do,' *čakri*; fr. नृत् *nrit*, 'to dance,' *nanrit*; fr. तृत् *třt*, 'to cross,' *tatřt*; fr. कृप् *klřip*, 'to be able,' *čakřip*; fr. मे *me*, 'to change,' *mame*; fr. गै *gai*, 'to sing,' *jagai*; fr. सो *so*, 'to finish,' *saso*; fr. सिध् *sidh*, 'to accomplish,' *sishidh* (70); fr. जीव् *jív*, 'to live,' *jijív*; fr. सेव् *sev*, 'to serve,' *sishev*; fr. द्रु *dru*, 'to run,' *dudru*; fr. पू *pú*, 'to purify,' *pupú*; fr. बुध् *budh*, 'to know,' *bubudh*; fr. लोक् *lok*, 'to see,' *lulok*; fr. स्मि *smi*, 'to smile,' *sishmi*; fr. स्था *sthá*, 'to stand,' *tasthá*.

a. And if it *begin with a vowel*, double the initial vowel; e. g. fr. अस् *as*, 'to be,' comes *a as* = आस् *ás* by 31; fr. आप् *áp*, 'to obtain,' *a áp* = *áp*; fr. इश् *ish*, 'to wish,' *i ish* = *ish* (see 31).

b. In the second place, with regard to changes of the radical vowel, if the root *end in a consonant*, gunate* the vowel of the radical syllable, if capable of Guṇa (see 28), in 1st, 2nd, and 3rd *sing.* Par.; but leave the vowel unchanged before all other terminations, both Par. and Átm.

c. If the root *end in a simple consonant*, preceded by short *a*, this *a* is lengthened optionally in 1st and necessarily in 3rd *sing.*; and before the other terminations it is either left unchanged, or is liable to become *e* (see 375. a).

d. If the root *end in a vowel*, vriddhi the vowel of the radical syllable in 1st and 3rd *sing.* Par.†, and gunate it in 2nd *sing.* (optionally in 1st *sing.*) Before all other terminations, Parasmai and Átmane, the root must revert to its original form, but the terminations must be affixed according to euphonic rules‡.

365. Thus, fr. बुध् *budh*, cl. 1, comes the stem of the *sing.* Parasmai बुबोध् *bubodh*,

* The gunation of the vowel is indicated by the P of णप्, यप्, ऋप्, in the singular terminations. See scheme at 245.

† Vriddhi is indicated by the ञ् of णप् णP. See scheme at 245.

‡ Greek affords many examples of verbs which suffer a kind of Guṇa or Vriddhi change in the Perfect; but this change is not confined to the singular, as in Sanskrit. Compare λέλοιπα (fr. λείπω, ἔλιπον), πέποιθα (fr. πείθω, ἔπειθον), τέτροφα (fr. τρέφω, τέθεικα (fr. τίθημι), &c.

and the stem of the rest of the tense बुबुध् *bubudh* (1. *bubodh* + *a* = *bubodha*, 2. *bubodh* + *itha* = *bubodhitha*, 3. *bubodh* + *a* = *bubodha*; Du. 1. *bubudh* + *iva* = *bubudhiva*, 2. *bubudh* + *athus* = *bubudhathus*, &c. Átm. 1. *bubudh* + *e* = *bubudhe*, &c.)

Similarly, fr. विद् *vid*, cl. 2, 'to know,' come the two stems विवेद् *vived* and विविद् *vivid* (1. 3. *viveda*; Du. 1. *vividiva*; Pl. 1. *vividima*, &c.*)

From पक्, 'to cook,' the two stems पपाक् *papác* and पपक् *papać* (1. *papáca* or *papaća*, 3. *papáca*, &c.)

366. Again, fr. कृ *kri*, 'to do' (see 684), comes the stem of the 1st and 3rd sing. Par. चकार् *čakár* (252. b), the stem of the 2nd sing. चकर् *čakar* (which is optionally the stem of the 1st sing. also), and the stem of the rest of the tense चकृ *čakri* (1. *čakár* + *a* = *čakára* (or *čakara*), 2. *čakar* + *tha* = *čakartha*, 3. *čakár* + *a* = *čakára*; Du. 1. *čakri* + *va* = *čakriva* (369), 2. *čakri* + *athus* = *čakrathus* by 34. Átm. 1. *čakri* + *e* = *čakre*; Pl. 2. *čakri* + *dhve* = चकृद्दे. See 684).

a. Observe—The roots enumerated at 390. a. reject Guṇa in the 2nd sing.; thus, विज् makes 1. 3. विवेज, but 2. विविजिय. So कु or कृ 'to cry' makes 1. चुकाव or चुकव, 2. चुकुविय.

367. We have seen at 364. a. that if a root, ending in a single consonant, begin with a vowel, this vowel is repeated, and the two similar vowels blend into one long one by 31. But when an initial *i* or *u* is gunated in the sing. Par., then the reduplicated *i* becomes *iy* before *e*, and the reduplicated *u* becomes *uv* before *o*; thus, fr. इष् *ish*, 'to wish,' come the two stems *iyesh* and *ish* (1. 3. इयेष; Du. 1. ईयिव; see 637); and fr. उक्ख *ukh*, 'to move,' *uvokh* and *úkh* (1. 3. उवोख; Du. 1. ऊखिव).

a. The same holds good in the root इ *i*, 'to go,' which makes the reduplicated syllable *iy* before the Vṛiddhi and Guṇa of the sing. In the remainder of the tense the stem becomes *iy* (cf. 375. e), which is reduplicated into *íy* (1. 3. इयाय, 2. इयियय or इयेय; Du. 1. ईयिव). But when the prep. *adhi* is prefixed, the Perf. is formed as if from *gá*, Átm. only (Sing. Du. Pl. 3. *adhijage*, *-jagáte*, *-jagire*).

b. And if a root begin with अ *a*, and end in a double consonant, or begin with अृ *ri* and end in a single consonant, the reduplicated syllable is आन् *án*; thus, fr. अर्च *art*, 'to worship,' comes the stem आनर्च *ánart* (1. 3. आनर्चे); fr. अृध् *ridh*, 'to flourish,' comes आनर्ध *ánardh* (1. 3. आनर्धे; Du. 1. आनृधिव, &c.)

* One Greek root agrees very remarkably with the Sanskrit in restricting Guṇa to the singular, viz. *Fið* (εἰδω), 'to know' (= Sk. *vid* above); thus, *οἶδα*, *οἶσθα*, *οἶδε*; *ἴστω*, *ἴστω*; *ἴσμεν*, *ἴστε*, *ἴσασι*. Rt. *vid* has a contracted Perf. used for the Present, which agrees exactly with *οἶδα*; thus, *veda*, *vettha*, &c. See 308. a.

c. अद्म *Ātm.* 'to pervade,' although ending in a *single* consonant अ, follows the last rule (1. 3. आनञ्जे).

368. Obs.—In the Perfect the 1st and 3rd sing. Par. and *Ātm.* have the same termination, and are generally identical in form; but when Vṛiddhi of a final vowel is required in both, then there is optionally Guṇa in the first; and when a medial *a* is lengthened, this *a* may optionally remain unchanged in the first; thus कृ 'to do' may be in 1st sing. either चकार or ककार, and पच 'to cook' may be पपाच or पपच in 1st sing.; but in 3rd sing. they can only make चकार and पपाच.

369. By referring back to the scheme at 363, 246, it will be seen that all the terminations of this tense (except optionally the 2nd sing. Par.) begin with vowels. Those which begin with *i* are all (except the 3rd pl. *Ātm.*) distinguished by the mark *, because eight roots only in the language (viz. कृ 'to do †,' भृ 'to bear,' गृ 'to go,' वृ 'to surround,' शृ 'to hear,' स्तृ 'to praise,' दृ 'to run,' सु *śru*, 'to flow') necessarily reject the *i* from these terminations.

Some roots, however, optionally reject *i* from these terminations, see अस् 371.

Rejection of i from itha (2nd sing. Perfect, Parasmai).

370. The above eight roots (except वृ *vṛi* when it means 'to cover,' and except कृ *kṛi*, 'to do,' when compounded with the prep. *sam* †) also reject *i* from the 2nd sing. Parasmai.

a. Moreover, the 2nd sing. Parasmai is formed with *tha* instead of *itha* after roots ending in अ *ri* (except after the root अ *ri* itself, and वृ *vṛi* and जागृ *jāgri*, which only allow *itha*; thus, *āritha*, *vavaritha*, *jāgaritha*; and except अस् at *b*);

b. and optionally with *tha* or *itha* after the root अस् *svṛi*, 'to sound' (*śasvaritha* or *sasvaritha*);

c. and optionally with *tha* or *itha* after roots ending in आ *á*, ए *e* (except ये *vye*, which allows only *itha*), and after roots in ऐ *ai*, ओ *o*, इ *i*, ई *ī*, उ *u*, and the root धृ 'to shake' (except those indicated at 392, as necessarily inserting *i* in the Futures &c.; e. g. क्षि, which makes *śiśrayitha* only, and so also most roots in ऊ *ū*);

d. and optionally with *tha* or *itha* after those roots enumerated at

† But कृ 'to do,' if अस् is inserted after a preposition, as in संस्कृ, does not reject *i*, and follows 374. *k*; thus, 2. संचस्करिष.

400-414, which have a medial *a*, and which reject *i* either necessarily or optionally from the Futures &c. (e. g. शक्, *śekitha* or *śasaktha*; क्षम्, *śakshamitha* or *śakshantha*, &c.); but not च्छद् and च्छस्, which can only make *áditha*, *jaghasitha*;

e. and optionally with *tha* or *itha* after most of the roots enumerated at 415, as optionally inserting *i* in the Futures &c.:

f. but all other roots, which necessarily take *i*, and even most of those (having no medial *a*) at 400-414 which necessarily reject *i* in the Futures &c., must take *itha* only in the 2nd sing. of the Perfect; thus तुद् is तोत्तासि *tottási* in the 2nd sing. 1st Future, but तुतोदिथ *tuto-ditha* in the 2nd sing. Perfect (Du. 1. *tutudiva*). Some few of these, however, are allowed the alternative of *tha*, as सृज् 'to create' makes ससर्जिथ or ससृष्ट; दृश् 'to see,' ददर्शिथ or ददृष्ट; both these roots requiring the radical *ri* to be changed to *ra*, instead of gunated, when *tha* is used.

g. मज्ज् 'to dip' and नज् 'to perish,' which belong to 370. *d*, insert a nasal when *tha* is used; thus, ममज्जिथ or ममंज्य, नेशिथ or ननंष्ट.

h. तृप् 'to be satisfied' and दृप् 'to be proud,' which belong to 370. *e*, either gunate the radical *ri* or change it to *ra* when *tha* is used (ततर्पिथ or तत्रप्य or ततर्पिथ).

Obs.—When *tha* is affixed to roots ending in consonants, the rules of Sandhi (296-306) must be applied.

*Optional rejection of i, in certain cases, from the dual and remaining terminations (of the Perfect, Parasmai and Átmane, marked with *).*

371. The roots enumerated at 415, as optionally rejecting or inserting *i* in the Futures &c., may optionally reject it also from the dual and remaining terminations of the Perfect marked with * in the table at 363; thus क्षम् makes चक्षमिथ or चक्षन्थ, चक्षसे or चक्षमिथे, चक्षमिथहे or चक्षन्थहे; but the forms with the inserted *i* are the most usual, and all other roots, even those which necessarily reject *i* from the Futures &c. (except the eight enumerated at 369), must take *i* in the dual and remaining terminations of the Perfect marked with *.

Observe—The *i* is never rejected from the 3rd pl. Átmane, except in the Veda.

Substitution of ध्वे for ध्वे (2nd pl. Perfect, Átmane).

372. ध्वे *dhve* is used instead of ध्वे *dhve* by the eight roots at 369,

also in certain cases by the roots mentioned at 371. The usual rules of Sandhi must then be observed, as in वन्नहदे from वन्नह्.

a. इदे for इध्वे may be optionally used by other roots when a semi-vowel or *h* immediately precedes, as लुलुविध्वे or -विदे from लू, चिक्रियिध्वे or -यिदे from क्री.

Anomalies in forming the stem of the Perfect.

373. Roots ending in आ *á* (as दा *dá*, 'to give;' धा *dhá*, 'to place;' या *yá*, 'to go;' स्था *sthá*, 'to stand') drop the *á* before all the terminations except the *tha* of the 2nd sing., and substitute औ *au* for the terminations of the 1st and 3rd sing. Parasmai. Hence, from दा *dá* comes the stem दद् *dad* (1. 3. ददौ, 2. ददिथ or ददाथ; Du. 1. ददिव. Átm. 1. 3. ददे, 2. ददिषे, &c. See 663).

a. दरिद्रा 'to be poor' makes 1. 3. ददरिद्रौ; Du. 3. ददरिद्रतुस्; Pl. 3. ददरिद्रुस्; or more properly takes the periphrastic form of Perfect. See 385.

b. ज्या 'to grow old' has a reduplicated stem जिज्या (1. 3. जिज्यौ, 2. जिज्याथ or जिज्यिथ; Du. 1. जिज्यिव). Similarly, an uncommon root ज्यो Átm. 'to instruct' makes 1. 3. जिज्ये.

c. मि 'to throw,' मी 'to destroy,' 'to perish,' must be treated in the sing. as if they ended in *á*; and ली cl. 9, 'to obtain,' may optionally be so treated; thus, Sing. 1. ममौ, 2. ममाथ or ममिथ, 3. ममौ; Du. 1. मिमिव. But ली is 1. ललौ or ललाथ, 2. ललाथ or ललिथ or ललेथ or ललियथ; Du. 1. लिमिव.

d. Most roots ending in the diphthongs ए *e* (except ज्ञे, दे, ये, वै, &c., see e. f), ऐ *ai*, औ *o*, follow 373, and form their Perfect as if they ended in *á*; thus, धे cl. 1, 'to drink,' 1st and 3rd sing. दधौ, 2. दधिथ or दधाथ, Du. 1. दधिव; गे cl. 1, 'to sing,' 1. 3. जगौ, 2. जगिथ or जगाथ; ज्ञे cl. 1, 'to fade,' 1. 3. मज्ञौ; शो cl. 4, 'to sharpen,' 1. 3. शशौ.

e. But ज्ञे 'to call' forms its stem as if from हू, see 595 (1. 3. जुहाव, &c.)

f. दे Átm. 'to pity,' 'to protect,' makes its stem दिगि (1. 3. दिग्मे, 2. दिग्मिषे, &c.)

g. ये 'to cover' makes विव्यद्, विव्यय, and विव्य (1. 3. विव्याय, 2. विव्यिथ; Du. 1. विव्यिव or विव्यिव, &c.)

h. वे 'to weave' forms its stems as if from वद or वav or वay (1. 3. ववौ or ववाथ, 2. वविथ or ववाथ or ववियथ; Du. 1. वविव or ऊविव or ऊवियव, &c. Átm. 1. 3. ववे or ऊवे or ऊये, &c.)

i. प्ये Átm. 'to be fat' makes regularly पप्ये, पप्यिषे, &c.; but the root प्याय्, meaning the same, and often identified with प्ये, makes पिप्ये, पिप्यिषे, &c.

374. If a root end in इ *i* or ई *í*, this vowel does not blend with the initial *i* of the terminations in du. pl. Parasmai, sing. du. pl. Átmane, but is changed to *y*, in opposition to 371; thus, from चि *ci*, cl. 5, 'to collect,' come the stems *ci'ai*, *ci'ce*, and *ci'á*, changeable to *ci'áy*, *ci'áay*, and *ci'cy* (1. 3. *ci'áaya*, 2. *ci'áayitha* or *ci'óetha*; Du. 1. *चिच्यिव* *ci'cyiva*, 2. *ci'cyathus* by 34. Átm. 1. 3. *ci'cye*. See the table at 583). Obs.—चि may also substitute चिकाय for चिचाय and चिक्ये for चिच्ये.

a. Similarly, नौ *ná*, 'to lead' (I. 3. *nindya*; Du. I. *ninyiva*. Átm. I. *ninye*, &c.); and ली *lí* (Du. I. *lilyiva*; Átm. I. *lilye*).

b. जि *ji*, 'to conquer,' makes its stem जिगि, as if from *gi* (I. 3. जिगाय; Du. I. जिगिव, &c. See 590).

c. हि *hi*, 'to go,' 'to send,' makes जिघि, as if from *ghi* (I. 3. जिघाय).

d. दी Átm. 'to sink,' 'to decay,' makes its stem दिदीय् throughout; thus, I. 3. दिदीये, 2. दिदीयिषे, &c.

e. But roots ending in इ *i* or ई *í*, and having a double initial consonant, change *i* or *í* to इय् *iy* before all terminations, except those of the sing. Parasmai; hence, from अि cl. I, 'to resort to,' come the three stems *śísrai*, *śísre*, and *śísriy* (I. 3. शिश्नाय, 2. शिश्नियिष; Du. I. शिश्नियिव, &c.) So क्री cl. 9, 'to buy' (I. 3. चिक्राय, 2. चिक्रियिष or चिक्रेष; Du. I. चिक्रियिव, &c. See 689).

f. श्वि *śvi*, 'to swell,' like ह्वे at 373. e, forms its stem as if from शू, but only optionally; thus, I. 3. शिश्नाय or शुशाव, 2. शिश्नेष or शिश्नियिष or शुशोष or शुशविष.

g. And all roots ending in उ *u* or ऊ *ú* change *u* or *ú* to उव् *uv* before the terminations of the du. and pl. Parasmai and the whole Átmane (except of course श्रु, स्तु, द्रु, सु, in the persons marked with * at 246; and except भू 'to be,' see *i*. below); thus, fr. धू *dhú*, 'to shake,' come the stems *dudhau*, *dudho*, and *dudhuv* (I. 3. दुधाव, 2. दुधविष or दुधोष; Du. I. दुधुविव. Átm. I. 3. दुधुवे). Similarly, उ *u*, Átm. 'to sound,' makes I. 3. ऊवे, 2. ऊविषे.

h. But श्रु makes I. 3. शुश्राव, 2. शुश्रोष; Du. I. शुश्रुव, 2. शुश्रुवयुस्. Átm. I. 3. शुश्रुवे; and similarly, स्तु, द्रु, and सु *sru*.

i. भू 'to be' is anomalous, and makes its stem बभूव् throughout; see 585, 586. So सू 'to bring forth' makes in the Veda ससूव.

j. ऋणु 'to cover' (although properly requiring the periphrastic form of Perfect, see 385) is reduplicated into ऋणुनु. In the 2nd sing. it may reject Guṇa; thus, ऋणुनविष or ऋणुनुविष, 3rd sing. ऋणुनाव; Du. I. ऋणुनुविव, 3. ऋणुनुवतुस्; Pl. 3. ऋणुनुवुस्.

k. Roots ending in च्च *ri*, preceded by a double consonant, and most roots in long च्च *rí*, instead of retaining this vowel and changing it to *r* by 364. d, gunate it into *ar* in the 2nd sing., and throughout the whole tense, except the 1st and 3rd sing. (and even in the 1st there may be optionally Guṇa by 368); e.g. स्मृ *smṛi*, 'to remember,' I. *sasmára* or *sasmara*, 2. *sasmartha*, 3. *sasmára*; Du. I. *sasmariva*, &c. Átm. I. 3. *sasmare*.

l. But धृ *dhṛi*, 'to hold,' not being preceded by a double consonant, makes regularly I. Sing. Du. Pl. दधार, दधिव, दधिम.

m. पू 'to fill,' षृ 'to injure,' and दृ 'to rend,' may optionally retain *rí*, changeable to *r*; thus, Du. पपरिव or पप्रिव.

n. च्च *ri*, 'to go,' takes Vṛiddhi, and makes its stem च्चार् *ár* throughout; thus, I. 3. च्चार्, 2. च्चारिष; Du. I. च्चारिव.

o. मृ Átm. 'to die,' although properly Átmane, is Parasmai in Perfect; thus, I. 3. ममार, 2. ममर्थे.

p. जागृ 'to awake,' which properly takes the periphrastic form of Perfect (जागराच्चकार, see 385), may also take the reduplicated form, and may optionally drop the reduplicated syllable; thus, 1. 3. जजागार or जागार, 2. जजागरिष or जागरिष (370. a).

q. गृ 'to swallow' may optionally change र् to लृ; thus, जगार or जगाल.

r. तृ 'to pass' follows 375. a, as if it were तर्; thus, 1. 3. ततार, 2. तेरिष; Du. 1. तेरिष.

s. जृ 'to grow old' optionally follows 375. a (3. जजार, 2. जजरिष or जेरिष; Du. 3. जजरतुस् or जेरतुस्).

375. We have already seen, at 364, that roots beginning with any consonant and ending with a single consonant, and enclosing short अ a, lengthen this vowel in the 3rd sing. and optionally in the 1st; as, fr. पच् pać, 'to cook,' पपाच् papác; fr. त्यज्, 'to quit,' tatyáj (1. 3. tatyája, 2. tatyajitha or tatyaktha; Du. 1. tatyajiva, &c.)

a. Moreover, before *itha* and in du. and pl. Parasmai, and all persons of the Átmane, if the initial as well as the final consonant of the root be single, and if the root does not begin with व् v, and does not require a substituted consonant in the reduplication, the reduplication is suppressed, and, to compensate for this, the अ a is changed to ए e*; thus, from pać come the stems पपाच् papác, papać, and पेच् peć (1. papáca or papaća, 2. pećitha or papaktha by 296, 3. papáca; Du. 1. pećiva. Átm. 1. 3. peće, &c.) Similarly, from लभ् labh, cl. 1, Átm. 'to obtain' (cf. λαμβάνω, ἐλαβον), the stem लेभ् lebh throughout (lebhe, lebhishe, lebhe, lebhiwahe, &c.) So नह् nah, 'to bind,' makes 1. nandha or nanaha, 2. nehitha or nanaddha by 305, 3. nandha; Du. 1. nehiva, &c. Átm. nehe, &c.

Similarly, नश् naś, 'to perish,' 1. nanáśa or nanaśa, 2. neśitha or nanashthā (ननंश्), 3. nandáśa, &c.: see 620, 370. g.

b. Roots that require a substituted consonant in the reduplication are excepted from 375. a (but not भञ् bhaj and फल् phal, see g. below); thus, भण् 'to speak' makes 1. 3. बभाण; Du. 1. बभणिष.

c. वच् 'to speak,' वह् 'to say,' वप् 'to sow,' वञ् 'to wish,' वस् 'to dwell,' वह् 'to carry,' beginning with v, are also excepted. These require that the reduplicated syllable be उ u, or the corresponding vowel of the semivowel, and also change va of the root to उ u before every termination, except those of the sing. Parasmai, the two u's blending into one long ऊ ú; thus, fr. वच् vac, 'to speak,' come the two stems उवाच् uvác and ऊच् úc (1. uváca or uvaća, 2. uvaćitha or uwaktha, 3. uváca; Du. 3. úcatus; Pl. 3. úcús).

Obs.—This change of a semivowel to its corresponding vowel is called Samprasāraṇa by native grammarians (Pāp. 1. 1, 45).

d. वह् vah, 'to carry,' changes the radical vowel to ओ o before tha (see 305. a), optionally substituted for *itha* (1. 3. उवाह, 2. उवहिष or उवोद्). Compare 424.

Obs.—वम् vam, 'to vomit,' is excepted from 375. c (thus, 3. vaváma, vavamatus,

* Bopp deduces forms like pećiva, from papáciva, by supposing that the second p is suppressed, the two a's combined into á, and á weakened into e.

vavamus, Pāṇ. vi. 4, 126); it may also, according to Vopadeva, follow 375. a (3. *va-vāma*, *vematus*, *vemus*).

e. यज् *yaj*, 'to sacrifice,' is excepted from 375. a, and follows the analogy of 375. c (1. 3. *iyája*; Du. 3. *íjatus*; Pl. 3. *íjus*): the 2nd sing. is इयजिष्य or इयज् by 297; Átmane 1. 3. ईजे, 2. ईजिषे, see 597. *Yej* is allowed optionally in the weak forms, and optionally in 2nd sing., especially in the Veda.

f. शस् 'to injure' and दद् Átm. 'to give' are excepted from 375. a (शशस्, शशसिष्व, दददिषहे).

g. भज् 'to honour,' अष् 'to loosen,' तप् 'to be ashamed,' फल् 'to bear fruit,' necessarily conform to 375. a, although properly excepted (thus, भेजिष्य, भेजिष्व, &c.) The following conform to 375. a. optionally: गम् 'to go,' खन् 'to sound,' (according to some) स्तन् 'to sound,' भ्रम् 'to wander,' वम् 'to vomit,' and (according to some) स्तम् and स्यम् 'to sound,' त्रस् 'to tremble' (thus, पफगिष्य or फेगिष्य, पफगिष्व or फेगिष्व, &c.)

h. The following also conform optionally to 375. a: ग्रन्थ् 'to tie,' अन्थ् 'to loosen,' दम्भ् 'to deceive,' and, when they do so, drop their nasals (thus, जग्रन्थिष्य or ग्रेथिष्य, जग्रन्थुष्व or ग्रेथुष्व).

i. The following, although their radical vowel is long, also conform optionally to 375. a: राज्, भ्राज् Átm., भ्राज्, and भ्राज्, all meaning 'to shine' (रराजिष्व or रेजिष्व, &c.)

j. राप्, when it signifies 'to injure,' necessarily conforms to 375. a (2. रेधिष्य; Du. 1. रेधिष्व, 3. रेधुष्व; Pl. 3. रेधुष्व).

k. तृ 'to pass' follows 375. a, and जृ 'to grow old' may do so. See 374. r. s.

376. गम् *gam*, 'to go,' जन् *jan*, 'to be born,' खन् *khan*, 'to dig,' and हन् *han*, 'to kill' (which last forms its Perfect as if from घन् *ghan*), drop the medial a before all the terminations, except those of the sing. Par. (cf. the declension of *rdjan* at 148). Hence, *gam* makes in sing. du. pl. 3. *jagdāma*, *jagmatus*, *jagmus*; *jan* makes *jojāna*, *jajñatus*, *jajñus*; *khan* makes *čakhāna*, *čakhnatus*, *čakhnus*; and *han* makes 1. 3. *jaghdāna*, *jaghnatus*, *jaghnus*, 2. *jaghanitha* or *jaghantha*.

377. घस् *ghas*, 'to eat,' is analogous, making *jaghāsa*, *jakshatus*, *jakshus*; Du. 1. *jakshiva*. See 44 and 70. And in the Veda some other roots follow this analogy; thus, पत् 'to fall' (पमिष्व &c.); तन् 'to stretch' (तन्निषे &c.); भस् 'to eat' (बप्तिष्व &c.)

378. सज् 'to adhere,' स्वज् 'to embrace,' and दंश् 'to bite,' can optionally drop their nasals in du. pl. Parasmai and all the Átmane; thus, ससजिष्व or ससजिष्व, सस्वजे or सस्वजे.

379. रप् 'to perish' and जम् Átm. 'to yawn' may insert a nasal before vowel-terminations (ररन्थ्, ररन्थिष्व or ररन्थ्; Du. 1. ररन्थिष्व or रेथ्, see 371: 1. 3. जजन्थे).

380. मृज् 'to clean' makes its stem ममार्ज् in sing. Parasmai, and may do so before the remaining terminations (1. 3. ममार्जे, 2. ममार्जिष्व or ममार्जे; Du. 1. ममार्जिष्व or ममृजिष्व or ममृज्, see 651).

381. प्रश् *prach*, 'to ask,' makes its stem पप्रश्* (becoming पप्रश् before a vowel

* This rests on Siddhānta-kaum. 134. Some grammarians make the stem in du. and pl. &c. पपृच्छ्.

by 51) throughout; see 631. भ्रज् bhraj, cl. 6, 'to fry,' makes either बभ्रज् or बभ्रज् throughout. See 632.

a. गच्छ् 'to go' gunates the radical vowel throughout; thus, 1. 3. आनर्ह्ये, 2. आनर्ह्ये; Du. 1. आनर्ह्ये.

382. स्वप् swap, 'to sleep,' makes its bases सुप्वाप् and सुमुप्. See 655.

a. श्विष् or श्विष् 'to spit' may substitute त् t for द् d in the reduplication; thus, 1. 3. टिष्ठेव or तिष्ठेव, टिष्ठीव or तिष्ठीव.

383. व्यध् 'to pierce,' व्यच् 'to encompass,' 'to deceive,' व्यच् Átm. 'to be pained,' make their reduplicated syllable vi; and the first two roots change *vyā* to *vi* before all the terminations, except the sing. Parasmai; thus, from *vyadh* comes sing. du. pl. 3. विव्याध, विविधतुस्, विविधुस्; Átm. विविधे, &c.: from *vyac*, विव्याच, विविचतुस्, विविचुस्: from *vyath*, विव्यथे, विव्यथान्ते, विव्यथिरे. See 615 and 629.

a. शुत् cl. 1. Átm., 'to shine,' makes its reduplicated syllable di (1. 3. didyute).

384. ग्रह् grah, cl. 9, 'to take,' makes its stem जग्राह् and जगृह् (S. Du. Pl. 3. जग्राह, जगृहतुस्, जगृहुस्). But sing. 2. जग्रह्य. See 699.

a. गुह् 'to conceal' lengthens its radical vowel instead of gunating it in the sing. Parasmai, जुगूह, जुगूह्य, &c.

b. अह् ah, 'to say' (only used in Perf.), is defective in sing. du. pl. 1. and pl. 2, and forms 2nd sing. from अत् (2. आत्थ, 3. आह; Du. 2. आहयुस्, 3. आहतुस्; Pl. 3. आहुस्).

c. ब्रू 'to say' has no Perfect of its own, but substitutes either that of वच् (375. c) or the above forms from अह्. Again, अद् 'to eat' has a Perfect of its own, but may substitute that of घस् 377. Similarly, अज् 'to drive' (ago) may substitute that of वी.

Periphrastic Perfect.

385. Roots which begin with a vowel, long by nature or position (*except the vowel आ, as in आप् 'to obtain,' 364. a, and in आम् 'to stretch,' and roots having an initial स before two consonants, 367. b*), and all roots of more than one syllable (*except ऊर्णु 'to cover,' 374. j; and except optionally जागृ 'to awake,' 374. p, and दरिद्रा 'to be poor,' 373. a*), form their Perfects by adding आम् *ám* to the root or stem (which generally gunates its last vowel if ending in *i, u, ri*, short or long), and affixing the Perfect of one of the auxiliary verbs, अस् *as*, 'to be;' भू *bhú*, 'to be;' कृ *kṛi*, 'to do.'

a. This *ám* may be regarded as the acc. case of a feminine abstract noun formed from the verbal stem. With चकार it becomes आचकार or आचकार by 59. Thus, ईज् 'to rule,' makes 1st and 3rd sing. ईशानास or ईशाच्चभूव or ईशाचकार; the last might be translated 'he made ruling,' and in the former cases the acc. may be taken adverbially. So also, चकास् 'to shine,' makes चकासाचकार 'he made shining.'

Obs.—The stem with *ám* may sometimes be separated from the auxiliary verb ; e. g. तं पातयां प्रथमम् आस 'first he caused him to fall' (Raghu-v. ix. 61), and प्रभंशयां यो नष्टुषं चकार (Raghu-v. XIII. 36).

b. When the Átmane inflexion has to be employed, कृ only is used ; thus, ईद् Átm., 'to praise,' makes 1st and 3rd sing. ईडाचक्रे 'he made praising or praised.'

c. Roots of cl. 10 also form their Perfect in this way, the syllable *ám* blending with the final *a* of the stem ; thus, from चुर् *cur*, cl. 10, 'to steal,' चुरायámása, 'I have or he has stolen.'

d. Also all Derivative verbs, such as Causals, Desideratives, and Frequentatives. See 490, 504, 513, 516.

e. Also the roots अय् *ay*, 'to go ;' दय् *day*, Átm. 'to pity ;' आस् *ás*, Átm. 'to sit ;' कास् *kás*, 'to cough,' 'to shine' (कासाचक्रे &c.) ; see Pāṇ. III. 1, 37. 35.

And optionally the roots भी *bhí*, cl. 3, 'to fear' (विभाय or विभयाचकार) ; ह्री *hrí*, cl. 3, 'to be ashamed' (जिहाय or जिह्याचकार) ; भृ *bhṛi*, cl. 3, 'to bear' (बभार or बिभराचकार) ; हु *hu*, cl. 3, 'to sacrifice' (जुहाव or जुहवाचकार) ; विद् *vid*, cl. 2, 'to know' (विवेद or विदाचकार) ; उष् *ush*, cl. 1, 'to burn' (उवोष or सोषाचकार).

f. The roots कम् Átm., गुप्, धूप, विष्, पण्, पन्, whose peculiarity of conjugational form is explained at 271, and चृत् Átm. 'to blame,' may optionally employ a Periphrastic Perfect, not derived from the root, but from the conjugational stem ; thus, चक्रमे or कामयाचक्रे, जुगोष or गोपायाचकार, दुधूप or धूपायाचकार, विविच्छ or विच्छायाचकार, पेणे or पणायाचकार (according to Vopa-deva पणायाचक्रे), पेने or पनायाचकार, आनर्ते or चृतीयाचक्रे.

g. Observe—Stems ending in *i*, *u*, or *ri*, short or long, are generally gunated before *ám* ; but दीधी 'to shine' and वेवी 'to go' make दीध्याचक्रे, वेव्याचक्रे, &c.

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First and Second Future.

Terminations of First Future repeated from 246.

PARASMAI.			ÁTMANE.		
<i>tásmi</i>	<i>tásvas</i>	<i>tásmas</i>	<i>táhe</i>	<i>tásvahe</i>	<i>tásmahe</i>
<i>tási</i>	<i>tásthas</i>	<i>tásttha</i>	<i>táse</i>	<i>tásáthe</i>	<i>tádhive</i>
<i>tá</i>	<i>tárau</i>	<i>táras</i>	<i>tá</i>	<i>tárau</i>	<i>táras</i>

Terminations of Second Future repeated from 246.

<i>syámi</i>	<i>syávas</i>	<i>syámas</i>	<i>syē</i>	<i>syávahe</i>	<i>syámahe</i>
<i>syasi</i>	<i>syáthas</i>	<i>syátha</i>	<i>syase</i>	<i>syēthe</i>	<i>syadhve</i>
<i>syati</i>	<i>syatas</i>	<i>syanti</i>	<i>syate</i>	<i>syete</i>	<i>syante</i>

Obs.—The First Future results from the union of the Nom. case of the noun of agency (formed with the suffix तृ *tri*, see 83) with the Present tense of the verb अस् *as*, 'to be ;' thus, taking दातृ *dátri*, 'a giver' (declined at 127), and combining

its Nom. case with **अस्मि** *asmi* and **हे** *he*, we have *dātāsmi* and *dātāhe*, 'I am a giver,' identical with the 1st pers. sing. Par. and *Ātm.* of the 1st Fut., 'I will give.' So also *dātāsi* and *dātāse*, 'thou art a giver,' or 'thou wilt give.' In the 1st and 2nd persons du. and pl. the sing. of the noun is joined with the du. and pl. of the auxiliary. In the 3rd pers. the auxiliary is omitted, and the 3rd sing. du. and pl. of the 1st Fut. in both voices is then identical with the Nom. case sing. du. and pl. of the noun of agency; thus, *dātā*, 'a giver,' or 'he will give;' *dātārau*, 'two givers,' or 'they two will give,' &c. *

Hence this tense is sometimes called the Periphrastic Future.

387. The terminations of the Second Future appear also to be derived from the verb **अस** joined, as in forming the Passive and 4th class, with the *y* of root **या** 'to go,' just as in English we often express the Future tense by the phrase 'I am going.'

388. Rule for forming the stem in verbs of the first nine classes.

Gunate the vowel of the root (except as debarred at 28, and except in certain roots of cl. 6, noted at 390, 390. a) throughout all the persons of both First and Second Future; and in all roots ending in consonants (except those enumerated at 400-414), and in a few ending in vowels (enumerated at 392), insert the vowel **इ** *i* between the root so gunated, and the terminations.

389. Thus, from **जि** *ji*, cl. 1, 'to conquer,' comes the stem **जे** *je* (1st Fut. *je+tāsmi*=**जेतास्मि**, &c.; *Ātm.* *je+tāhe*=**जेताहे**. 2nd Fut. *je+syāmi*=**जेष्यामि**, &c.; *Ātm.* *je+sye*=**जेष्ये**, by 70). Similarly, from **श्रु** *śru*, cl. 5, 'to hear,' comes the stem **श्रो** *śro* (1st Fut. *śro+tāsmi*=**श्रोतास्मि**, &c.; 2nd Fut. *śro+syāmi*=**श्रोष्यामि**, &c.)

a. So also, from **बुध्** *budh*, cl. 1, 'to know,' comes the stem **बोधि** *bodhi* (1st Fut. *bodhi+tāsmi*=**बोधितास्मि**, &c.; *Ātm.* *bodhi+tāhe*=**बोधिताहे**. 2nd Fut. *bodhi+syāmi*=**बोधिष्यामि**, &c.; *Ātm.* *bodhi+sye*=**बोधिष्ये**).

390. The roots ending in **उ** *u* and **ऊ** *ū* of cl. 6, forbidding *Guṇa*, are **कु** or **कू** 'to call out,' **गु** or **गू** 'to void excrement,' **भु** or **भू** 'to be firm,' **नु** or **नू** 'to praise,' **धू** 'to shake.' These generally change their final *ū* to *uv*; thus, **कुविताहे** &c. from **कू**, but **कुताहे** &c. from **कु**; **गुषितास्मि** &c. from **गू**, but **गुतास्मि** &c. from **गु**.

a. The roots ending in consonants of cl. 6, *not gunated*, are **कुष्** 'to contract,' **गुञ्** 'to sound,' **कुद्** 'to make crooked,' **घुद्** 'to resist,' **चुद्** or **छुद्** 'to cut,' **तुद्** 'to quarrel,' **वुद्** 'to break,' **पुद्** 'to embrace,' **मुद्** or **मुइ** or **तुइ** 'to pound,' **स्फुद्** 'to burst in pieces,' **लुद्** 'to roll,' **कुइ** 'to play,' **कुइ** or **हुइ** 'to be immersed,' **खुइ**, **चुइ**, **तुइ**, **पुइ**, **मुइ**, **भुइ**, **खुइ**, **सुइ**, **स्फुइ**, **लुइ**, all meaning 'to cover,' **गुइ** 'to guard,' **घुइ** 'to hinder,' **जुइ** 'to bind,' **नुइ** 'to strike,' **पुइ** 'to emit,' **लुइ** 'to adhere,' **हुइ** 'to collect,' **डिप्** 'to throw,' **गुर्** *Ātm.* 'to make effort,' **छुर्** 'to cut,' **स्फुर्** or **स्फुल्** 'to vibrate,' **भुव्** 'to be firm,' 'to go,' **कृइ** 'to eat,'—nearly all uncommon as verbs. To these must be added **विञ्** cl. 7, 'to tremble.'

* The future signification inherent in the noun of agency *dātā*, seems implied in Latin by the relation of *dator* to *daturus*.

b. अर्णु 'to cover' may either gunate its final or change it to *uv* (अर्णुवितास्मि or अर्णुविष्यामि, अर्णुविष्यामि or अर्णुविष्यामि).

c. दीप्ती 'to shine,' वेवी 'to go,' drop their finals before the inserted *i* (दीपिताहे &c.) Similarly, दरिद्रा 'to be poor' (दरिद्रितास्मि &c., दरिद्रिष्यामि &c.)

d. Roots in *र e*, *ऐ ai*, *ओ o*, change their finals to *á*; thus, ह्वे 'to call' (ह्वितास्मि, ह्विष्यामि).

e. नि 'to throw,' नी 'to perish,' and दी 'to decay,' must change, and ली 'to obtain' may optionally change their finals to *á* (मातास्मि, मास्यामि, &c.; दाताहे, &c.; लेतास्मि or लातास्मि, &c.; लेष्यामि or लास्यामि, &c.) Compare 373. c.

f. Roots containing the vowel *ri*, as स्पृ 'to creep,' मृग् 'to handle,' स्पृग् 'to touch,' कृष् 'to draw,' are generally gunated, but may optionally change the vowel *ri* to *ra*; thus, स्रप्तास्मि or स्रप्तास्मि &c., स्रप्स्यामि or स्रप्स्यामि &c.

g. Reversing this principle, भ्रज् 'to fry' may make either भ्रष्टास्मि or भ्रष्टास्मि &c., भ्रष्ट्यामि or भ्रष्ट्यामि &c.

h. The alternative is not allowed when *i* is inserted; thus, तृप् 'to be satisfied' makes तृप्तास्मि or तृप्तास्मि, but only तृप्तितास्मि. Similarly, दृप् 'to be proud.'

i. सृज् 'to let go,' 'to create,' and दृज् 'to see,' necessarily change *ri* to *ra*; thus, स्रष्टास्मि, स्रष्ट्यामि, &c.; द्रष्टास्मि, द्रष्ट्यामि, &c.

j. मृज् 'to rub,' 'to clean,' takes Vṛiddhi instead of Guṇa (मार्जितास्मि or मार्ष्टास्मि).

k. मज्ज् 'to be immersed,' and नश् 'to perish' when it rejects *i*, insert a nasal; thus, मंज्तास्मि, मंज्यामि, &c.; नंष्टास्मि, नंष्ट्यामि, &c.; but नशितास्मि &c., नशिष्यामि &c.

l. कम् 'to be,' गुप्, धूप, विह्, पण्, पन्, चृत्, at 385. f, may optionally carry their peculiar conjugational form into the Futures (कमिताहे or कामयिताहे, गोप्तास्मि or गोपितास्मि or गोपायितास्मि, विच्छितास्मि or विच्छायितास्मि, अन्तिताहे or अन्तोयिताहे, &c.)

m. गुह् 'to conceal' lengthens its vowel when *i* is inserted. See 415. m.

n. अस् 'to be,' ब्रू and अश् 'to speak,' have no Futures of their own, and substitute those of भू, वच्, and ख्या respectively; अद् 'to eat' may optionally substitute the Futures of वस्, and अज् 'to drive' of वी (अजितास्मि or वेतास्मि &c.) Cf. 384. c.

o. The rules at 296-306 must, of course, be applied to the two Futures; thus, नह् 'to tie' makes नह्यामि &c. See 306. b.

Observe—The above rules apply generally to the Aorist, Precative (Átmane), and Conditional, as well as to the two Futures.

RULES FOR INSERTION OR REJECTION OF *i* IN THE LAST FIVE TENSES AND DESIDERATIVE.

391. These rules do not apply to form II of the Aorist at 435, nor to the Parasmai of the Precative at 442, which can never insert *i*.

a. The insertion of the vowel *i* (called an *ágama* or 'augment,' and technically styled *iy*) before the terminations of the General tenses constitutes one of the most important and intricate subjects

of Sanskrit Grammar. The manifest object of this inserted *i*—which can never be gunated or vriddhied, but may occasionally be lengthened into *ī*—is to take the place of the *conjugal vowel*, and prevent the coalition of consonants. Hence it is evident that roots ending in vowels do not properly require the inserted *i*. Nevertheless, even these roots often insert it; and if it were always inserted after roots ending in consonants, there would be no difficulty in forming the last five tenses of the Sanskrit verb.

Unfortunately, however, its insertion is forbidden in about one hundred roots ending in consonants, and the combination of the final radical consonant with the initial *t* and *s* of the terminations will require a knowledge of the rules already laid down at 296–306.

We now proceed to enumerate, 1st, with regard to roots ending in vowels; 2ndly, with regard to roots ending in consonants: A. those inserting *i*; B. those rejecting *i*; C. those optionally inserting or rejecting *i*. As, however, it is more important to direct attention to those roots (whether ending in vowels or consonants) which reject *i*, the paragraphs under B. will be printed in large type.

Obs.—In the following lists of roots the 3rd sing. will sometimes be given between brackets, and the roots will be arranged generally in the order of their final vowels and consonants.

Note that if the 1st Future reject इ i, it is generally rejected in form I of Aorist, in Ātmane-pada of Precative, in Conditional, Infinitive, Past Passive Participle, Indeclinable Past Participle, Future Participle formed with the suffix *tavya*, and noun of agency formed with the suffix *tri*; and often (though not invariably) decides the formation of the Desiderative form of the root by *s* instead of *ish*. So that the learner may always look to the 1st Future as his guide. For example, taking the root *kship*, 'to throw,' and finding the 1st Fut. to be *ksheptāsmi*, he knows that *i* is rejected. Therefore he understands why it is that the 2nd Fut. is *kshepsyāmi*; Aor. *akshaiṣam*; Ātmane of Precative, *kshiptya*; Cond. *akshepsyam*; Infin. *ksheptum*; Past Pass. Part. *kshipta*; Indecl. Part. *kshiptvā*; Fut. Part. *ksheptavya*; noun of agency, *ksheptri*; Desid. *śikshisāmi*. On the other hand, taking root *yāc*, 'to ask,' and finding the 1st Fut. to be *yācīta*, he knows that *i* is inserted, and therefore the same parts of the verb will be *yācīshyāmi*, *ayācīsham*, *yācīshya*, *ayācīshyam*, *yācītum*, *yācīta*, *yācītvā*, *yācītavya*, *yācītri*, *yiyācīshāmi*, respectively.

A. Roots ending in Vowels inserting इ i (except as indicated at 391).

392. Five in इ i and ई ī, viz. अि 'to resort to' (अयिता, अयिष्यति), अि 'to swell,' डी 'to fly,' शी 'to lie down,' स्मि 'to smile' (in Desid. alone).

a. Six in उ u, viz. सु 'to sneeze,' क्षु 'to sharpen,' नु 'to praise,' यु 'to join,'

ह 'to sound,' चु *smu*, 'to drip' (the last only when Parasmai; when inflected in Ātm., it may reject i).

Obs.—स्तु 'to praise,' and सु 'to pour out,' in the Aorist Parasmai.

b. All in ऊ *u*, as भू 'to be' (भविता, भविष्यति), except सू and धू (which optionally reject i), and except in the Desiderative. See 395, 395. a.

c. All in short चृ *ri*, in the 2nd Future and Conditional, &c., but not in the 1st Future, as कृ 'to do' (करिष्यति, but कर्ता).

d. Two in short चृ *ri* (viz. वृ 'to choose' and जागृ 'to awake') also in 1st Future (वरिता, वरिष्यति, जागरिता, &c.)

e. All in long चृ *ri*, as तृ 'to pass' (तरिता, तरिष्यति).

393. Observe—वृ 'to choose,' and all roots in long चृ *ri*, may optionally lengthen the inserted i, except in Aorist Parasmai and Precative Ātmane (वरिता or वरीता, वरिष्यति or वरीष्यति, तरिता or तरीता, &c.) See 627, note *.

B. Roots ending in Vowels rejecting इ i.

394. All in आ *a*, as दा 'to give' (दाता, दास्यति).

a. Nearly all in इ *i* and ई *ī*, as जि 'to conquer,' नी 'to lead' (जेता, जेष्यति, &c.)

b. Nearly all in short उ *u*, as श्रु 'to hear' (श्रोता, श्रोष्यति).

c. Those in long ऊ *u* generally in the Desiderative only.

d. All in short चृ *ri* (except वृ) in the 1st Future only, as कृ 'to do' (कर्ता, but करिष्यति). See 392. c.

e. All in ए *e*, ऐ *ai*, ओ *o*. See 390. d.

C. Roots ending in Vowels optionally inserting or rejecting इ i, either in all the last five tenses and Desiderative, or in certain of these forms only.

395. सू or सु cl. 2, 4, Ātm. 'to bring forth' (सोता or सविता, सोष्यते or सविष्यते).

a. धू 'to shake' (धविता or धोता, धविष्यति or धोष्यति, &c., but i must be inserted in Aor. Par., see 430), पू 'to purify,' optionally in Desid. only (पुपूष, पिपिषिष् Ātm.)

b. प्लै Ātm. 'to grow fat' (प्याता and प्यायिता, प्यास्यते and प्यायिष्यते; but necessarily inserts i in Desid.)

c. चृ 'to go,' स्तृ or स्तृ 'to spread,' 'to cover,' and सृ 'to sound,' all in 1st Fut., and the latter two optionally in Desid. also (सर्ता, सरिता or (?) शरीता; स्तर्ता, स्तरिता or स्तरीता; स्खर्ता or स्खरिता; तिस्तोषेति or तिस्तरिषति or तिस्तरौषति; सिस्त्रिषति or सुस्त्रूषेति).

396. दरिद्रा 'to be poor' optionally in Desid. (दिदरिद्रास् or दिदरिद्रिष्).

397. All roots in long चृ *ri* optionally in Desid., as तृ makes तितरिषति or तिततीषेति.

398. शि, यु, भृ, षृ, optionally in Desiderative. Compare 392.

A. *Roots ending in Consonants inserting इ i.*

399. As a general rule, all roots ending in ख *kh*, ग *g*, घ *gh*, ज *jh*, ट *t*, ठ *th*, ड *ḍ*, द *ḍh*, न *n*, त *t*, थ *th*, प *ph*, ब *b*, य *y*, र *r*, ल *l*, व *v*; thus, लिख् 'to write' makes लेखिता, लेखिष्यति, &c.; वल् 'to leap' makes वलिता, वलिष्यति.

a. ग्रह् 'to take' lengthens the inserted *i* in all the last five tenses, except Prec. Parasmai (ग्रहीता, ग्रहीष्यति), see 699. It rejects *i* in Desid.

B. *Roots ending in Consonants rejecting इ i.*

Obs.—The rules at 296–306 must in all cases be applied. When a number is given after a root, it indicates that the root only rejects *i* if conjugated in the class to which the number refers. When a number is given between brackets, this refers to the rule under which the root is conjugated.

400. One in क *k*.—शक् 5. 'to be able' (शक्ता, शक्यति 679).

401. Six in च *ṣ*.—पच् 'to cook' (पक्ता, पश्यति); वच् 'to speak' (650); रिच् 7. 'to make empty' (रेक्ता, रेक्ष्यति); विच् 7. 3. 'to separate'; सिच् 'to sprinkle'; मुच् 'to loosen' (628).

402. One in छ *ṭh*.—प्रच्छ* 'to ask' (प्रष्टा, प्रक्ष्यति 631).

403. Fifteen in ज *j*.—त्यज् 'to quit' (596); भज् 'to honour'; यज् 'to sacrifice' (597); भञ्ज† 6. 'to fry' (632); मज्ज् 'to be immersed' (633); भञ्ज 'to break' (669); रञ्ज 'to colour,' 'to be attached'; सञ्ज 'to adhere' (597. a); सञ्ज 'to embrace'; निज् 'to cleanse' (नेक्ता, नेक्ष्यति); विज्‡ 3. 'to tremble' (वेक्ता, &c.); भुज् 6. 'to bend,' 7. 'to enjoy' (668. a); युज् 'to join' (670); रुज् 'to break' (रोक्ता, &c.); सृज् 'to create,' 'to let go' (625).

404. One in त् *t*.—वृत् 'to be,' 'to turn,' but only in 2nd Fut. Par., Cond. Par., Aor. Par., Desid. Par. (This root is generally Átm. and inserts *i*, 598.)

405. Fourteen in ह् *d*.—खद् 'to eat' (652); पद् 'to go' (पक्ता, पश्यते); शद् 'to perish'; सद् 'to sink'; स्कन्द 1. Parasmai, 'to leap'; हद् 'to void excrement'; खिद् 'to be troubled' (खेक्ता, &c.); छिद् 'to cut' (667); भिद् 'to break' (583); विद् 7. 'to reason,' 4. 'to be,' 'to exist,' 6. 'to find'; सिद् 4. 'to sweat'; क्षुद् 'to pound' (क्षोक्ता, क्षोक्ष्यति); वृद् 'to strike' (634); नृद् 'to impel.'

406. Thirteen in ध् *dh*.—बन्ध् 'to bind' (692); व्यध् 'to pierce' (615); राध् 'to accomplish' (राक्ता, राक्ष्यति); साध् 5. 'to accomplish'; सिध् 4. 'to be accomplished' (616); क्रुध् 'to be angry' (क्रोक्ता, क्रोक्ष्यति); क्षुध् 'to be hungry';

* प्रच्छ inserts *i* in the Desiderative.

† भञ्ज optionally inserts *i* in the Desiderative.

‡ When विज् belongs to cl. 7, it takes *i*; as, विजिता, विजिष्यति. See 390. a.

बुध 4. Átm. 'to be aware' (614)*; युध Átm. 'to fight'; रुध 'to obstruct' (671); शुध 'to be pure'; वृध 'to increase,' only in 2nd Fut. Par., Cond. Par., Aor. Par.; शृध 'to break wind,' only in 2nd Fut. Par., Cond. Par., Aor. Par. (both these last insert *i* throughout the Átmane).

407. Two in न् *n*.—मन् 4. Átm. 'to think' (617); हन् 'to kill' (654), but the last takes *i* in 2nd Fut. and Conditional.

408. Eleven in प् *p*.—तप् 'to burn' (तप्ता, तप्स्यति); वप् 'to sow'; शप् 'to curse'; स्वप् 'to sleep' (655); आप् 'to obtain' (681); क्षिप् 'to throw' (635); तिप् Átm. 'to distil'; लिप् 'to anoint'; छुप् 'to touch' (छोता, छोप्स्यति); लुप् 6. 'to break' (लोता, लोप्स्यति); सृप् 'to creep' (390. *f*).

409. Three in भ् *bh*.—यम् 'to lie with carnally' (यप्ता, यप्स्यति); रभ् Átm. 'to desire' (with आ 'to begin,' 601. *a*); लभ् Átm. 'to obtain' (601).

410. Five in म् *m*.—गम् 'to go' (602), but takes *i* in 2nd Fut. and Cond.; नम् 'to bend' (नन्ता, नंस्यति); यम् 'to restrain'; रम् Átm. 'to sport'; क्रम् 'to walk' in the Átmane (क्रन्ता, क्रंस्यते).

411. Ten in ङ् *ś*.—दङ् 'to bite' (दंष्टा, दंस्यति); दिङ् 6. 'to point out' (583); विङ् 'to enter' (वेष्टा, वेष्ट्यति); रिङ् 'to hurt'; लिङ् 'to become small'; कृङ् 'to cry out' (क्रोष्टा, क्रोष्ट्यति); रुङ् 6. 'to hurt'; दृङ् 1. 'to see' (390. *i*, 604, द्रष्टा, द्रष्ट्यति); मृङ् 'to handle' (390. *f*); स्पृङ् 6. 'to touch' (390. *f*, 636, स्पृष्टा, स्पृष्ट्यति).

412. Eleven in ष् *sh*.—त्विष् 'to shine' (त्वेष्टा, त्वेष्ट्यति); द्विष् 'to hate' (657); पिष् 7. 'to pound'; विष् 'to pervade'; शिष् 7. 'to distinguish' (672); छिष् 4. 'to embrace' (301, 302); तुष् 4. 'to be satisfied' (तोष्टा, तोष्ट्यति); दुष् 4. 'to be sinful'; पुष् 4. 'to be nourished'† (पोष्टा, पोष्ट्यति); शुष् 4. 'to become dry' (शोष्टा, शोष्ट्यति); कृष् 'to draw' (390. *f*, 606).

413. Two in स् *s*.—वस् 'to eat' (वस्ता, वत्स्यति); वस् 1. 'to dwell' (607)‡.

414. Eight in ह् *h*.—दह् 'to burn' (610); नह् 'to tie' (624); वह् 'to carry' (611); दिह् 'to anoint' (659); मिह् 'to make water' (मेढा 305. *a*, मेह्यति); लिह् 2. 'to lick' (661); दुह् 2. 'to milk' (660) ||; रुह् 'to ascend' (रोढा, रोह्यति).

* When बुध belongs to cl. 1, it inserts *i*.

† When पुष् belongs to cl. 9, it takes *i* (पोषितुम्, पोषिष्यति).

‡ Except in the Past Pass. and Indekl. Participles उषित and उषित्वा (607). वस् cl. 2. Átm. 'to put on,' 'to wear,' inserts *i* (वसितुम्, वसिष्यते).

|| दुह् cl. 1, 'to afflict,' inserts *i* (दोहिता, &c.)

C. *Roots ending in Consonants optionally inserting or rejecting इ i, either in all the last five tenses and Desiderative, or in certain of these forms only.*

Obs.—When no tenses or forms are specified, the option applies to all except to form II of the Aorist and the Precative Parasmai, which can never insert *i*.

415. Two in च c.—तच् 'to contract'; अच् 'to cut' (630).

a. Three in ज j.—अज् 'to anoint' (668, but necessarily inserts *i* in Desid.); मृज् 'to clean' (390. j, 651); भज् 'to fry' (optionally in Desid. only, necessarily rejects *i* in other forms).

b. Four in त t.—पत् 'to fall' (optionally in Desid. only; necessarily inserts *i* in Futures and Cond., and rejects it in Aor.); कृत् 6. 'to cut' (optionally in 2nd Fut., Cond., and Desid.; necessarily inserts *i* in 1st Fut. and Aor.); मृत् 'to kill' (optionally in 2nd Fut., Cond., and Desid.; necessarily inserts *i* in 1st Fut. and Aor.); नृत् 'to dance' (optionally in 2nd Fut. and Desid., necessarily inserts *i* in 1st Fut. and Aor.).

c. Four in द d.—स्यद् 'to flow' (optionally in all forms except 2nd Fut. and Cond. Par., and Desid. Par., where *i* is necessarily rejected); ज्ञिद् 'to be wet,' छृद् 'to shine,' and गृद् 'to injure' (the last two optionally in all forms except 1st Fut., which necessarily inserts *i*).

d. Three in ध dh.—रध् 'to perish'; सिध् 1. 'to restrain'; क्षुध् 'to prosper' (the last optionally in Desid. only, necessarily inserts *i* in other forms, see 680).

e. Two in न n.—तन् 'to stretch' and सन् 'to honour' (both optionally in Desid. only, necessarily insert *i* in other forms, see 583).

f. Five in प p.—तप् 'to be ashamed'; गुप् 1. 'to defend'; तृप् 4. 'to be satisfied' (618); दृप् 4. 'to be proud'; कृप् 'to be capable' (when it rejects *i*, it is Parasmai only).

g. Two in भ bh.—लुभ् 4. 'to desire' (optionally in 1st Fut., necessarily inserts *i* in other forms *); दम्भ् 'to deceive' (optionally in Desid. only, दिदम्भिषति or पिप्सति or धीप्सति, necessarily inserts *i* in other forms).

h. One in म् m.—अम् 1. 4. 'to bear' (अमिता or अना, अमिष्यते, -ति, or अंस्थते, -ति).

i. All in इव iv (but only optionally in Desid.); as, दिव् 'to play,' शिव् 'to spit,' सिव् 'to sew.'

j. Two in य y.—आय् 'to honour'; प्याय् or स्फाय् 'to be fat' (but both necessarily insert *i* in Desid., compare 395. b).

k. Three in ज्ञ ६.—अज्ञ् 5. 'to pervade †' (but necessarily inserts *i* in Desid., see 681. a); नञ् 4. 'to perish' (see 390. k, and 620); ज्ञिञ् 9. 'to torment' (697).

l. Seven in श sh.—अश् 'to pervade'; तश् 'to form by cutting,' 'to carve' (तक्षिता or तष्टा, तक्षिष्यति or तक्षयति, &c.); त्वश् 'to create'; कुष् with निर् 'to extract' (otherwise necessarily inserts *i*); इष् 6. 'to wish' (637); रिप् 'to injure'; रुप् 1. 'to

* Except the Aorist, following form II at 435.

† अज्ञ् cl. 9, 'to eat,' inserts *i*.

injure' (the last three optionally in 1st Fut., but necessarily insert *i* in other forms).

m. Twelve in ह् *h*.—सह् *Atm.* 'to bear' (optionally in 1st Fut. only, necessarily inserts *i* in other forms, see 611. *a*); गृह् 'to gamble' (गृहिता or गृहा, &c.); गाह् 'to penetrate'; माह् 'to measure' (माहिता or मादा, &c.); स्निह् *snih*, 'to love' (स्नेहिता or स्नेधा or स्नेदा, &c.); स्नुह् *snuh*, 'to love,' 'to vomit'; भुह् 'to be perplexed' (612); गुह् 'to conceal' (गृहिता or गोदा, गृहिष्यति or घोष्यति, see 306. *a*, 390. *m*); दुह् 'to seek to injure' (623); वृह् 6. 7. or वृह् 6. 'to kill' (674); वृह् or वृह् 'to raise'; लृह् or लृह् 6. 'to kill.'

Aorist (Third Preterite).

This complex and multiform tense, the most troublesome and intricate in the whole Sanskrit verb, but fortunately less used in classical Sanskrit than the other past tenses, is not so much one tense, as an aggregation of several, all more or less allied to each other, and all bearing a manifest resemblance to the Imperfect.

416. Grammarians assert that there are seven different varieties of the Sanskrit Aorist, four of which correspond more or less to the Greek 1st Aorist, and three to the 2nd Aorist, but we shall endeavour to shew that all these varieties may be included under two distinct forms of terminations given in the table at 246, and again below, and at 435.

417. Form I is subdivided like the terminations of all the last five tenses into (A) those which reject *i*, and (B) those which assume it; A belongs to many of those roots at 394, 400–414, which reject *i*; B to most of those at 392, 399, which insert it: but in the latter case the initial *s* becomes *sh* by 70, and in the 2nd and 3rd sing. the initial *s* is rejected, the *i* blending with the *i*, which then becomes the initial of those terminations. Moreover, in the case of roots which insert *i* the stem is formed according to rules different from those which apply in the case of roots which reject *i*.

a. Form II at 435 resembles the terminations of the Imperfect, and belongs, in the first place, to some of those roots rejecting *i*, whose stems in the Imperfect present some important variation from the root (see 436); in the second, to certain of the roots rejecting *i*, which end in ञ् *s*, श् *sh*, or ह् *h*, and which have *i*, *u*, or *ri*, for their radical vowel (see 439); in the third, to verbs of cl. 10 and Causals.

FORM I.

418. The terminations are here repeated from 246.

A. Terminations without इ i.

PARASMAI.			ĀTMANE.		
1. <i>sam</i>	<i>sva</i>	<i>sma</i>	<i>si</i>	<i>svahi</i>	<i>smahi</i>
2. <i>sís</i>	<i>stam</i> [<i>tam</i>]	<i>sta</i> [<i>ta</i>]	<i>sthás</i> [<i>thás</i>]	<i>sáthám</i>	<i>dhvam</i> or <i>ḍhvam</i>
3. <i>sít</i>	<i>stám</i> [<i>tám</i>]	<i>sus</i>	<i>sta</i> [<i>ta</i>]	<i>sátám</i>	<i>sata</i>

B. Terminations with इ i.

PARASMAI.			ĀTMANE.		
1. <i>isham</i>	<i>ishva</i>	<i>ishma</i>	<i>ishi</i>	<i>ishvahi</i>	<i>ishmahi</i>
2. <i>ís</i>	<i>ishám</i>	<i>ishá</i>	<i>ishthás</i>	<i>isháthám</i>	<i>idhvam</i> or <i>iḍhvam</i>
3. <i>ít</i>	<i>ishám</i>	<i>ishus</i>	<i>ishá</i>	<i>ishátám</i>	<i>ishata</i>

419. Observe—The brackets in the A terminations indicate the rejection of initial *s* from those terminations in which it is compounded with *t* and *th*, if the stem ends in any consonant except a nasal or semivowel, or in any short vowel such as *a*, *i*, *u*, or *ri*. Observe also, that initial *s* is liable to become *sh* by 70, in which case a following *t* or *th* is cerebralized. The substitution of *ḍhvam* for *dhvam* and *iḍhvam* for *idhvam*, in certain cases, is explained in the table at 246.

420. General rule for forming the stem for those verbs of the first nine classes which reject इ i and so take the A terminations.

Obs. 1. The augment अ *a* must always be prefixed, as in the Imperfect; but it will be shewn in the Syntax at 889, that when the Aorist is used as a prohibitive Imperative, after the particle *má* or *má sma*, the augment is then rejected. See 242. a.

Obs. 2. When a root begins with the vowels इ *i*, उ *u*, or ऋ *ri*, short or long, the augment is prefixed in accordance with 251. a.

In Parasmai, if a root end in either a vowel or a consonant, vriddhi the radical vowel before *all* the terminations.

In Ātmane, if a root end in इ *i*, ई *í*, उ *u*, or ऊ *ú*, gunate the radical vowel; if in ऋ *ri* or any consonant, leave the vowel unchanged before *all* the terminations. Final consonants must be joined to the A terminations according to the rules propounded at 296–306.

a. Thus, from नी 'to lead' come the two stems *anai* for Parasmai and *ane* for Ātmane (*anai*+*sam*=अनैषम् by 70; Ātm. *ane*+*si*=अनेषि, *ane*+*sthás*=अनेहास्, &c.)

b. From कृ cl. 8, 'to make,' come the two stems *akár* for Parasmai and *akri* for Ātmane (*akár*+*sam*=अकार्षम् by 70, &c.; Ātm. *akri*+*si*=अकृषि by 70, *akri*+*sthás*=अकृषास् by 419, *akri*+*ta*=अकृत, &c.) See 682.

Similarly, भृ cl. 3, 'to bear.' See the table at 583.

c. So, from युज् 'to join' come the two stems *ayauj* for Parasmai and *ayuj* for Ātmane (Par. *ayauj* + *sam* = अयौजम् by 296, *ayauj* + *sac* = अयौजस्, *ayauj* + *tam* = अयौक्तम् by 419; Ātm. *ayuj* + *si* = अयुषि by 296, *ayuj* + *thás* = अयुक्थास्, *ayuj* + *ta* = अयुक्ता).

d. From रुध् cl. 7, 'to hinder,' the stems *araudh* and *arudh* (Par. *araudh* + *sam* = अरौत्सम् by 299, Du. *araudh* + *sva* = अरौत्स्, *araudh* + *tam* = अरौद्वम्; Ātm. *arudh* + *si* = अरुत्सि, *arudh* + *thás* = अरुद्वास्, &c.)

e. Similarly, from पच् 'to cook' come the stems *apát* and *apać* (*apát* + *sam* = अपात्सम् by 296; Ātm. *apać* + *si* = अपयिषि, *apać* + *thás* = अपक्थास्, &c.)

f. From दह् 'to burn' (610), the stems *adáh* and *adah* (*adáh* + *sam* = अधात्सम् by 306. a, *adáh* + *tam* = अदग्धम् by 305; Ātm. *adah* + *si* = अधयिषि by 306. a, *adah* + *thás* = अदग्धास्, &c.)

421. By referring to 391. b. it will be easy to understand that most roots in *i*, *í*, short *u*, and short *ri*, take the A terminations. Most of those in *á*, *e*, *ai*, *o*, do so in the Ātmane, and a few of those in *á* also in the Parasmai.

a. स्फु or स्फु 'to spread' takes either A or B; and in Ātmane when it takes A, changes *ri* to *tr*. See 678.

b. च् or च् 'to choose,' 'to cover,' changes its vowel to *úr*, under the same circumstances. See 675.

c. Roots in *e*, *ai*, *o*, change these vowels to *á* as in the other General tenses; thus, from च् 'to cover,' अच्यसिषम् &c. (see 433), अच्यसि &c. Similarly, मि, नी, दी, and optionally ली, see 390. e (अनासिषम् &c., अनासि &c.)

d. दा 'to give' (see 663), धा 'to place' (see 664), स्था 'to stand' (see 587), दे 'to protect,' धे 'to drink' (if in Ātm.), दो or दा 'to cut' (if in Ātm.), change their finals in the Ātmane to *i* (अदिषि, अदिथास् 419, अदिन, अदिष्वहि; 2nd pl. अदिदम्). In Parasmai they follow 438.

e. गा used for इ 'to go,' with अधि prefixed, signifying 'to go over,' 'to read' (Ātmane only), changes its final to *i* (अध्यगीषि, -गीष्टास्, -गीष्ट, &c.)

f. कु Ātm. 'to cry out,' गु 'to void excrement,' and भु 'to be firm,' all cl. 6, preserve their vowels unchanged (अकुषि, &c.; अकुथास्, अकुत, &c.; अगुषम्, &c.); भु may also make अधौषम्, and गु may also make अगुविषम्, but the latter root is then generally regarded as गू.

422. The following roots of those rejecting *i*, enumerated at 400-414, take the A terminations only, both for Par. or Ātm.: पच्; प्रह्; तज्, भज्, भञ्ज्, भञ्ज्, यज्, रज्, सज्, खज् Ātm., भुज्, रुज्, सृज्; पद् Ātm., हद् Ātm., सिद्, हुद्, नुद्; कन्ध्, व्यध्, राध्, साध्, बुध् 4. Ātm., युध्; नन् 4. Ātm.; तप्, बप्, शप्, खप्, क्षिप्, त्रिप् Ātm., क्षुप्; यभ्, रभ्, लभ्; दंश्; वस्; दह्, नह्, बह्.

a. The following take in Par. either the A terminations of form I or optionally form II; but in Ātm. usually the A form of I, sometimes form II: रिच्, विच् 3, निज्, विज् 3, स्तब्द्, छिद्, भिद्, क्षुद्, रुध्, दृग्, भृग्, स्पृग्, कृष्.

b. The following take in Par. only form II; but in Ātm. the A form of I, or sometimes the B form of I: शक् (Ātm. doubtful), सिच्, वुच्, विद् 6. 'to find' (Ātm. doubtful), 4. 7. (only Ātm.), झद्, सद्, झिद्, सिद् 4, रप्, सिप् 4, कृष्, क्षुष्, हन् (see

424. *b*: **बप्** with the B terminations is generally used for Par., but **अहनत्** occurs in Epic poetry), **आप्**, **लिप्**, **लुप्**, **सुप्**, **गम्**, **यस्**.

423. The following of those inserting or rejecting *i*, enumerated at 415, take either the A or B terminations: **तञ्** or **तञ्ज्**, **वञ्**, **मृञ्**, **स्यन्द्** generally *Ātm.* only, **सिप्**, **वप्** *Ātm.*, **गुप्**, **कृप्** *Ātm.*, **तृप्**, **दृप्** (the last three in Par. take also form II), **क्षम्** generally *Ātm.* (may also follow form II in Par.), **प्याप्** (or **प्ये**) *Ātm.*, **अज्**, **अक्ष्**, **गृह्**, **गाह्**, **माह्**, **तृह्**.

424. The rules at 296-306 must in all cases be applied, as well as the special rules applicable to certain roots in forming the Futures at 390 and 390. *a-o*: thus, **व्रश्** makes **व्रथाक्षम्** by 297. *b* (see 630); **मञ्** makes **अमाङ्गम्** by 390. *k* (see 633); **नञ्** in *Ātm.*, **अनङ्गि** or **अनङ्गिषि**; **भञ्ज्**, **अभाक्षम्** or **अभाक्षिम्**, **अभक्षि** or **अभक्षि** by 390. *g*; **मृञ्**, **अमाक्षिम्** by 390. *j* (also **अमार्जिषम्**); **नह्**, **अनात्सम्** by 306. *b*.

a. **पद्** *Ātm.* 'to go,' **बुध्** *Ātm.* 'to awake,' **जन्** *Ātm.* 'to be born,' may form their 3rd sing. as if they were Passive verbs (see 475); thus, **अपादि**, Du. 3. **अपत्ताताम्**; **अबोधि** (or optionally **अबुद्ध**), Du. 3. **अभुत्ताताम्**; **अजनि** (or optionally **अजनिष्ठ**).

b. Roots ending in **न्** and **म्** must change these letters to Anusvāra before *s*, and **म्** becomes **न्** before **श्च**; thus, **मन्** makes **अमंसि**, **अमंस्यास्**, **अमंस्त** (or if in cl. 8. **अमनिष्ठ**, or by *c*. below **अमत**); **क्षम्** makes **अक्षंसि** &c., Du. 2. **अक्षन्ध्यम्**.

हन् (generally Par.) drops its nasal before the *Ātmane* terminations (**अहसि**, **अहयास्**, &c.; initial *s* being rejected according to 419).

गम् does so optionally (**अगंसि** or **अगसि**, **अगंस्यास्** or **अगयास्**, &c.)

c. Roots in **न्** and **ण्** of cl. 8, which properly take the B terminations, are allowed an option of dropping the nasal in 2nd and 3rd sing. *Ātm.*, in which case initial *s* is rejected (419); e. g. **तन्** makes 3. **अतनिष्ठ** or **अतत** (Pāṇ. II. 4, 79).

d. Similarly, **क्षण्** makes 3. **अक्षणिष्ठ** or **अक्षत**; and **कृण्**, **आणिष्ठ** or **आति**.

e. **सन्** 'to give' is allowed the option of lengthening the *a*, when *n* is dropped; thus, Sing. 2. **असायास्** or **असनिष्ठास्**, 3. **असात** or **असनिष्ठ**. Compare 354. *a*, 339 (Pāṇ. II. 4, 79).

f. The nasal of **दंञ्** 'to bite' becomes **ङ्** before **क्** and **ण्** before **ह्**; thus, **अदाङ्गम्**, Du. 2. **अदाङ्गम्**; *Ātm.* 1. **अदङ्गि**, Du. 2. **अदङ्गद्वम्**. See 303.

425. **वह्** 'to carry' (see 611) changes its radical vowel to **ओ** *o* before those terminations which reject an initial *s* by 305. *a*: thus, **avāksham**, **avākshís**, **avākshít** (Lat. *vexit*), **avākshva**, **avodham**, &c.; *Ātm.* **avakshi** (Lat. *vexi*), **avodhás**, **avodha**.

a. **सह्** *Ātm.*, 'to bear,' generally takes the B terminations (**asakshi**, &c.), though the form **असोढ** is also given for the 3rd sing.

426. **नह्** 'to tie,' 'to fasten,' makes **anátсам**, **anátśís**, **anátśít**, **anátśva**, **anádđham**, &c.; and *Ātm.* **anatsi**, **anaddhás**, &c., by 306. *b* (compare 183).

a. **वस्** 'to dwell' (see 607) makes **avátсам**, &c., by 304. *a*.

427. General rule for forming the stem for those verbs of the first nine classes which assume *i*, and so take the B terminations at 418.

a. If a root end in the vowels इ *i*, ई *ī*, उ *u*, ऊ *ū*, अ *ri*, ए *ri*, vriddhi those vowels in the Parasmai before *all* the terminations, and gunate them in the Ātmane.

Thus, from पू 'to purify' come the two stems *apau* for Parasmai and *apo* for Ātmane (*apau*+*i*+*sam*=अपाविषम् by 37, *apau*+*i*+*ts*=अपावीत्, *apau*+*i*+*it*=अपावीत्, &c.; Ātm. *apo*+*i*+*si*=अपविषि, &c., by 36), see 583.

From तृ cl. 1, 'to cross,' comes the stem *atār* for Parasmai (*atār*+*i*+*sam*=अतारिषम्, &c.)

So, from शी 'to lie down' comes अशयिषि, अशयिषास्, &c.; but roots ending in any other vowel than *ū* and long *ri* more frequently take the A terminations, as they generally reject *i*.

b. If a root end in a single consonant, gunate the radical vowel in both Parasmai and Ātmane (except as debarred at 28, and except in the roots enumerated at 390. a).

Thus, बुध् *budh*, cl. 1, 'to know,' makes its stem *abodh* (*abodhisham*, &c.) See 583.

वृत् *vrit*, 'to be,' makes *avart* (*avartishi*, &c.)

एध् *edh*, 'to increase,' makes *aidh* (*aidhishi*, &c., 251. b). See 600.

428. A medial *a* in roots ending in र् and ल् is lengthened in Parasmai, but not in Ātmane.

Thus, अर् 'to go' makes अचारिषम्; जल् 'to blaze,' अज्जालिषम्. The roots वद् 'to speak' and व्रज् 'to go' also lengthen the *a* in Parasmai (अवादिषम्; but not in Ātmane अवदिषि &c.)

a. But those in म्, य्, ह् never lengthen the *a* in Parasmai; thus, स्यम् 'to sound' makes अस्यनिषम्. The following roots also are debarred from lengthening the *a*: कस्, कग्, रग्, लग्, सग्, स्थग्, हग्, ह्रग्, कद्, छग्, चत्, झप्, पप्, मप्, चद्, बप्, अस्, हस्. One or two do so optionally; as, कण् and नद् 'to sound.'

429. Observe, that as the majority of Sanskrit verbs assume *i*, it follows that rule 427. a. b. will be more universally applicable than rule 420, especially as the former applies to the Aorist of Intensives, Desideratives, and Nominals, as well as to that of simple verbs.

430. The special rules for the two Futures at 390. a-o will of course hold good for the Aorist; thus the roots enumerated at 390 and 390. a (कुष् &c.) forbid Guṇa; and गू, धू, भू, नू generally change their finals to *uv* (अकुचिषम् &c., अगुचिषम् &c.); but when गू is written गु it makes अगुषम् &c., see 421. f, and धू may also make अधाविषम्, and नू, अनाविषम्.

a. ऊर्णु makes और्णीविषम् or और्णविषम् or और्णुविषम् &c., and in Ātmane और्णीविषि or और्णुविषि.

b. According to 390. c. दीधी, वेवी, and दरिद्रा drop their finals (अदीधिषि, अदरिद्रिषम्, &c.; see also 433).

431. In the Ātmane, चृ 'to choose,' 'to cover,' and all roots in long चृ *ri*, such

as *लृ* 'to spread,' may optionally lengthen the inserted *i*; thus, *अवरिषि* or *अवरीषि* &c., *अस्तरिषि* or *अस्तरीषि*; but in *Parasmai* only *अवारिषम्*, *अस्तरिषम्*.

432. *प्थि* 'to swell' and *जागृ* 'to awake' take *Guna* instead of *Vṛiddhi* (*अथयिषम्* &c., see also 440. *a*; *अजागरिषम्* &c.)

a. *ग्रह्* according to 399. *a.* makes *अग्रहीषम्*, and by 390. *m.* *गृह्* makes *अगूहिषम्*. The latter also conforms to 439 and 439. *b.* See 609.

b. *हन्* 'to kill' forms its Aorist from *बध्* (*अबधिषम्* &c.), but see 422. *b.*

433. Many roots in *आ a*, *ए e*, *ओ o*, and *ऐ ai*, with three in *म् m*, viz. *यम् yam*, *रम् ram*, *नम् nam*, assume *i*, but in the *Parasmai* insert *s* before it; final *e*, *o*, and *ai*, being changed to *आ a*; thus, from *या* 'to go' comes *अयासिषम्*, &c. (see 644); from *शो* 'to sharpen,' *अशसिषम्*, &c.; from *यम्* 'to restrain,' *अयसिषम्*, &c.

दरिद्रा 'to be poor' makes *adaridrisham* or *adaridrāsisham*, &c.

434. In the *Ātmane* these roots reject the *i* and the *s* which precedes it, and follow 418; thus, from *मा* 'to measure' comes *अमासि*, &c. (see 664. *a*); from *प्ये* 'to cover,' *अव्यासि* (see 421. *c*); from *रम्* 'to sport,' *अरंसि*, *अरंस्यास्*, *अरंस्त*, &c.

FORM II.

435. Resembling the Imperfect.

	PARASMAI.				ĀTMANE.	
1. <i>am</i>	<i>áva</i> [<i>va</i>]	<i>áma</i> [<i>ma</i>]	<i>e</i> [<i>i</i>]	<i>ávahi</i>	<i>ámahi</i>	
2. <i>as</i> [<i>s</i>]	<i>atam</i> [<i>ta</i> m]	<i>ata</i> [<i>ta</i>]	<i>athás</i>	<i>ethám</i> [<i>áthám</i>]	<i>adhvam</i>	
3. <i>at</i> [<i>t</i>]	<i>atám</i> [<i>tám</i>]	<i>an</i> [<i>us</i>]	<i>ata</i>	<i>etám</i> [<i>átám</i>]	<i>anta</i>	

436. No confusion arises from the similarity which this form bears to the Imperfect, as in all cases where the above terminations are used for the Aorist, the Imperfect presents some difference in the form of its stem; thus, *गम्* 'to go' makes *agaccham* for its Impf., *agamam* for its Aor. (see 602); *भिद्* 'to break' makes *abhinadam* for its Impf., *abhidam* for its Aor. (see 583). So again, cl. 6, which alone can shew a perfect identity of root and stem, never makes use of this form for its Aorist, unless by some special rule the stem of its Imperfect is made to differ from the root; thus, *लिप्* 'to smear' (cf. *ἀλείφω*), which makes *alipam* in Aor., is *alimpam* in its Impf.; see 281. (So in Gr., cf. Impf. *ἐλείπον* with 2nd Aor. *ἐλείπον*; *ἐλάμβανον* with *ἐλαβον*; *ἐδάμνην* with *ἐδαμον*, &c.)

Obs.—This form of the Sanskrit Aorist corresponds to Gr. 2nd Aor. (cf. *asthám*, *asthás*, *asthát*, with *ἔστην*, *ἔστης*, *ἔστη*), and the first form is more or less analogous to the 1st Aor. The substitution of *i* for *e*, and *áthám*, *átám*, for *ethám*, *etám*, in *Ātm.* of form II, is confined to a class of roots mentioned at 439.

437. Rule for forming the stem in verbs of the first nine classes. Prefix the augment, and as a general rule attach the terminations directly to the root.

Thus, in *agamam* &c., *abhidam* &c., see 436. So also, *नश्* 'to perish' makes *अनशम्* (also *अनेशम्*, see 441, 424).

a. Observe, however, that most of the roots which follow this form in *Par.*,

follow form I at 418 in Átm.; thus, भिद् 'to break' makes *abhitsi*, &c., in Átm.; see the table at 583: similarly, छिद् 'to cut,' see 667. And a few roots, which are properly restricted to Átm., have a Parasmai Aorist of this 2nd form; thus, रुच् Átm. 'to shine,' 'to be pleasing,' makes Par. *arutam*, as well as Átm. *arotishi*.

b. One or two roots in आ á, इ i, and ए e reject their finals; and one or two in चृ ri and चृ ri gunate these vowels before the above terminations; thus, स्या 'to tell' makes अस्यम् &c., अस्ये &c.; क्षि 'to swell,' अक्षम्; ज्ञे 'to call' makes अज्ञम् (see 595); गृ 'to go,' अगम्; चृ 'to go,' आगम्; जृ 'to grow old,' अजरम्.

c. दृश् 'to see' gunates its vowel (अदर्शम्, see 604).

d. Penultimate nasals are generally dropped; thus, स्तम् 'to stop' makes अस्तभम्; स्यन् 'to distil,' अस्यदम्; स्कन् 'to mount,' अस्कदम्; भञ्ज 'to fall,' अभजम्.

e. A form अक्षम् occurs in the Veda, from यस् 'to eat,' the medial a being dropped.

438. In the Parasmai certain roots ending in long आ á and ए e conform still more closely to the terminations of the Imperfect, rejecting the initial vowel, as indicated by the brackets in the table at 435. In the 3rd pl. they take *us* for *an*.

Thus, दा cl. 3, 'to give,' makes *adám*, *adás*, *adát*, *adáva*, &c.; 3rd pl. *adus*, see 663. So also, धा cl. 3, 'to place,' makes *adhám*, &c., 664; and स्या cl. 1, 'to stand,' makes *asthám*, &c., 587.

a. Similarly, भू cl. 1, 'to be,' except 1st sing. and 3rd pl. (अभूवम्, अभूस्, अभून्, अभूव, &c.; but 3rd pl. अभूवन्, see 585).

b. Observe, however, that some roots in á, like yá, 'to go,' follow 433.

c. And some roots in ए e and ओ o, which follow 433, optionally follow 438; in which case e and o are changed as before to á; thus, धे dhe, cl. 1, 'to drink,' makes either *adhásisham* &c., or *adhám* &c., also *adadham*, see 440. a; सो so, cl. 4, 'to come to an end,' makes either *asásisham* or *asám*, see 613.

d. In the Átmane-pada, roots like दा, धा, स्या, दे, धे, दो follow 421. d.

e. इ 'to go' makes its Aorist from a root गा; thus, *agám*, *agás*, &c.

Note—*Adadám*, Impf. of dá, 'to give,' bears the same relation to its Aor. *adám* that ἔδιδον does to ἔδων. So also the relation of *adhám* (Aor. of dhá, 'to place') to *adadhám* (Impf.) corresponds to that of ἔθην to ἐτίθην. Cf. also *abhavas* and *abhús* with ἔφνες and ἔφυς.

439. Certain roots ending in ज्ञ ś, श sh, ह h, enclosing a medial i, u, or ri, form their Aorists according to form II at 435; but whenever confusion is likely to arise between the Imperfect and Aorist, s is prefixed to the terminations, before which sibilant the final of the root becomes k by 302 and 306.

Thus, दिश् 'to point out,' the Impf. of which is अदिशम्, makes अदिक्षम् &c. in Aor. (cf. Gr. 1st Aor. ἐδείξα). Similarly, द्विष् cl. 2, 'to hate,' makes *adviksham* &c., 657; दुह् cl. 2, 'to milk,' makes *adhuksam* &c., by 306. a. See 660.

a. This class of roots substitutes i for e, and áthám, átám, for ethám, etám, in

Ātmane terminations; thus, *adikshi*, *adikshathás*, *adikshata*, *adikshávahi*, *adiksháthám*, &c.; 3rd pl. *adikshanta*.

b. A few roots in ह् *h* (viz. लिह्, दिह्, गुह्, दुह्) optionally in the Ātmane reject the initial *a* from the terminations of the 2nd and 3rd sing., 1st du., and 2nd pl.; thus, लिह् may make अलिषि, अलीढास्, अलीढ; Du. 1. अलिहहि; Pl. 2. अलीढम्, 661; and दुह् 'to milk,' अधुषि, अदुग्धास्, &c. See 661, 659, 609, 660.

c. According to some authorities, a few roots (e. g. तृप्, दृप्, सृप्) which generally follow form I, A, in Ātmane, may optionally conform to form II, taking the terminations *i*, *áthám*, *átám*, rejecting initial *a* and *á* from the other terminations, and taking *ata* for *anta*; thus, *atrípi*, *atrípthás*, *atrípta*, *atrípva*hi, &c.

440. Causal verbs and verbs of cl. 10 make use of form II, but the stem assumes both reduplication and augment (as in the Greek Pluperfect); thus, बुध् cl. 1, 'to know,' makes in the Causal Aorist अबुबुधम्, &c. This will be explained at 492.

a. A few Primitive verbs besides those of cl. 10 take a reduplicated stem, analogous to Causals (see 492).

Thus, अि 'to resort to' makes अशिञ्चियम् &c.; श्वि 'to swell' makes अशिञ्चियम् (also अञ्चम् and अञ्चयिषम्, see 432, 437. b); दृ cl. 1, 'to run,' अदुदुवम्; सु 'to flow,' असुसुवम्; धे 'to drink,' अदधम्; कम् 'to love,' अचकमे, &c. This last is defective when it belongs to cl. 1, having no Special tenses; but when it belongs to cl. 10 (Pres. कामये, &c.) its Aorist is अचोक्मे.

441. The following Primitive verbs take a contracted form of reduplicated stem: यच् cl. 2, 'to speak,' makes अपोचम् *avocam* (from अवउचम् for अवयचम् 650); पत् cl. 1, 'to fall,' अपतम् (from अपपतम्; compare Gr. *ἐπιπτον*); शास् cl. 2, 'to rule,' अशिषम् (from अशिषिषम्, but the Ātmane follows 427; see 658); अस् cl. 4, 'to throw,' आस्यम् (from आससम्, contracted into आप्सम् for आत्सम् 304. a, whence by transposition आस्यम्); नश् cl. 4, 'to perish,' अनेशम् (from अनइषम् for अननिषम्). See 620, 436.

Precative or Benedictive.

Terminations of Precative repeated from 246.

PARASMAI.			ĀTMANE.		
<i>yásam</i>	<i>yásva</i>	<i>yásma</i>	<i>síya</i>	<i>sívahi</i>	<i>símahi</i>
<i>yás</i>	<i>yástam</i>	<i>yásta</i>	<i>síshthás</i>	<i>síyásthám</i>	<i>sídhvam</i> or <i>sídhvam</i>
<i>yát</i>	<i>yástám</i>	<i>yásus</i>	<i>síshṭa</i>	<i>síyástám</i>	<i>síran</i>

442. The terminations of this tense resemble those of the Potential in the scheme at 245. In 2nd and 3rd sing. they are identical. In the other persons of the Parasmai a sibilant is inserted, and in some of the Ātmane, both prefixed and inserted. In 2nd pl. Ātm. *sídhvam* is used for *sídhvam* when immediately preceded by any other vowel but *a* or *á*, and optionally *ishídhvam* for *ishídhvam* when immediately preceded by a semivowel or *h*. The only difference between the Potential

and Precative of verbs of the 2nd and 3rd groups, at 290, will often be that the Potential will have the conjugational characteristic; thus, *bhid*, cl. 7, 'to break,' will be *bhindyát* in Pot., and *bhidyát* in Prec. (Compare the Optative of the Gr. Aor. *δοίην* with Optative of the Present *διδόιην*.)

443. Rule for forming the stem in verbs of the first nine classes.

In Parasmai, as a general rule, either leave the root unchanged before the *y* of the terminations, or make such changes as are required in the Passive (see 465–472), or by the conjugational rule of the 4th class, and never insert *i*.

In Átmane, as a general rule, prefix *i* to the terminations in those roots ending in consonants or vowels which take *i* in the Futures (see 392, 399), and before this *i* gunate the radical vowel. Gunate it also in the Átmane in some roots ending in vowels which reject *i*: but if a root end in a *consonant*, and *reject i*, the radical vowel is generally left unchanged in the Átmane, as well as Parasmai.

444. Thus, from भू cl. 1, 'to be,' come the stem of the Parasmai *bhú*, and the stem of the Átmane *bhavi*, by 36. a (*bhú + yásam* = भूयासम् &c., *bhavi + stya* = भविषीय by 70).

445. Frequently, as already observed, before the *y* of the Parasmai terminations, the root is liable to changes analogous to those which take place before the *y* of cl. 4 at 272, and the *y* of Passive verbs at 465; and not unfrequently it undergoes changes similar to those of the Perfect at 373, &c., as follows:—

446. A final आ *á* is changed to ए *e* in Par., but remains unchanged in Átm., as before the *s* of the 2nd Future terminations; thus, दा cl. 3, 'to give,' makes देयासम् &c. for Par., but दासीय &c. for Átm.; पा 'to drink' makes पेयासम् &c.

a. But ज्या 'to become old' makes जीयासम् &c., and दरिद्रा 'to be poor' drops its final even in Parasmai (दरिद्रासम्, दरिद्रिषीय, &c.) Compare 390. c.

447. Final इ *i* and उ *u* are lengthened in Par., as before the *y* of Passives, and gunated in Átm., as before the *s* of the 2nd Future; thus, चि 'to gather' makes चीयासम् &c., चेयीय &c.; and हु 'to sacrifice' makes हूयासम् &c., होयीय &c.

a. When इ 'to go' is preceded by a preposition, it is not lengthened (इयासम् &c.; otherwise ईयासम्).

b. दीषी and वेवी drop their finals as at 390. c (दीधिषीय &c.)

448. Final चृ *ri* is changed to रि *ri* in Parasmai, but retained in Átmane; thus, कृ 'to do' makes क्रियासम् &c., and कृषीय &c. After a double consonant *ri* is gunated in Parasmai, as well as before inserted *i*; thus, स्फृ 'to spread' makes स्तृयासम् &c., स्तृषीय &c., or स्तरिषीय &c.

a. It is also gunated in चृ *ri*, 'to go,' and जागृ 'to awake' (जय्यासम्, जागय्यासम्, &c.)

b. वृ 'to cover,' 'to choose,' makes त्रियासम् or वूयासम्, वृषीय or वरिषीय or वूषीय.

449. Final **च** *r* is changed to **ई** *r* in both voices, but is gunated before inserted *i* in *Ātmane*; thus, **तृ** cl. 1, 'to cross,' makes **तीर्यासम्** &c., **तीर्यीय** &c., or **तरिषीय** &c., or **तरीषीय** &c.

a. One root, **पू** cl. 10, 'to fill,' makes **पूर्यासम्** &c. Compare 448. *a.*

450. Of roots in **ए** *e*, **धे** 'to drink' makes **धेयासम्** &c. (which is also the Precative of **धा** 'to hold'); **दे** 'to protect,' **देयासम्**.

a. But **ह्वे** 'to call' makes **ह्वयासम्** &c., and **ह्वासीय** &c.; **व्ये** 'to cover' makes **वीयासम्** &c., and **व्यासीय** &c.; and **वे** 'to weave' makes **ज्यासम्** &c., and **वासीय** &c. Compare 465. *c.*

451. Final **ऐ** *ai* and **ओ** *o* are often treated like final *á* at 446; thus **गै** 'to sing' makes **गेयासम्** &c.; **सै** 'to waste' and **सो** 'to destroy' make **सेयासम्**; **दो** 'to cut,' like **दा** 'to give' and **दे** 'to protect,' makes **देयासम्**. But sometimes they are changed to *á*; thus, **त्वै** 'to preserve' makes **त्वासीय** &c.; **दै** 'to purify' makes **दायासम्**; **ध्वै** 'to think' either **ध्यायासम्** or **ध्येयासम्**; **ग्वै** 'to be weary' either **ग्यायासम्** or **ग्वेयासम्**.

452. As already stated, if a root end in a consonant, there is no change in *Parasmai*, except the usual changes before *y*; moreover, unlike the 2nd Future, there is no *Guna* in *Ātmane*, unless the root take *i*; the other changes in *Ātmane* are similar to those applicable before the *s* of the 2nd Future terminations (390. *o*); thus, **दुह्** 'to milk' makes **दुह्यासम्** &c., and **धुक्षीय** &c., by 306. *a.*; **द्विष्** 'to hate' makes **द्विष्यासम्** &c., and **द्विषीय** &c., by 302; and **बुध्** 'to know' makes **बुध्यासम्** &c., and **बोधिषीय** &c. See 443.

a. Roots of the 10th class, however, retain *Guna* in *Par.*, as well as in *Ātm.*, rejecting the conjugational *aya* in *Par.* only; see under Causals (495).

453. According to the usual changes in cl. 4 and in Passives, roots ending in a double consonant, of which the first member is a nasal, generally reject the nasal; thus, **भञ्ज्** *bhañj*, cl. 7, makes **bhajydsam**, &c. Compare 469.

a. So again, according to 472, **ग्रह्** 'to take' makes in *Par.* **गृह्यासम्** &c.; **प्रश्** 'to ask,' **पृच्छ्यासम्** &c.; **भज्ज्** 'to fry,' **भृज्यासम्** (632); **व्रश्** 'to cut,' **वृष्यासम्** (636); **व्यध्** 'to pierce,' **विध्यासम्**; **व्यच्** 'to deceive,' **विच्यासम्**; **शास्** 'to teach,' **शिष्यासम्** &c. In the *Ātmane* they are regular.

b. So again, **इ** *i* and **उ** *u* before *r* and *v* are lengthened; thus, **कुर्** 'to sound' makes **कूर्यासम्**; and **दिक्** 'to play,' **दीव्यासम्**. Compare 466.

454. **वच्** 'to speak,' **वद्** 'to say,' **वप्** 'to sow,' **वश्** 'to wish,' **वस्** 'to dwell,' **वह्** 'to carry,' and **स्वप्** 'to sleep,' substitute **उ** *u* for **व** *va* in *Par.*, and **यज्** 'to sacrifice' substitutes *i* for *ya*; thus, **उच्यासम्**, **सुप्यासम्**, **इज्यासम्**, &c.; cf. 471. In the *Ātmane* they are regular; as, **वक्षीय** from **वह्**; **यक्षीय** from **यज्**.

a. **जन्**, **खन्**, and **सन्** conform to 470; thus, **जन्यासम्** or **जायासम्** &c.; cf. 424. *e.*

Observe—In addition to these rules, the other special changes which take place before the *s* of the 2nd Future terminations, noted at 390 and 390. *a-o*, will apply to the *Ātmane* of the Precative; thus, **कु** or **कू** at 390 makes **कुषीय** or **कुविषीय**; **भज्ज्** at 390. *g*.

makes भक्षीय or भक्षीय; क्त् at 390. l. makes कामयिषीय or कर्मिषीय; and गुप् may be गुप्सासम् or गोपाय्यासम् even in Parasmai.

Conditional.

Terminations of Conditional repeated from 246.

PARASMAI.			ĀTMANE.		
<i>syam</i>	<i>syáva</i>	<i>syáma</i>	<i>sye</i>	<i>syávahi</i>	<i>syámahi</i>
<i>syas</i>	<i>syatam</i>	<i>syata</i>	<i>syathás</i>	<i>syethám</i>	<i>syadhvam</i>
<i>syat</i>	<i>syatám</i>	<i>syant</i>	<i>syata</i>	<i>syetám</i>	<i>syanta</i>

455. Observe, that this tense bears the same relation to the 2nd Future that the Imperfect does to the Present. In its form it is half an Imperfect, half a 2nd Future. It resembles the Imperfect in prefixing the augment *a* to the stem (see 251), and in the latter part of its terminations: it resembles the 2nd Future in the first part of its terminations in gunating the radical vowel, in inserting इ i in exactly those roots in which the Future inserts i, and in the other changes of the stem.

456. The Conditional is most easily formed from the 2nd Future (388–415) by prefixing the augment *a* and changing *syámi* (*shyámi*) into *syam* (*shyam*); e. g. *karishyámi*, *akarishyam*.

457. Thus, बुध् cl. 1, 'to know,' makes अबोधिष्यम् &c.; दुह् 'to milk' makes अधोक्ष्यम् &c. (see 414 and 306. a); द्विष् 'to hate,' सद्विष्यम् &c. (see 412); गुह् 'to conceal,' अगूहिष्यम् or अधोक्ष्यम् (415. m); मज्ज् 'to be immersed,' अमज्ज्यम् (390. k).

a. The augment will be prefixed to roots beginning with vowels according to the rules given at 251; thus, जगृ 'to cover' makes अजगृविष्यम् or अजगृविष्यम्, cf. 390. b.

b. इ 'to go,' with अक्षि prefixed (meaning 'to read'), may optionally form its Conditional from the root गा (अक्ष्ये or अक्ष्यगीये, see 421. e).

Infinitive.

458. The termination of the Infinitive is तुम् *tum* (= the *tum* of the Latin Supine). It is used as a verbal noun with the force of the accusative or dative case.

Obs.—The suffix *tum* is probably the accusative of the suffix *tu* (see 82. VIII), of which other cases are used as Infinitives in the Veda.

459. Rule for forming the stem in verbs of the ten classes.

The stem of the Infinitive is identical with the stem of the First Future, and where one inserts इ i, the other does also; thus, *budh*, cl. 1, 'to know,' makes बोधितुम् *bodhitum*; क्षिप् *kship*, cl. 6, 'to throw,' makes क्षेप्तुम् *kshiptum*. Moreover, all the rules for the change of the root before the *t* of the Future terminations apply equally before the

t of the Infinitive. Hence, by substituting *um* for the final *á* of the 3rd pers. sing. of the 1st Future, the Infinitive is at once obtained.

Thus, शक्ता, शक्नुम्; प्रष्टा, प्रष्टुम्; सोढा, सोढुम्; कथयिता, कथयितुम्. So also, दुह् makes दोग्धुम्; दुह्, द्रोढुम् or द्रोग्धुम् or द्रोहितुम्; कुञ्, कुञ्चितुम्. See 388-415.

a. In the Veda, Infinitives are also formed by the suffixes तवे, तवै, तोस्, स्यै, से, ससे, सध्ये, जम्, र, रे, जस्, which are really cases of verbal nouns (see 867. a. b).

b. The following examples will shew how remarkably the Sanskrit Infinitive answers to the Latin Supine. S. स्यातुम् 'to stand,' L. *statum*; S. दातुम् 'to give,' L. *datum*; S. पातुम् 'to drink,' L. *potum*; S. एतुम् 'to go,' L. *itum*; S. स्तर्तुम् 'to strew,' L. *stratum*; S. संकुम् 'to anoint,' L. *unctum*; S. जनितुम् 'to beget,' L. *genitum*; S. स्वनितुम् 'to sound,' L. *sonitum*; S. सर्पुम् 'to go,' L. *serptum*; S. वनितुम् 'to vomit,' L. *vomitum*.

DERIVATIVE VERBS.

460. Having explained the formation of the verbal stem in the ten classes of Primitive verbs, we come next to the four kinds of Derivative verbs, viz. Passives, Causals, Desideratives, and Frequentatives.

PASSIVE VERBS.

461. Every root in every one of the ten classes may take a Passive form, conjugated as an *Ātmane-pada* verb of cl. 4, the only difference being in the accent, which in Passives falls on the inserted *ya*, whereas in the *Ātmane* of Primitive verbs of cl. 4, it falls on the radical syllable.

a. It has already been remarked, that the Passive may be regarded as a distinct derivative from the root, formed on one invariable principle, without any necessary community with the conjugational structure of the Active verb. Thus the root *bhid*, cl. 7, 'to divide,' makes *bhinatti* or *bhintte*, 'he divides;' *dvish*, cl. 2, 'to hate,' makes *dveshṭi* or *dvishtṣe*, 'he hates;' but the Passive of both is formed according to one invariable rule, by the simple insertion of *ya*, without reference to the conjugational form of the Active; thus, *bhidyaṭe*, 'he is divided;' *dvishyaṭe*, 'he is hated.' See 243. a.

b. In fact, a Passive verb is really nothing but a root conjugated according to the rule for cl. 4 restricted to the *Ātmane-pada*: and to say that every root may take a Passive form, is to say that roots of classes 1, 2, 3, 5, 6, 7, 8, 9, and 10 may all belong to cl. 4, when they receive a Passive sense: so that if a root be already of cl. 4, its Passive is frequently identical in form with its own *Ātmane-pada* (the only difference being in the accent).

c. It might even be suspected, that the occasional assumption of an Intransitive signification and a *Parasmai-pada* inflexion by a Passive verb, was the cause which gave rise to a 4th class of Primitive verbs as distinct from the Passive. Instances

are certainly found of Passive verbs taking *Parasmai-pada* terminations, and some Passive verbs (e. g. *jáyate*, 'he is born,' fr. *rt. jan*; *púryate*, 'he is filled,' fr. *prí*; and *tapyate*, 'he is heated,' fr. *tap*) are regarded by native grammarians as *Ātmane* verbs of cl. 4*. Again, many roots appear in class 4 as Intransitive verbs, which also appear in some one of the other nine as Transitive. For example, *yuj*, 'to join,' when used in a Transitive sense, is conjugated either in cl. 7, or in the Causal; when in an Intransitive, in cl. 4. So also, *push*, 'to nourish;' *kshubh*, 'to agitate;' *kliś*, 'to vex;' *sidh*, 'to accomplish†.'

d. There are said to be three kinds of Passive verbs.

I. The Passive, properly so called (*karman*); as, from *हुद्*, *तुद्यते* 'he is struck' (i. e. 'by another'), where the verb implies that the person or thing spoken of suffers some action from another person or thing; e. g. *ओदनः पच्यते मया* 'rice is cooked by me.'

II. An Impersonal Passive (*bháva*), generally formed from an Intransitive verb, and only occurring in the 3rd singular; *गम्यते* 'it is gone;' *नृत्यते* 'it is danced;' *पच्यते* 'it is cooked' or 'cooking goes on,' where the verb itself implies neither person nor thing as either acting or suffering, but simply expresses a state or condition.

III. A Reflexive Passive (*karma-kartri*, 'object-agent' or 'object-containing-agent'), where there is no object as distinct from the subject of the verb, or, in other words, where the subject is both agent and object, as in *ओदनः पच्यते* 'rice is cooked;' *स जायते* 'he is born,' &c. In these latter, if a vowel immediately precedes the characteristic *y*, the accent may fall on the radical syllable, as in cl. 4. They may also, in some cases, make use of the *Ātmane-pada* of the Active, and drop the *y* altogether; thus to express 'he is adorned by himself,' it would be right to use *भूषते* 'he adorns himself.'

Obs.—According to Pāṇini the Passive verb is merely an *Ātmane* verb with the *Vikarṇa yak* in the four tenses, and *karman* merely expresses one idea of the Passive. The object is expressed by the termination of the Passive in such a case as 'the house is built by me,' where the object of the agent *me*, viz. house, is expressed by the terminations of the Passive. But no agent might be mentioned, as simply 'the house is built,' in which case it would be a *bháva*, not a *karman*.

462. Passive verbs take the regular *Ātmane-pada* terminations at 246, making use of the substitutions required in cl. 4.

In the Aorist they take either the A or B terminations of form I at 418, according as the root may admit the inserted *इ* or not; but they require that in 3rd sing. of both forms the termination be *इ* in place of *sta* and *ishṭa* (see 475).

* The Passive not unfrequently takes the terminations of the *Parasmai-pada* in Epic poetry; e. g. *chidyet* for *chidyeta*, 'it may be cut;' *mokshyasi* for *mokshyase*, 'thou shalt be liberated;' *adrīsyat*, 'he was seen.'

† The forms given for the Aorists of such verbs as *pad*, 'to go,' *budh*, 'to know' (which are said to be *Ātmane* verbs of cl. 4), could only belong to Passive verbs. The forms given by Westergaard are, *apddi*, *abodhi*. See 475.

Special Tenses.

463. Rule for the formation of the stem in the four Special tenses, *Ātmane-pada*, of roots of the first nine classes.

Affix य *ya**—lengthened to या *yā* before initial *m* and *v*—to the root, the vowel of which is not gunated, and often remains unchanged. (Compare the rule for cl. 4 at 249 and 272.)

464. Thus, from भू cl. 1, 'to be,' comes the stem भूय *bhūya* (Pres. *bhūya* + *i* = भूये, *bhūya* + *se* = भूयसे, &c.; Impf. *abhūya* + *i* = अभूये, &c.; Pot. *bhūya* + *īya* = भूयेय, &c.; Impv. *bhūya* + *ai* = भूयै, &c.); from तुद् cl. 6, 'to strike,' comes *tudya* (Pres. *tudya* + *i* = तुद्ये, &c.)

465. The root, however, often undergoes changes, which are generally analogous to those of cl. 4 and the Precative *Parasmai-pada* (see 275 and 445); but a final *ā* is not changed to *e* as in the Precative.

Six roots in आ *ā*, and one or two in ए *e*, ऐ *ai*, and ओ *o*, change their final vowels to ई *ī*; thus, दा 'to give,' दे 'to protect,' and दो 'to cut,' make Pres. दीये, दीयसे, दीयते, &c. So also, धा 'to place' (3rd sing. धीयते); स्था 'to stand,' मा 'to measure,' पा 'to drink,' and हा 'to quit'; धे 'to drink' (3rd sing. धीयते, &c.); गे 'to sing' (गीयते); सो 'to destroy' (सीयते).

Obs. 1. दा cl. 2, 'to bind,' makes दायते, as it is not a *ghu* and does not come under Pāṇ. vi. 4, 66.

Obs. 2. हा 'to go' (*ohān*) makes हायते, though हा 'to quit' (*ohāṭ*) makes हीयते.

a. But other roots in आ *ā* remain unchanged; and most others in *ai* and *o* are changed to *ā*; thus, स्था 'to tell' makes 3rd sing. स्थायते; and ज्ञा 'to know,' ज्ञायते; पा 'to protect,' पायते; ध्ये 'to meditate,' ध्यायते; शो 'to sharpen,' शायते.

b. दरिद्रा, दीधी, and वेवी drop their final vowels as at 390. c (दरिद्र्यते, दीध्यते, &c.); and ज्या 'to become old' makes 1. जीयते. Cf. 446. a.

c. ह्वे 'to call,' वे 'to weave,' व्ये 'to cover,' make their stems हूय, जय, and वीय (3rd sing. हूयते). Compare 450. a.

466. Final इ *i* or उ *u* are lengthened, as also a medial *i* or *u* before *v* or *r*; thus, from जि, हु, दिव्, कुर्, come जीय, हूय, दीव्य, कूर्थे. See 447 and 453. b.

a. But श्वि 'to swell' makes 3rd sing. शूयते; and शी 'to lie down,' शय्यते.

467. Final च्च *ri* becomes रि *ri*, but if preceded by a double consonant is gunated; thus, कृ makes 3. क्रियते; वृ, व्रियते; but स्मृ, स्मर्यते. Cf. 448.

a. The roots च्च (3rd sing. चयते) and जागृ are also gunated. Cf. 448. a.

468. Final च्च *ri* becomes ईर् *īr*; thus, कृ 'to scatter' makes 3. कीर्यते; but पृ 'to fill,' पूर्यते. See 449 and 449. a.

* This *ya* is probably derived from *yā*, 'to go,' just as the Causal *aya* is derived from *i*, 'to go.' It is certain that in Bengālī and Hindī the Passive is formed with the root *yā*. Cf. Latin *amatum iri*, &c. See 481.

469. Roots ending in a double consonant, of which the first is a nasal, usually reject the nasal; as, from बन्, सन्, सज्, come the stems बध्य, &c. (बध्ये, &c.)

a. The roots at 390. l. carry their peculiarities into the Passive (कम्प्यते or काम्प्यते, गुप्यते or गोपाय्यते, विच्छ्यते or विच्छाय्यते, क्षुत्यते or क्षुतीय्यते).

470. जन् 'to produce,' खन् 'to dig,' तन् 'to stretch,' सन् 'to give,' optionally reject the final nasal, and lengthen the preceding *a*; thus, जायते or जन्यते, &c.

471. वच् 'to speak,' वद् 'to say,' वप् 'to sow,' वश् 'to wish,' वस् 'to dwell,' वह् 'to bear,' स्वप् 'to sleep,' यज् 'to sacrifice,' change the semivowels व, य into their corresponding vowels and accordingly make their stems उच्य, उद्य, उष्य, उष्य, उच्य, उद्य, मुष्य, इज्य respectively, (उच्यते, &c.)

Obs.—This change of a semivowel into its corresponding vowel is technically called Samprasāraṇa.

472. Similarly, ग्रह् 'to take,' प्रश् 'to ask,' धञ् 'to fry,' व्यच् 'to deceive,' व्यध् 'to pierce,' व्रश् 'to cut,' make their stems गृह्य, पृच्छ्य, भृज्य, विच्य, विध्य, वृध्य respectively, (गृह्यते, &c.)

a. ऊह् 'to reason' shortens its vowel after prepositions (उद्यते; otherwise ऊह्यते).

b. सज् forms its Passive from वी; यस from षद्; सस from भू; व्रू from वच्; and वृष from ख्या.

c. शास् 'to rule' makes its Passive stem शिष्य.

General Tenses.—Perfect of Passives.

473. The stem of this tense in the Passive verb is identical with that of all Primitive verbs, in all ten classes. The stems, therefore, as formed at 364-384, will serve equally well for the Perfect of the Passive, provided only that they be restricted to the Ātmane-pada inflexion; thus, वुबुधे, पेपे, &c.

a. When the Periphrastic Perfect has to be employed (see 385) the auxiliaries अस and भू may be used in the Ātmane, as well as कृ. Compare 385. b.

First and Second Future of Passives.

474. In these and the remaining tenses no variation generally occurs from the stems of the same tenses in the Primitive, Ātmane, unless the root end in a vowel. In that case the insertion of इ *i* may take place in the Passive, although prohibited in the Primitive, provided the final vowel of the root be first vriddhi; thus, from चि *ci*, cl. 5, 'to gather,' may come the stem of the 1st and 2nd Fut. Pass. द्यी (dyitāhe &c., dyishye &c.), although the stem of the same tenses in the Primitive is *ce* (cetāhe &c., ceshye &c.) Similarly, from हु *hu* and कृ *kri* may come हवी and कवी (havitāhe, kavitāhe), although the stems in the Primitive are *ho* and *kar*.

a. In like manner इ *i* may be inserted when the root ends in long आ *ā*, or in ए *e*, ऐ *ai*, ओ *o*, changeable to आ *ā*, provided that, instead of Vriddhi (which is impossible), *y* be interposed between the final *ā* and inserted *i*; thus, from दद् *dā*, 'to give,' may come the stem of the Fut. Pass. द्यी (dyitāhe &c.), although the stem of the same tenses in the Primitive is *dā* (dātāhe &c.); from ह्वे *hve*, 'to call,' may come ह्वी

(ज्ञायिताहे &c.), although the stem in the Primitive is *hvd*. But in all these cases the stem of the Primitive may be taken for that of the Passive, so that *çetâhe* or *çâyitâhe* may equally stand for the 1st Fut. Pass.; and similarly with the others.

b. In the case of roots ending in consonants, the stem of the two Futures in the Passive will be identical with that of the same tenses in the Primitive verb, the inflexion being that of the *Âtmane*. दृश् 'to see,' however, in the Passive, may be दर्शिताहे, दर्शिष्ये, as well as द्रष्टाहे, द्रष्ट्वे; and हन् 'to kill' may be घनिताहे, घनिष्ये, as well as हन्ताहे, हनिष्ये; and ग्रह् 'to take' may be ग्राहिताहे, ग्राहिष्ये, as well as ग्रहीताहे, ग्रहीष्ये.

c. In verbs of cl. 10 and Causals, deviation from the *Âtmane* form of the Primitive may take place in these and the succeeding tenses. See 496.

Aorist of Passives.

475. In this tense, also, variation from the Primitive may occur when the root ends in a vowel. For in that case the insertion of इ i may take place, although forbidden in the Primitive verb, provided the final of the root be vriddhied; thus, from चि ã may come the stem of the Aor. Pass. *acâyî* (*acâyîshi* &c., 427), although the stem in the *Âtmane* of the Primitive is *acê* (*acêshi* &c., 420). So also, from हु hu and कृ kṛi may come *ahâvî* and *akâri* (*ahâvîshi*, *akâriishi*, 427), although the stems in the *Âtmane* of the Primitive are *aho* and *akri* (*ahoshi*, *akriishi*, 420). Again, i may be inserted when the root ends in long आ á, or in ए e, ऐ ai, ओ o, changeable to आ á, provided that y be interposed between final á and inserted i; thus, from दा 'to give,' दे 'to protect,' दै 'to purify,' दो 'to cut,' may come *adâyî* (*adâyîshi* &c.), although the stems in the *Âtmane* of the Primitives are different (as *adîshi* &c.) But in all these cases it is permitted to take the stem of the Primitive for that of the Passive (so that the Passive of ã may be either *acâyîshi* or *acêshi*), except in the 3rd pers. sing., where the terminations *ishṭa* and *sta* being rejected, the stem, as formed by Vriddhi and the inserted i, must stand alone; thus, *acâyî*, 'it was gathered;' *ahâvî*, 'it was sacrificed;' *akâri*, 'it was done;' *adâyî*, 'it was given,' 'protected,' 'purified,' 'cut.'

a. Sometimes the usual form of the Aorist *Âtmane* is employed throughout (see 461. III). This is the case whenever the sense is that of a Reflexive Passive, not of the real Passive; thus, ख्या 'to tell' in the 3rd sing. Aor. Pass. is ख्यायि, but in the sense of a Reflexive Passive खस्यन्; चि 'to resort to' makes 1st sing. Aor. Pass. चक्षयिषि, but Reflexive चक्षिष्ये; and कम् 'to love' makes 3rd sing. Aor. Pass. चकमि or चकामि, but Reflexive चक्षमे.

b. If the root end in a consonant, the stem of the Aorist Passive will always be identical with that of the *Âtmane* of the Primitive, except in the 3rd sing., where इ i being substituted for the terminations *ishṭa* and *sta* of form I at 418, generally requires before it the lengthening of a medial a (if not already long by position), and the Guna of any other short medial vowel*. Hence, from तन्, 'to stretch,'

* A medial vowel, long by nature or position, remains unchanged (by 28), and in one or two cases even a short vowel; as, *asâmi* for *asâmi*.

1st, 2nd, and 3rd sing. *atanishi*, *atanishthás*, *atáni*; from *kship*, 'to throw,' *akshipsi*, *akshipthás*, *akshepi*; from *vid*, 'to know,' *avedishi*, *avedishthás*, *avedi*, &c.

c. The lengthening of a medial *a*, however, is by no means universal; and there are other exceptions in the 3rd sing., as follows:—

Nearly all roots ending in *am* forbid the lengthening of the vowel in the 3rd sing.; thus, *अक्रमि* from *क्रम्* 'to walk;,' *असमि* from *सम्* 'to bear;,' *अशमि* from *शम्* 'to be calm' (but in the sense of 'to observe,' *अशामि*).

d. Similarly, *अवधि* from *वध्* and *अजनि* from *जन्*. The former may optionally substitute *अवानि* from *हन्*.

e. *मृन्* and *गृह्* lengthen their vowels (*अमानि*, *अगूहि*).

f. The roots at 390. *l*. will have two forms, *अकमि* or *अकामि*, *अगोपि* or *अगोपायि*, *अविच्छि* or *अविच्छायि*, &c.

g. *रभ्* 'to perish,' *जम्* 'to yawn,' *रभ्* 'to desire,' insert nasals (*अरन्धि*, *अजम्भि*, *अरम्भि*). Similarly, *लभ्* 'to receive,' when it has a preposition (e. g. *प्रालम्भि*), and optionally when it has none (*अलम्भि* or *अलाभि*, Pāp. VII. 1, 69).

h. *भञ्* 'to break' may drop its nasal, in which case the medial *a* is lengthened (*अभञ्जि* or *अभानि*).

i. *हेड्* 'to clothe' may either retain the *e* or change it to *i* or *í* (*अहेडि* or *अहिडि* or *अहोडि*).

j. *इ* 'to go' substitutes *गा*, and optionally does so when *adhi* is prefixed in the sense of 'to read' (*अध्यगायि* or *अध्यायि*).

k. *च्युत्* 'to blame' makes *आतीयि* or *आति*.

Precative (or Benedictive) and Conditional of Passives.

476. In these tenses the same variation is permitted in the case of roots ending in vowels as in the Aorist; that is, the insertion of *इ* is allowed, provided that, before it, Vridhhi take place in a final vowel capable of such a change, and *y* be interposed after final *á*; thus, from *चि* *ci* may come the stems *čáyí* and *acáyí* (*čáyishtya*, *acáyishye*); from *हु* *hu*, *hávi* and *ahávi*; from *कृ* *kṛi*, *kári* and *akári*; from *दा* *dá*, *dáyí* and *adáyí*. But *česh́tya*, *acesh́ye*, *hosh́tya*, *ahosh́ye*, &c., the forms belonging to the Átmane of the Primitive verb, are equally admissible in the Passive.

Passive Infinitive.

477. There is no Passive Infinitive in Sanskrit distinct in form from the Active. The suffix *tum*, however, is capable of a Passive sense, when joined with certain verbs, especially with the Passive of *शक्* *śak*, 'to be able.' It is also used passively, in connection with the Participles *drabdhā*, *nirúpita*, *yukta*, &c. See Syntax, 869.

Passive verbs from roots of the 10th class.

478. In forming a Passive verb from roots of cl. 10, although the conjugational *अय* is rejected in the first four tenses, yet the other conjugational changes of the root are retained before the suffix *ya*; thus, from *चुर* cl. 10, 'to steal,' comes the

stem *corya* (चोर्यते). In the Perfect **अय** is retained (see 473. a), and in the other General tenses the stem may deviate from the *Atmane* form of the Primitive by the optional rejection or assumption of **अय**, especially in the Aorist. See Causal Passives at 496.

CAUSAL VERBS.

479. Every root in every one of the ten classes may take a Causal form, which is conjugated as a verb of the 10th class; and which is not only employed to give a Causal sense to a Primitive verb, but also a Transitive sense to an Intransitive verb; see 289.

Thus, the Primitive verb *bodhati*, 'he knows' (from root *budh*, cl. 1), becomes in the Causal **बोधयति** *bodhayati*, 'he causes to know,' 'he informs;' and the Intransitive verb *kshubhyati*, 'he shakes,' 'is shaken' (from *kshubh*, cl. 4), becomes **क्षोभयति** 'he shakes' (transitively).

a. This form may sometimes imply other analogous senses.

Thus, *hārayati*, 'he allows to take;' *nāśayati*, 'he suffers to perish;' *abhisheṣayati*, 'he permits himself to be inaugurated;' *kshamayati*, 'he asks to be forgiven;' **अभिषेचय आत्मानम्** 'allow yourself to be inaugurated.'

Obs.—To say that every root may take a Causal form, is equivalent to saying that roots of the first nine classes may all belong to the 10th, when they take a Causal sense; and that if a root be originally of the 10th class, no distinct form for its Causal is necessary, the Primitive verb and the Causal being in that case identical (see 289). Possibly the occasional employment of a Causal verb in a Transitive, rather than a Causal sense, was the reason for creating a 10th class of Primitive verbs. Certainly the subject of conjugation would be simplified if the addition of *aya* to the root were considered in all cases as the mark of a Causal verb; especially as *aya* is not the sign of a separate conjugation, in the way of any other conjugational Vikaraṇa (see 250. b); for it is retained in most of the other tenses of the verb, not only in the first four, just as the Desiderative *ish* is retained.

480. As to the terminations of Causal verbs, they are the same as those of the scheme at 246; and the same substitutions are required in the first four tenses as in classes 1, 4, 6, and 10.

Special Tenses.

481. General rule for forming the stem in the four Special tenses of roots of the ten classes.

If a root end in a vowel, *vriiddhi* that vowel; if in a consonant, *gunate* the radical vowel before *all* the terminations, and affix **अय** *aya* *

* This may be derived from root **इ** *i*, 'to go,' just as the Passive *ya* is supposed to be derived from root *yá*. See 463, note *.

(changeable to *ayá* before initial *m* and *v*, but not before simple *m*) to the root so vriddhied or gunated.

482. Thus, from नी 'to lead' comes the stem नायय by 37 (Pres. *náyayá + mi* = नाययामि, *náyaya + si* = नाययसि &c.; Impf. *anáyaya + m* = अनाययम् &c.; Pot. *náyaya + iyam* = नाययेयम् &c.; Impv. *náyaya + áni* = नाययानि &c. Atm. Pres. *náyaya + i* = नायये &c. In Epic poetry a doubtful form नापयामि is found). Similarly, from शी 'to lie down' comes शायय *śáyaya* (शाययामि &c.); from भू *bhú*, 'to be,' comes भावय *bhávaya* (भावयामि &c.); and from कृ 'to do' and कृ 'to scatter' the stem कारय *káraya*.

But from बुध् 'to know' comes the gunated बोधय *bodhaya* (बोधयामि); and from सृप cl. 1, 'to creep,' the gunated सर्पय *sarpaya*.

Obs.—कृत् 'to celebrate,' and other verbs of the 10th class, will take the changes already explained at 285–289.

483. Roots ending in छा *á*, or in ए *e*, ऐ *ai*, ओ *o*, changeable to छा *á*, cannot be vriddhied, but frequently insert प *p* between the root and the suffix *aya*; thus, दा 'to give,' दे 'to love,' and दो 'to cut,' all make दापयामि *dápayámi*, &c.; धे 'to drink,' धापयामि *dhápayámi*, &c.; गै 'to sing,' गापयामि *gápayámi*, &c. See 484.

a. So also other roots in *á* insert *p*, except पा cl. 1, 'to drink,' which inserts य *y* (पाययामि &c.); and पा cl. 2, 'to preserve,' which inserts ल *l* (पालयामि &c.); and वा cl. 2, in the sense of 'to agitate,' which inserts ज (वाजयामि &c.)

b. So also other roots in *ai* insert *p*, but most others in *e* and *o* insert *y*; thus, ह्रे 'to call' makes ह्राययामि &c. Similarly, वे 'to weave,' व्ये 'to put on.' शो 'to sharpen' makes शाययामि &c. Similarly, छो 'to cut,' सो 'to destroy.'

484. ज्ञा 'to know,' आ or ऐ 'to stew,' बा 'to bathe,' and गै 'to languish,' may optionally shorten the *á*, the last two only when not joined with prepositions; thus, ज्ञापयामि &c., or ज्ञपयामि &c.; ग्रापयामि &c., or ग्रपयामि &c. (but with परि only, परिग्रापयामि). छै 'to waste away' makes only क्षपयामि.

485. Some roots in *i*, *í*, *ri*, also insert *p*, after changing the final vowel to *á*; thus, जि 'to conquer' makes जापयामि &c. Similarly, नि 'to throw,' नी 'to perish,' क्री 'to buy' (मापयामि, क्रापयामि, &c.)

a. स्मि 'to smile' makes स्माययामि &c., and स्मापये &c.

b. चि 'to collect' has four forms; 1. चापयामि &c., 2. चपयामि &c., 3. चाययामि &c., 4. चययामि &c.

c. भी cl. 3, 'to fear,' has three forms; 1. भाययामि &c., 2. भापये &c., Atm. only, 3. भीषये &c., Atm. only.

d. इ cl. 2, 'to go,' makes आपयामि &c., especially with the preposition अधि 'over,' अध्यापयामि 'I cause to go over,' 'I teach.'

e. Three roots insert *n*: ली cl. 4, 'to embrace,' 'to adhere,' making (with prep. वि in the sense of 'to dissolve') -लीनयामि &c., as well as -लापयामि, -लाययामि, and -लालयामि &c.; in some senses, however, लापयामि only can be used: प्री cl. 9, 'to please,' makes प्रीणयामि (also प्राययामि); and ध्रु cl. 5 and 9, 'to shake,' ध्रूनयामि.

486. ह्री cl. 3, 'to be ashamed,' री 'to flow,' ड्री 'to choose,' and वृ cl. 1, 'to go,' insert *p* after gunation; thus, ह्रेपयामि &c., ज्वेयामि &c.

a. दीधी and वेवी and दरिद्रा (see 390. c) drop their finals (दीधयामि, वेवयामि, दरिद्रयामि, &c.)

b. जागृ 'to awake,' स्मृ in the sense of 'to long for,' जृ cl. 4, 'to grow old,' दृ in the sense of 'to fear,' नृ 'to lead,' take Guṇa (जागरयामि). But दृ 'to tear,' दारयामि.

c. गृ 'to swallow' makes गारयामि or गालयामि.

487. Roots ending in single consonants, enclosing a medial अ a, generally lengthen the a; thus, पक् cl. 1, 'to cook,' makes पाचयामि &c. There are, however, many exceptions; thus, ज्वर् 'to be sick,' त्वर् 'to hasten,' &c., do not lengthen the vowel. In ज्वल् 'to blaze,' and some others, the lengthening is optional.

a. Roots in m generally do not lengthen the a; thus, गम् cl. 1, 'to go,' makes गमयामि &c.; क्लम् 'to be weary,' क्लमयामि &c. Some, however, optionally do so; as, नम् 'to bend,' &c. One or two always lengthen the a; as, कम् 'to love' makes कामयामि.

b. The roots रध्, जभ्, रभ्, and लभ् (see 475. g) insert nasals (रन्धयामि &c.)

488. Other anomalies.—रूह् 'to grow' makes रोहयामि or रोपयामि; कूय् or कू 'to sound,' क्लोपयामि; दुष् 'to be corrupt,' दूषयामि; हन् 'to kill,' घातयामि; शद् 'to fall,' 'to perish,' शातयामि; स्फुर् 'to quiver,' स्फारयामि or स्फोरयामि; स्फाय् 'to increase,' स्फावयामि; क्ष्माय् 'to shake' as the earth, क्ष्मापयामि &c.; मृज् 'to rub,' मार्जयामि (390. j); गुह् 'to conceal,' गूहयामि (390. m).

a. The roots गुप्, विष्, धूप, पण्, पन्, शृत्, at 390. l, will have two forms (गोपयामि or गोपाययामि &c., see 390. l).

b. सिध् 'to be finished' makes its Causal either साधयामि or, with reference to sacred rites, सेधयामि; भज्ज् 'to fry' either भज्जयामि or भर्जयामि; but the last form may be from भृज्.

c. हेड् 'to clothe' makes हिडयामि; रञ्ज् in the sense of 'to hunt,' रजयामि.

Obs.—The Causal of verbs of cl. 10 will be identical with the Primitive; see 289. The Causals of Causals will also be identical with the Causals themselves.

General Tenses.

489. The changes of the root required to form the stem of the Special tenses are continued in the General. Moreover, *aya* is retained in all these tenses, except the Aorist and except the Precative, Parasmai; but the last *a* of *aya* is dropped before the inserted इ *i*, which is invariably assumed in all other General tenses.

Perfect of Causals.

490. This tense must be of the Periphrastic form, as explained at 385; that is, चाम् *ām* added to the Causal stem is prefixed to the Perfect of one of the three auxiliary verbs, अस् 'to be,' भू 'to be,' or कृ 'to do;,' thus, बुध् 'to know' makes in Causal Perfect बोधयाचकार or

बोधयानास or बोधयान्बुध. शम् makes in Caus. Perf. 3rd pl. शमयान्बुधः 'they extinguished' (Raghu-v. VII. 45).

First and Second Future of Causals.

491. In these tenses the inserted इ i is invariably assumed between the stem, as formed in the Special tenses, and the usual terminations; thus, बुध् makes बोधयितासि &c., बोधयिष्यामि &c.

Aorist of Causals and verbs of cl. 10.

492. The terminations are those of form II at 435. In the formation of the stem of this tense, the suffix *ay* is rejected; but any other change that may take place in the Special tenses, such as the insertion of *p* or *y*, is preserved. The stem is a reduplicated form of this change, and to this reduplication the augment अ *a* is prefixed.

Thus, taking the stems *bodhay* and *jāpay* (Causal stems of *budh*, 'to know,' and *ji*, 'to conquer'), and rejecting *ay*, we have *bodh* and *jāp*; and from these are formed the stems of the Aorist *abūbudh* and *ajjāp* (अबूबुधम् *abūbudham* &c., अबूबुधे *abūbudhe* &c., अजीजपम् *ajjāpam* &c., अजीजपे *ajjāpe* &c., cf. the Greek Pluperfect).

493. The rule for this reduplication is as follows:—The initial consonant of the root, with its vowel, is reduplicated, and the reduplicated consonant follows the rules given at 252; but the reduplication of the vowel is peculiar.

Reduplication of the vowel of the initial consonant in the Causal Aorist.

a. Causal stems, after rejecting *ay*, will generally end in *áy*, *áv*, *ár*, or a consonant preceded by *a*, *á*, *e*, *o*, or *ar*. The usual reduplicated vowel for all these, except *o*, is इ *i*. But उ *u* is reduplicated for *o*, and sometimes also for *áv*. The rule is, that either the reduplicated or stem syllable must be long either by nature or position; and in general the reduplicated vowel *i* or *u* is made long, and, to compensate for this, the long vowel of the Causal stem shortened, or, if it be Guṇa, changed to its corresponding short vowel; thus, the Causal stem *náy* (from नी, rejecting *ay*) makes the stem of the Aorist *anínay* (अनीनयम् *anínayam* &c.); the Causal stem *bháv* (from भू) makes *abībhav* (अबीभवम् &c.); the Causal stem *kár* (from कृ), *acákar*; *gam* (from गम्), *ajígam*; *pác* (from पच्), *apípac*; *pál* (from पा), *apípal*; *ved* (from विद्), *avívid*. But *bodh* (from बुध्), *abūbudh*; and *sáv* (from सु), *asúshav*.

b. Sometimes the reduplicated vowel is only long by position before two consonants, the radical vowel being still made short; as, *śráv* (from श्रु) makes *asíśrav* or *aśúśrav*; *dráv* (from द्रु), *adudrav* or *adidrav*; भ्राज्, *abibhraj* (also *ababhraj*).

c. Sometimes the reduplicated vowel remains short, whilst the vowel of the Causal stem, which must be long either by nature or position, remains unchanged;

thus, the Causal stem *jív* (from *जीव्*) may make *अजिजीव्* (also *अजीजिव्*); *ánt*, *acánt*; *kalp*, *acikalp*. In such cases *a* is generally reduplicated for *a* or *á*; as, *laksh* makes *alalaksh*; *yác*, *ayayác*; *vart* (from *vrit*), *avavart*, &c.

d. Obs.—If the stem has *ar*, *ár*, *ír*, *al* (from radical *ri*, *rí*, or *lri*), these are either left unchanged or *ar*, *ár*, *ír* may be changed to *अृ ri*, and *al* to *लृ lri*; thus, *vart* (from *वृत्*) may make *avívrit* as well as *avavart*; *kírt* (from *कृत्*) either *acíkírt* or *acíkrit*, &c.

e. The following are other examples, some of which are anomalous: from *páy* (Caus. of *pá*, 'to drink'), *अपीयम्* &c.; from *stháp* (Caus. of *sthá*, 'to stand'), *अतिष्ठियम्* &c.; from *ghráp* (Caus. of *ghrá*, 'to smell'), *अजिघ्रियम्* &c., and *अजिघ्रपम्* &c.; from *adhýáp* (Caus. of *i*, 'to go,' with *adhi*), *अध्यजीगपम्* &c.; from *éshṭ* (Caus. of *éshṭ*, 'to make effort'), *अचचेष्टम्* or *अचिचेष्टम्*; from *hváy* (Caus. of *hve*, 'to call'), *अनुहावम्* or *अनुहवम्*; from *tvar* (Caus. of *tvar*, 'to hasten'), *अतत्वरम्*; from *stár* (Caus. of *stri* or *strí*, 'to spread'), *अतस्तरम्* or *अतिस्तरम्*; from *dár* (Caus. of *dṛt*, 'to tear'), *अददरम्*; from *dyot* (Caus. of *dyut*, 'to shine'), *अदिद्युतम्*; from *śváy* (Caus. of *śvi*, 'to swell'), *अशूशवम्* or *अशिश्चयम्*; from *smár* (Caus. of *smṛi*, 'to remember'), *असस्तरम्*; from *śváp* (Caus. of *śvap* 'to sleep'), *असुषुपम्*; from *kath* (cl. 10, 'to tell'), *अचकपम्* or *अचीकयम्*; from *gaṇ* (cl. 10, 'to count'), *अजगणम्* or *अजीगणम्*; from *prath* (Caus. of *prap* 'to spread'), *अपप्रथम्*.

Reduplication of an initial vowel in the Causal Aorist.

494. Roots beginning with vowels, and ending with single consonants, form their Causal Aorists by a peculiar reduplication of the root (after rejecting *अय*). The rule is that not only the initial vowel, as in the Perfect at 364. *a*, but the final consonant also be reduplicated. In fact, the whole root is doubled, as it would be if it began with a consonant, and ended with a vowel; the consonant is reduplicated according to the rules at 252, but the second vowel is generally *इ i*. This *i* (which probably results from a weakening of *a*) takes the place of the stem vowel, which then becomes the initial of the reduplicated syllable, and combines with the augment *अ a*, according to 251. *a*; thus, *अह्* 'to infer' makes the stem of its Causal Aorist *अजिह् újih*; and with *अ* prefixed, *अजिह्* (*अजिहम्* 'I caused to infer'). So also, *आप्* cl. 5, 'to obtain,' makes *आपियम्* 'I caused to obtain;' *ईड्* cl. 2, 'to praise,' makes *ऐडिडम्* 'I caused to praise.' Cf. Gr. 2nd Aor. *ἤγαγον* from *ἄγω*, and *ἄπορον* from *ὀρνυμι*.

a. If a root end in a conjunct consonant, the first member of which is a nasal or *r*, this nasal or *r* is rejected from the final, but not from the reduplicated letter; thus, *अह्* 'to be worthy' makes *आर्जिहम्* 'I caused to be worthy,' 'I honoured;' so *अर्थ*, Causal stem from *अृथ्* 'to prosper,' makes *आर्दिथम्* 'I caused to prosper;' and *उन्द्* 'to moisten' makes *औन्दिहम्* 'I caused to moisten.'

b. But when the first member of the compound is any other letter, then the corresponding consonant to this first member of the compound is reduplicated by 252. *c*; thus, *ईक्ष्* 'to see' makes *ऐचिक्षम् aiciksham*, 'I caused to see;' *अध्* 'to go' makes *आचिधम्* 'I caused to go.'

c. Roots consisting of a single vowel, form their Causal Aorists from the Causal stem (after rejecting *aya*); thus, the root **वृ** 'to go' makes its Causal stem *arp*, 'to deliver over;' and its Causal Aorist **आर्पिषम्** 'I caused to deliver.'

d. **अर्णु** 'to cover' makes its Causal Aorist **आर्णुनुवम्**; **अन्ध** cl. 10, 'to be blind,' **आन्दधम्**; and **ऊन्** cl. 10, 'to diminish,' **औननम्**.

e. When the consonant which follows the initial vowel has another vowel after it, this vowel must appear in the reduplication; thus, from **अवधीर्** cl. 10, 'to despise,' comes the Aorist **आववधीरम्**.

Precative (or Benedictive) and Conditional of Causals.

495. The stem of the Causal Precative *Ātmane*, and of the Causal Conditional in both voices, does not differ from that of the General tenses; but the last *a* of *aya* is dropped before the inserted **इ** *i*, which is always assumed. In the Precative *Parasmai* both *aya* and *i* are rejected, but any other change of the root is retained; thus, **बुध्** 'to know' makes in Caus. Prec. *bodhyāsam* &c., *bodhayishīya* &c.; in Cond., *abodhayishyam* &c., *abodhayishye* &c.

Infinitive of Causals.

a. The Infinitive may be most easily formed from the 3rd sing. 1st Future, as explained at 459; thus, from **बुध्** comes **बोधयिता** 'he will cause to know,' **बोधयितुम्** 'to cause to know.'

Passive of Causals.

496. In forming a Passive verb from a Causal stem, the Causal suffix **अय** is rejected, but the other Causal changes of the root are retained before the Passive suffix *ya*.

Thus, from Caus. stem **पातय** *pātaya* (from **पत्** 'to fall') comes the Pass. **पातय** *pātya*, making 1st sing. **पातये** 'I am made to fall,' 3rd sing. **पातयते** 'he is made to fall.' Similarly, **स्था** 'to stand' makes **स्थापयति** 'he causes to stand,' **स्थाप्यते** 'he is caused to stand;' and **ज्ञा** 'to know' makes **ज्ञापयति** 'he causes to know,' and **ज्ञाप्यते** 'he is caused to know,' 'he is informed.'

a. In the General tenses, the stem of all the tenses, excepting the Perfect, may vary from the *Ātmane* form by the optional rejection of the conjugational **अय**. But in the Perfect, the *Ātmane* of the usual form with *ām* and the auxiliaries (490, 385) is admitted for the Passive. In the Aorist, the usual reduplicated form (492) gives place to the *Ātmane* form which belongs to those verbs of the first nine classes which assume *i*.

Thus, from भावय, the Causal stem of भू 'to be,' come the Passive Perfect भावयाच्चक्रे or भावयामासे or भावयाम्भूवे; 1st Fut. भावयिताहे or भाविताहे; 2nd Fut. भावयिष्ये or भाविष्ये; Aor. अभवयिषि or अभविषि, 3rd sing. अभवि; Prec. भावयिषीय or भाविषीय; Cond. अभवयिष्ये or अभविष्ये.

b. Similarly, from बोधय, Causal stem of बुध् 'to know,' come Passive Perfect बोधयाच्चक्रे &c. 'I have been caused to know;' 1st Fut. बोधयिताहे or बोधिताहे &c. 'I shall be caused to know;' 2nd Fut. बोधयिष्ये or बोधिष्ये &c.; Aor. अबोधयिषि or अबोधिषि 'I have been caused to know,' 2. अबोधयिष्यास् or अबोधिष्यास्, 3. अबोधि &c.

c. So also, from शमय, Causal stem of शम् 'to cease,' come the Passive Perfect शमयाच्चक्रे or शमयामासे &c. 'I have been caused to cease,' &c.; 1st Fut. शमयिताहे or शमिताहे; 2nd Fut. शमयिष्ये or शमिष्ये; Aor. अशमयिषि or अशमिषि, 3rd sing. अशमि; Prec. शमयिषीय &c.: and the radical *a* may be optionally lengthened; thus, 1st Fut. शमयिताहे or शामयिताहे &c.

d. So also, अक्षपि or अक्षापि, 3rd sing. Aor., from Causal of क्षे.

Obs.—Even रञ्ज, कन्द, क्रन्द, and some other roots which end in a double consonant, may optionally lengthen the medial *a*; thus, Aor. 3rd sing. अरञ्जि or अराञ्जि.

Desiderative of Causals.

497. When Causals and verbs of cl. 10 take a Desiderative form (see 498), they retain *ay*, and are all formed with *isha*; thus, पातयामि 'I cause to fall' makes पिपातयिषामि 'I desire to cause to fall;' स्वापयामि 'I cause to sleep' makes सुस्वापयिषामि 'I desire to cause to sleep;' चुर cl. 10, 'to steal,' makes चुचोरयिषामि 'I wish to steal.'

a. The Desiderative stem of the Causal of अधी, 'to go over,' is either अध्यापयिष्य or अधिजिगापयिष्य; of the Causal of ज्ञे 'to call,' जुहावयिष (as if from हावय); of the Causal of ज्ञा 'to know,' ज्ञीप्स (or regularly जिज्ञापयिष or जिज्ञपयिष); of the Causal of श्वि 'to swell,' शुशावयिष (or regularly शिश्वाययिष).

DESIDERATIVE VERBS.

498. Every root in the ten classes may take a Desiderative form.

a. Although this form of the root is not often used, in classical composition, in its character of a verb, yet nouns and participles derived from the Desiderative stem are not uncommon (see 80. I, and 82. VII). Moreover, there are certain Primitive roots which take a Desiderative form, without yielding a Desiderative sense; and these, as equivalent to Primitive verbs (amongst which they are generally classed), may occur in classical Sanskrit; e. g. *jugups*, 'to blame,' from गुप् *gup*; *tikits*, 'to cure,' from कृत् *kit*; *titiksh*, 'to bear,' from तिज् *tij*; *mīmāṃs*, 'to reason,' from मन् *man*; *bibhats*, 'to abhor,' from बाध् or बध्.

499. Desideratives take the terminations at 246, with the substitutions required in classes 1, 4, 6, and 10; and their inflexion, either in Parasmai or Átmane, is generally determined by the practice of the Primitive verb.

Thus, root बुप् *budh*, cl. 1, 'to know,' taking both inflexions in the Primitive, may take both in the Desiderative (*bubodhishámi* &c., or *bubodhishe* &c., 'I desire to know'); and लभ् *labh*, 'to obtain,' taking only the Átmane in the Primitive, may take only the Átmane in the Desiderative (*lipse* &c., 'I desire to obtain').

500. Rule for forming the stem in the four Special tenses.

Reduplicate the initial consonant and vowel of the root, and generally, though not invariably, if the Primitive verb inserts इ *i* (see 392-415), affix इष् *ish* or in a few roots ईप् (see 393); if it rejects *i*, then simply स् *s*, changeable to श् *sh* (by 70; see, however, *f*), to the root so reduplicated. The vowel *a* is then added, as in classes 1, 4, 6, and 10; and, agreeably to the rule in those classes, this *a* becomes *á* before terminations beginning with *m* and *v* (but not before simple *m*).

a. Thus, from क्षिप् *kship*, 'to throw,' comes the stem *ćikshipsa* (*ćikshipsá*+*mi*=चिक्शिप्सामि *ćikshipsámi* &c., 'I desire to throw'); but from विद् *vid*, 'to know,' taking inserted *i*, comes *vividisha* (*vividishá*+*mi*=विविदिषामि *vividishámi* &c. In Átm. the stem is *vivitsa*).

b. Some roots, however, which reject the inserted *i* in other forms, assume it in the Desiderative, and *vice versa*. Some, again, allow an option; thus, वृत् 'to be' makes विवर्तिषे &c. or विवृत्सामि &c. See the lists at 392-415.

c. The reduplication of the consonant is in conformity with the rules at 252; that of the vowel belonging to the initial consonant follows the analogy of Causal Aorists at 493; that is, the vowel इ *i* is reduplicated for *a*, *á*, *í*, *ī*, *ṛi*, *ṛí*, *ḷi*, *e*, or *ai*; but the vowel उ *u* for *u*, *ú*, and *o*; and also for the *a* of *av* or *áv* preceded by any consonant except *j*, a labial or a semivowel; thus, fr. पक् 'to cook' comes Desid. stem *pipaksha* by 296; fr. याच् 'to ask,' *yiyácisha*; fr. जीव् 'to live,' *jijívisha*; fr. दृश् 'to see,' *didriksha*; fr. सेव् 'to serve,' *sisevisha*; fr. गै 'to sing,' *jigása*; fr. ज्ञा 'to know,' *jijnása* (γῆννῶσκα): but fr. युज् 'to join' comes *yuyuksha*; fr. पू 'to purify,' *pupúsha*; fr. बुप् cl. 4, 'to know,' बुभुत्स *bubhutsa*, see 299. *a*; fr. नावय, Causal stem of नु 'to praise,' *nundávayisha*; fr. पावय, Causal stem of पू 'to purify,' *pipávayisha*.

d. And if the root begin with a vowel the reduplication still follows the analogy of the same tense at 494; thus, from अश् comes अशिश्; and with *isha* added, अशिषिष. Similarly, from अर्ह comes *arjihisha*; from उद्, *újihisha*; from ईक्ष्, *ícikshisha*; from उन्द्, *undidisha*; see 494.

Obs.—In reduplication the vowel *i* takes the place of *a*, as being lighter; see 252. *d.* Obs. It is probably the result of a weakening of *a*.

e. In Desiderative stems formed from the Causals of च्यु 'to fall,' हु 'to run,' पु 'to go,' लु 'to leap,' श्रु 'to hear,' क्षु 'to distil,' and सु 'to flow,' *a* or *á* may be represented by either *u* or *i*; thus, the Causal of च्यु makes चिच्यावयिष or चुच्यावयिष.

f. Observe—When the inserted *s* becomes *sh* by 70, the initial स of a root will not be affected by the vowel of the reduplicated syllable; thus, *sié* makes *sisiksha*, not *sishiksha*; and *sev* makes *sisevisha*. Except, however, स्तु, which makes तुहूष; and except the Desid. of Causals, as सिषेपयिष fr. Caus. of सिष्.

501. When a root takes the inserted *i* or *í* (393), and forms its Desiderative with *isha* or *ísha*, then the final च् *ri* is gunated.

Thus, तृ 'to cross' makes *titarisha* or *titarísha* (also *titrísha*, see 502).

a. Moreover, initial and medial *i*, *u*, *ri* are often, but not always, gunated if followed by a single consonant.

Thus, उक् 'to go' makes *oákhisha*; इष् 'to wish,' *eshishisha*; दिष् 'to play,' *didevisha*; नृत् 'to dance,' *nínartisha*: but विद् 'to know,' *vividisha*.

b. An option, as to Guṇa, is however generally allowed to medial *i* and *u*; thus, मुद् 'to rejoice' makes either *mumodisha* or *mumudisha*; क्षिद् 'to become moist' either *áiklidisha* or *áikledisha*; but roots in *iv* (e.g. *siv*) are peculiar, see 502. *b.*

c. इ 'to go' and उ 'to sound,' having no consonant, reduplicate the characteristic letter of the Desiderative with *i*; thus, ईविष (used with the prepositions *adhi* and *prati*), so ऊविष.

502. When a root rejects *i* and forms its Desiderative with *sa*, this *sa*, if affixed to roots ending in vowels, has the effect of lengthening a final इ *i* or उ *u*; of changing ए *e*, ऐ *ai*, ओ *o*, to आ *á*; च् *ri* or च् *ri* to ईर् *ír*, or after a labial to ऊर् *úr*.

Thus, from चि comes *áicisha*; from श्रु, *śúśrúsha*; from कृ, *áikírsha*; from गै, *jigáda*; from तृ, *titrísha*; from पृ, *pupúrsha*; from भृ, *bubhúrsha*; from मृ, *mumúrsha*.

a. When it is affixed to roots ending in consonants, the radical vowel generally remains unchanged, but the final consonant combines with the initial sibilant, in accordance with the rules at 296.

As, from युष् comes *yuyutsa* (299); from दह् comes *didhaksha* (306. *a*); from दुह्, *dudhuksha*; from भुज्, *bubhuksha*.

b. A medial long *ri* becomes *ír*, and final *iv* becomes *yú* or is gunated; thus, from कृत् comes *áikírtayisha*; from सिष्, *susyúsha* or *sisevisha*.

c. Many of the special rules for forming the stem in the last five tenses at 390. *a-o* apply to the Desiderative; thus the roots at 390. *a.* generally forbid Guṇa (*áukucisha* &c.).

d. So भञ्ज् makes *bibhraksha* or *bibharksha* or *bibhrajisha* or *bibharjisha* (390. *g*); मञ्ज् and नञ्, *mimanksha* and *ninanksha* (390. *k*); नह्, *nínatsa* (390. *o*); दरिद्रा,

didaridrisha (390. c, but makes also *didaridrāsa*); कम्, *ĉikamisha* or *ĉikamayisha*; गुप्, *jugopisha* or *jugopāyisha* or *jugupsa* (390. l).

503. The following is an alphabetical list of other Desiderative stems, some of them anomalous: खट्टिषि fr. खट् 'to wander;,' खट्टिषि fr. खट् 'to transgress;,' खरिषि fr. खृ 'to go;,' ईप्स fr. आप् 'to obtain;,' ईत्से (or regularly खट्टिषि) fr. कृष् 'to prosper;,' ईर्ष्यिषि or ईर्ष्यिषि fr. ईर्ष्य 'to envy;,' ऊर्णुषि or ऊर्णुनिषि or ऊर्णुनिषि (390. b) fr. ऊर्णु 'to cover;,' चिकोषि (or regularly चिकोषि) fr. चि 'to collect;,' जिगांसि (or regularly जिगमिषि) fr. गम् 'to go;,' जिगलिषि (or regularly जिगमिषि) fr. गृ 'to swallow' (cf. 375. q); जिगीषि fr. जि 'to conquer;,' जिघासि fr. घस् 'to eat' (used as Desid. of खट्); जिघांसि fr. हन् 'to kill;,' जिघीषि fr. हि 'to send;,' जिघृक्षि fr. ग्रह् 'to take;,' जुहूषि fr. ज्ञे 'to call;,' तितांसि (or regularly तितनिषि) fr. तन् 'to stretch;,' तितृक्षि fr. तृह् 'to kill;,' दित्सि fr. दा 'to give,' दे 'to love,' and दो 'to cut;,' दिदरिषि fr. दृ 'to respect;,' दिदरिषि or दिदरीषि or दिदरीषि fr. दृ 'to tear;,' दिद्युतिषि or दिद्युतिषि fr. द्युत् 'to shine;,' दिधरिषि fr. धृ 'to hold;,' दुहूषि (or regularly दिदेविषि) fr. दिव् 'to play;,' धित्सि fr. धा 'to place' and धे 'to drink;,' धिप्स or धीप्स (or दिदम्भिषि) fr. दम्भ् 'to deceive;,' पित्सि (or पिपतिषि) fr. पत् 'to fall' and पद् 'to go;,' पिपविषि or पुपूषि fr. पू 'to purify;,' पिपृच्छिषि fr. प्रच्छ् 'to ask;,' बिभरिषि or बुभूषि fr. भृ 'to bear;,' मित्सि fr. मा 'to measure,' मि 'to throw,' मी 'to perish,' and मे 'to change;,' मिमार्जिषि or मिमृक्षि fr. मृक्ष् 'to rub;,' मोक्षि fr. मुच् (in the sense of 'desiring release from mundane existence,' otherwise मुमुक्षि); यियविषि or युयूषि fr. यु 'to join;,' रित्सि fr. राध् 'to accomplish;,' रिप्स fr. रम् 'to take;,' लिप्स fr. लभ् 'to obtain;,' विवरिषि or विवरीषि or वुवूषि fr. वृ 'to choose;,' विव्रच्छि fr. व्रच्छ् 'to cut;,' शिश्चि fr. शक् 'to be able;,' शिश्रयिषि (or शिश्रीषि) fr. श्रि 'to have recourse to;,' सिपासि (or सिसनिषि) fr. सन् 'to obtain,' 'to give;,' सिस्मयिषि fr. स्मि 'to smile;,' सिस्वरिषि (or सुस्वूषि) fr. स्वृ 'to sound;,' सुषुप्सि fr. स्वप् 'to sleep.'

General Tenses of Desideratives.

504. The Perfect must be of the Periphrastic form as explained at 385; that is, साम् *ām* added to the Desiderative stem, as already formed, with *sa*, *isha*, or *īsha* (500), is prefixed to the Perfect of one of the auxiliaries *kṛi*, *as*, or *bhū* (see 385); thus, from *pipaksha* (root *pač*, 'to cook') comes the Perfect *pipakshāñčakāra*, 'I wished to cook;,' from *bubodhisha* (root *budh*, 'to know') comes *bubodhishāñčakāra*, *bubodhishāmdsa*, *bubodhishāmbabhūva*, 'I wished to know.'

a. In all the remaining tenses it is a universal rule, that inserted *i* be assumed after the Desiderative stem, whether formed by *sa* or *isha*, except in the Precative Parasmai; thus, from *pač* comes 1st Fut. *pipakshitāsmi* &c.; 2nd Fut. *pipakshishyāmi* &c.; Aor. *apipakshisham* &c. (form I, B, at 418); Prec. Par. *pipakshyāsam* &c.; Atm. *pipakshishīya* &c.; Cond. *apipakshishyam* &c. So also, taking *vividish* (formed with *isha* from *vid*, 'to know'), the 1st Fut. is *vividishitāsmi*; 2nd Fut. *vividishishyāmi*; Aor. *avividishisham* &c. Similarly, from *bubodhisha*, 1st Fut. *bubodhishitāsmi* &c.; 2nd Fut. *bubodhishishyāmi*; Aor. *abubodhishisham* &c.

b. The Infinitive may be formed regularly from the 1st Future; thus, from *bubodhishitā*, 'he will wish to know,' comes *bubodhishitum*, 'to wish to know.'

Passive of Desideratives.

505. Desideratives may take a Passive form by adding *ya* to the Desiderative stem after rejecting final *a*; thus, from *bubodhisha* comes *bubodhishye*, 'I am wished to know,' &c. The General tenses will not vary from the Active *Ātmane-pada* form of Desiderative except in the Aor. 3rd sing., which will be *abubodhishi* instead of *abubodhishishṭa*.

Causal of Desideratives.

506. Desiderative verbs may take a Causal form; thus, *dudyúshāmi*, 'I desire to play' (from *div*), makes in Caus. *dudyúshayāmi*, 'I cause to desire to play,' &c.

FREQUENTATIVE OR INTENSIVE VERBS.

507. Most roots may take a Frequentative form, except polysyllabic roots, and except those of cl. 10, and except certain roots beginning with vowels.

Obs.—उज्जु 'to cover,' however, has forms उज्जुनूय and उज्जुनु. Some few roots also beginning with vowels take the *Ātmane* form of Frequentative; see examples at 511. a. b, 681. a.

a. The Frequentative form is even less common in classical composition than the Desiderative. In the Pres. Part., however, and in nouns, it not unfrequently appears (see 80. VI). It either expresses repetition or gives intensity to the radical idea; thus, fr. दीप् 'to shine' comes the Frequent. stem *dedípya* (Pres. 3rd sing. *dedípyate*, 'it shines brightly'), and the Pres. Part. *dedípyamāna*, 'shining brightly:' so also, fr. शुभ् 'to be beautiful,' *śośubhya* and *śośubhyamāna*; fr. रुद् 'to weep,' *rorudya* and *rorudyamāna*.

508. There are two kinds of Frequentative verb, the one a reduplicated *Ātmane-pada* verb, with *ya* affixed, conforming, like Intransitive and Passive verbs, to the conjugation of cl. 4, and usually, though not always, yielding an Intransitive signification; the other a reduplicated *Parasmai-pada* verb, following the conjugation of cl. 3. The latter is less common in classical Sanskrit than the former, and will therefore be considered last*.

a. The terminations for the first form of Frequentative will be those of the *Ātmane* at 246, with the usual substitutions required for the 4th class of verbs. For the second form they will be the regular *Parasmai-pada* terminations of the scheme at 246.

* Intensive or Frequentative forms are found in Greek, such as *παιπάλλω*, *δαιδάλλω*, *μαιμάζω* or *μαιμάω*, *παμφαίνω*, *ἀλαλάζω*.

ATMANE-PADA FREQUENTATIVES, FORMED BY REDUPLICATION AND
ADDING *ya*.

509. Rule for forming the stem in the four Special tenses.

Reduplicate the initial consonant and vowel of the Passive stem according to the rules for reduplicating consonants at 252, and gunate the reduplicated vowel (if capable of Guṇa), *whether it be a long or short vowel*.

Thus, from the Passive stem दीय (of *dā*, 'to give') comes the Frequent. stem *dedīya* (Pres. 1. *dedīya*+*i*=ददीये, 2. *dedīya*+*se*=देदीयसे &c.); fr. होय (Pass. of *hā*, 'to quit') comes *jehtīya* (*jehtīye* &c.); fr. स्तीर्ये (of स्तृ 'to spread') comes *testīrya* (also *tāstarya*); fr. पूय (of पू 'to purify'), *popūya*; fr. विद्य (of विद् 'to know'), *vevidya*; fr. बुध्य (of बुध् 'to know'), *bobudhya* (Pres. बोबुध्ये, बोबुध्यसे, बोबुध्यते, &c.) The conjugation of all four tenses corresponds exactly to that of the Passive.

510. As to the reduplication of the vowel, if the Passive stem contain a medial स *a*, long *ā* is substituted; thus, *pāpācya* from *pacya*; *sāsmarya* from *smarya*.

a. If it contain a medial सा *ā*, ए *e*, or ओ *o*, the same are reduplicated; as, *yāyācya* from *yācya*; *seshevyā* from *sevyā*; *lōlōcya* from *lōcya*.

b. If it contain a medial चृ *ri*, then अरी *arī** is substituted in the reduplication; as, दरीदृश्य from *drīśya*; परीस्मृश्य from *sprīśya*, &c.; वरीवृष्य from व्रष्य; वरीभृज्य from भृज्य. Similarly, *alī* is substituted for लृ *lri*, in कृप making चलीकृप्य.

511. If a Passive stem has रि *ri* before *ya*, this रि *ri* becomes री *ri* in the Frequentative stem; as, चैक्रीय from क्रिय (Passive of कृ 'to do').

a. If the stem begin with स *a*, as in अट्या *atya* (from अट् 'to wander'), the initial *a* is repeated, and the radical *a* lengthened; thus, अटाट्या *aṭṭīya* (3rd sing. अटाट्यते). Similarly, अशाश्य from अश 'to pervade.'

b. चृ *ri*, 'to go,' makes its stem अराये *arāya*.

512. If the Passive stem contain a nasal after short *a*, this nasal generally appears in the reduplicated syllable, and is treated as final म *m*; thus, fr. गम् 'to go' comes जङ्गम्य 'to walk crookedly'; fr. भ्रम् 'to wander,' बम्भ्रम्य; fr. ह्रस् 'to kill,' चङ्कस्य.

a. The Passive stems जप्य, जभ्य, दस्य, and some others formed from roots containing nasals (as दश्य, भज्य), may insert nasals, instead of lengthening the vowel in the reduplication; thus, जप्जप्य, जभ्जभ्य, दन्दस्य, &c.

b. Anomalous forms.—पद् 'to go' (making पद्य) inserts नी *nī*; thus, पनीपद्य. Similarly, पत् 'to fall,' कस् or कश् 'to go,' भंश् 'to fall,' छंस् 'to drop,' भ्वंस् 'to fall,' स्कृन्द् 'to go,' वच् 'to deceive' (पनीपद्य, चनीकस्य, बनीधश्य, सनीधस्य, दनीधस्य, चनीस्कस्य, &c.) चर् 'to go' makes चचूये.

c. हन् 'to kill' makes जेघ्रीय; घ्रा 'to smell,' जेघ्रीय; ध्वा 'to blow,' देध्नीव (देध्नीये &c.); गृ 'to swallow,' जेगित्य.

* This seems to support the idea that the original Guṇa of *ri* is *ari*. See 29. b.

General Tenses of Ātmane-pada Frequentatives.

513. In these tenses Frequentatives follow the analogy of Passives, and reject the suffix **य** *ya*. Since, however, the stem of the Perfect is formed by affixing **अम्** *am* (as usual in all polysyllabic forms, see 385), and since, in all the other tenses, inserted *i* is assumed, a coalition of vowels might arise were it not allowed to retain *y* in all cases in which a vowel immediately precedes that letter*; thus, from **देदीय** is formed the Perfect 1st sing. **देदीयाचक्रे** &c., rejecting *ya*; but from **देदीय** comes **देदीयाचक्रे** &c., retaining *y*. Similarly in the other tenses: 1st Fut. **dedīpitāhe**, **dedīyitāhe**, &c.; 2nd Fut. **dedīpishye**, **dedīyishye**, &c.; Aor. **adedīpishi**, **adedīyishi**, &c.; Prec. **dedīpishīya**, **dedīyishīya**, &c.; Cond. **adedīpishye**, **adedīyishye**, &c. In the 3rd sing. of the Aor. **इ** *i* is not allowed to take the place of the regular terminations, as in the Passive form.

a. The Infinitive, as formed in the usual manner (459), will be **dedīpitum**, &c.

PARASMAI-PADA FREQUENTATIVES.

514. Rule for forming the stem in the four Special tenses. The stem is here also formed by a reduplication similar to that of Ātmane-pada Frequentatives; not, however, from the Passive, but from the root; thus, from root **पच्** *pač* comes **pāpač**; fr. **विद्** *vid* comes **vevid**; fr. **दृश्** comes **darīdriś**; fr. **कृ** comes **carīkṛi**.

a. But in the Parasmai form of Frequentative, **अरि** *ari* and **अर** *ar* as well as **अरो** *arī* may be reduplicated for the vowel **अृ** *ri*; so that **दृश्** may make **दरीदृश्** or **दरिदृश्** or **दरूदृश्**; and **कृ**, **चरीकृ** or **चरिकृ** or **चकृ** (Pāṇ. VII. 4, 92).

Similarly, **कृप्** may make **चलीकृप्** or **चलिकृप्** or **चल्कृप्**.

b. Again, in roots ending in long **अृ** *ri*, *ā* is reduplicated for **अृ** *ri*, and this *ā* is retained even when *ri* becomes *ir*; thus, **कृ** *kṛi*, 'to scatter,' makes 1. **čākarmi**; Pl. 3. **čākirati**. Similarly, from **तृ** 'to cross' come **tātarmi** and **tātirati**.

c. In the Special tenses Parasmai, these Frequentatives follow the conjugation of cl. 3, and in accordance with the rules for the 2nd and 3rd class (307, 331), the radical vowel is gunated before the P terminations of the scheme at 246. Hence, from **vid** come the two stems **veved** and **vevid** (Pres. **vevedmi**, **veveti**, **veveti**; du. **vevidvas**, &c.; Impf. **avevedam**, **avevet**, **avevet**, **avevidva**, &c.; 3rd pl. **avevidus**; Pot. **vevidyām**, &c.; Impv. **vevedāni**, **veviddhi**, **vevetu**, **vevedāva**, **vevittam**, &c.)

d. Again, the stem will vary in accordance with the rules of combination at 296–306, as in **बुध्** *budh* (Pres. **bobodhmi**, **bobhotsi**, **boboddhi**, **bobudhvas**, &c.; see 298). So also, **वह्** *vah* makes in 3rd sing. **वावोधि** *vāvodhi* (see 305. a); **दुह्** makes **दोदोधि** (305); **नह्** makes **नानद्धि** (305 note); **दुह्** makes **दोदोधि** or **दोदोधि**; and **चिह्**, **सेषोधि** or **सेषोधि** (305. b).

e. And in further analogy to cl. 2 (313, 314) long *ī* is often optionally inserted

* In Passives this coalition of vowels is avoided by the change of a final vowel to Vṛiddhi, as of *ā* to *āy*, of *hu* to *hāv*, and of *kṛi* to *kār*; and by the change of final *ā* to *āy*, as of *dā* to *dāy*; see 474.

before the consonantal P terminations (Pres. *vededāmi*, *vededīshi*, *vededīti*; du. *vedidvas*, &c.; Impf. *avevedam*, *avevedas*, *avevedāt*, *avevidva*, &c.; Impv. *vededāni*, *vediddhi*, *vededītu*).

515. Lastly, when the root ends in a vowel, the usual changes take place of *i* and *ī* to *y* or *iy*; of *u* and *ū* to *uv*; and of *ri* to *r* (see 312): as in the roots भी *bhī*, भू *bhū*, कृ *kṛi* (Pres. 1st sing. *bebhemī*, *bobhomi*, *śarkarmi*; 3rd pl. *bebhyati*, *bobhuvati*, *śarkrati*).

a. Observe—Many of the anomalous formations explained under *Ātmane-pada* Frequentatives must be understood as belonging also to the *Parasmai-pada*; thus, षद् (512. b) makes in *Parasmai* पनीषमि, पनीषसि, पनीषति, &c.; and so with the other roots at 512. b.

b. हन् 'to kill,' गृ 'to swallow' (512. c), and some others have a separate *Parasmai-pada* form (जहन्मि, जागमि; the last identical with Pres. of जागृ).

General Tenses of *Parasmai-pada* Frequentatives.

516. The Perfect follows the usual rule for polysyllabic roots (385), and affixes चान् *ām* with the auxiliaries; thus, from बुध् *budh*, 'to know,' comes *bobudhāmāsa*, *bobudhāmbabhūva*, *bobudhāntakāra*; from विद् *vid*, 'to know,' comes *vevidāmāsa*. Guṇa of a final and sometimes of a penultimate vowel is required before *ām*; thus, *bobhū* (from भू) becomes *bobhavāmāsa*. So also, वृत् makes *vāvartāmāsa*. In the other tenses, excepting the Precative, inserted *i* is invariably assumed; and before this inserted *i* some roots are said to forbid the usual Guṇa change of the radical vowel in the 1st Fut. &c.; thus, *budh* is said to make *bobudhitāsmi*; *bhī*, 'to fear,' *bebhyitāsmi*, &c. (374); 2nd Fut. *bobudhishyāmi*, *bebhyishyāmi*, &c.; Aor. *abobudhisham*, *abebhīshyam*, &c.; Prec. *bobudhyāsam*, *bebhyāsam*, &c.; Cond. *abobudhishyam*, *abebhyishyam*, &c. The rejection of Guṇa from the radical syllable, however, admits of question; thus, *bhū*, 'to be,' makes, according to the best authorities, *bobhavitāsmi*, &c.

a. The Infinitive will be formed in the usual way from the 1st Fut., see 513. a.

Passive, Causal, Desiderative, and Desiderative Causal form of Frequentatives.

517. Frequentatives are capable of all these forms. The Passive, when the root ends in a consonant, will be identical with the *Ātmane-pada* Frequentative formed by reduplication and the suffix *ya*; thus, fr. Frequent. stem *totuda*, 'to strike often,' comes *totudye*, 'I am struck often;' but fr. *lotūya* (*lū*, 'to cut'), *lotūyye*, &c. Again, fr. *totuda* comes *totudayāmi*, 'I cause to strike often;' *totudishāmi*, 'I desire to strike often;' *totudayishāmi*, 'I desire to cause to strike often.'

a. The *ya* of the *Ātmane-pada* Frequentative if preceded by a consonant is rejected; but not if preceded by a vowel; thus, *lotūya*, Frequentative stem of *lū*, 'to cut,' makes *lotūyishāmi*, 'I desire to cut often.' See 252. f.

NOMINAL VERBS, OR VERBS DERIVED FROM NOUNS.

518. These are formed by adding certain suffixes to the stem of nouns. They are not in very common use, but, theoretically, there is no limit to their formation. They might be classed according to their meaning; viz. 1st, Transitive Nominals, yielding the sense of performing, practising, making or using the thing or quality expressed by the noun; 2nd, Intransitive Nominals, giving a sense of behaving like, becoming like, acting like the person or thing expressed by the noun; 3rd, Desiderative Nominals, yielding the sense of wishing for the thing expressed by the noun. It will be more convenient, however, to arrange them under five heads, according to the suffixes by which they are formed, as follows:—

519. 1st, Those formed by affixing **ञ** *a* (changeable to *á* before a syllable beginning with *m* and *v*) to a nominal stem, after Guṇa of its final vowel (if capable of Guṇa). When the stem ends in *a*, this vowel takes the place of the suffix *a*. A final *á* absorbs the suffix.

Obs.—The terminations of Nominals will be those of the scheme at 246, both for Par. and Átm., requiring the substitutions of the 1st, 4th, 6th, and 10th classes.

a. Thus, from कृष्ण 'Kṛṣṇa,' Pres. 1. कृष्णामि 'I act like Kṛṣṇa,' 2. कृष्णसि, 3. कृष्णाति, &c. So, from कवि 'a poet,' Pres. 1. कवयामि 'I act the poet,' 2. कवयसि, &c.; and from पितृ 'a father,' Pres. 1. पितरामि 'I act like a father,' 2. पितरसि, 3. पितरति; Átm. Pres. 1. पितरे, &c.: from माला 'a garland,' Pres. 1. मालामि, 2. मालसि, 3. मालाति; Impf. 1. समालाम्, 2. समालास्, &c.; Pot. मालेयम्, &c.: from स्व 'own,' Pres. 3. स्वति 'he acts like himself.' Sometimes a final *i* or *u* is not gunated; as, from कवि 'a poet,' Pres. कव्यामि, कव्यासि, &c. (Pāṇ. VII. 4, 39). Words ending in nasals preserve the nasals, and lengthen the preceding vowels; as, राजानति 'he acts like a king,' पथीनति 'it serves as a road,' इदामति 'he acts like this.'

520. 2ndly, Those formed by affixing **य** *ya* to a nominal stem.

a. If a word end in a consonant, *ya* is generally affixed without change; as, from वाच् 'a word,' वाच्यति 'he wishes for words;' from दिव् 'heaven,' दिव्यति 'he wishes for heaven' (or, according to some, दीव्यति); from तपस् 'penance,' तपस्यति 'he does penance;' from नमस् 'reverence,' नमस्यति 'he does reverence.' Final *n* is dropped, and the next rule then applied; thus, from राजन् 'a king,' Pres. राजनीयामि, Pot. राजनीयेयम्; from धनिन् 'rich,' धनीयामि, &c.

b. A final **ञ** *a* or **ञ** *á* is generally changed to ई *í*; final इ *i* or उ *u* lengthened; final च्च *ri* changed to री *rí*; ओ *o* to अव; औ *au* to अव.

Thus, from पुत्र 'a son,' Pres. 1. पुत्रीयामि 'I desire a son,' 2. पुत्रीयसि, &c.; from पति 'a husband,' Pres. 1. पतीयामि 'I desire a husband,' &c. So also, from मातृ 'a mother' comes मात्रीयामि, &c.

c. This form of Nominal has not always a Desiderative meaning. The following are examples of other meanings, some of which properly belong to the next form : **प्रासादीयति** 'he fancies himself in a palace;' **कवीयति** 'he acts like a poet;' **कश्यूयति** or **-ते** 'he scratches;' **मनूयति** or **-ते** 'he sins' or 'he is angry;' **मिद्रीयते** 'he acts the part of a friend;' **पुत्रीयति छात्रम्** 'he treats the pupil as a son;' **विष्णूयति द्विजम्** 'he treats the Bráhmaṇ as if he were Viṣṇu;' **तिरस्यति** 'he vanishes;' **गव्यति** 'he seeks cows' (from **गो** 'a cow').

d. In the sense of 'behaving like,' 'acting like,' 'doing like,' a final **अ** *a* is generally lengthened, a final **आ** *á* retained, and a final **न्** *n*, **स्** *s*, or **त्** *t* dropped; thus, from **पण्डित** 'a wise man,' Pres. 1. **पण्डिताये** 'I act the part of a wise man,' 2. **पण्डितायसे**, 3. **पण्डितायते**, &c.; from **द्रुम** 'a tree,' Pres. 1. **द्रुमाये**, &c.; from **शब्द** 'a noise,' Pres. **शब्दाये** 'I am noisy;' from **राजन्** 'a king,' Pres. 1. **राजाये**, &c.; from **उन्मनस्** 'sorrowful,' Pres. **उन्मनाये**, &c.; from **बृहत्** 'great,' Pres. **बृहाये**, &c.

e. This Nominal is sometimes found with a Transitive sense, especially when derived from nouns expressive of colour; as, from **कृष्ण** 'black,' **कृष्णायते** or **-ति** 'he blackens;' and sometimes in the Parasmai with an Intransitive sense; as, from **जिघ्र** 'crooked,' **जिघ्रायति** 'it is crooked;' from **दास** 'a slave,' **दासायति** 'he is a slave.' It corresponds to Greek Desiderative Denominatives in *iaω*, as *θανατίζω* &c.

521. 3rdly, Those formed by affixing **अय** *aya* to a nominal stem. This form is similar to that of Causals and verbs of the 10th class, with which it is sometimes confounded. Like them it has generally an Active sense. A final vowel must be dropped before *aya*; and if the nominal stem have more than one syllable, and end in a consonant, both the consonant and its preceding vowel must be dropped.

a. Thus, from **वस्त्र** 'cloth,' Pres. 1. **वस्त्रयामि** 'I clothe,' 2. **वस्त्रयसि**, 3. **वस्त्रयति**, &c.; from **वर्षेन्** 'armour,' Pres. 1. **वर्षयामि** 'I put on armour,' &c.; from **प्रमाण** 'authority,' **प्रमाणयामि** 'I propose as authority;' from **सज्** 'a garland,' **सजयामि** 'I crown;' from **घट** 'a jar,' **घटयामि** 'I make a jar' or 'I call it a jar,' &c.

b. In further analogy to Causals, **प्** *p* is sometimes inserted between the stem and *aya*, especially if the noun be monosyllabic, and end in *a*. Before this **प्** *p*, Vṛiddhi is required; thus, from **स्व** 'own,' Pres. **स्वापयामि** 'I make my own.' There are one or two examples of dissyllabic nouns; thus, from **सत्य** 'true,' **सत्यापयामि**, &c.; and from **अर्थ** 'substance,' **अर्थोपयामि**, &c.

c. If the stem be monosyllabic, and end in a consonant, Guṇa may take place; as, from **खुप्** 'hunger,' **खोषयामि**.

d. Whatever modifications adjectives undergo before the suffixes *tyas* and *ishṭha* at 194, the same generally take place before *aya*; thus, from **दीर्घ** 'long,' **द्राघयामि** 'I lengthen;' from **अन्निक** 'near,' **नेदयामि** 'I make near,' &c.

e. This form of Nominal is sometimes Intransitive, as **चिरयति** 'he delays' (from **चिर** 'long'). According to Bopp, Greek Denominatives in *αω*, *εω*, *οω*, *ιζω* correspond to this form; as, *πολεμ-όω*, *γυναικ-ιζω*.

522. 4thly, Those formed by affixing *स्य sya* or *अस्य asya* to a nominal stem, giving it the form of a Future tense, generally with the sense of 'desiring,' 'longing for.'

a. Thus, fr. क्षीर 'milk,' Pres. 1. क्षीरस्यामि 'I desire milk,' 2. क्षीरस्यसि, &c.; fr. वृष 'a bull,' वृषस्यति '(the cow) desires the bull,' fr. दधि 'curds,' दध्यस्यामि 'I desire curds,' &c. Cf. Greek Desideratives in *σείω*.

523. 5thly, Those formed by affixing *काम्य kāmya* (derived from *kam*, 'to desire') to a nominal stem; as, from पुत्र 'a son,' Pres. 1. पुत्रकाम्यामि 'I desire a son,' 2. पुत्रकाम्यसि, 3. पुत्रकाम्यति, &c.; from यशस् 'fame,' यशस्काम्यामि 'I desire fame.'

a. The General tenses of these Nominals will be formed analogously to those of other verbs; thus, from स्वामि 'I act like self' comes Perf. सस्वौ; from कुमारयामि 'I play like a boy' comes Aor. अचकुमारम्, &c. A long vowel in the stem generally remains unchanged, and is not shortened; thus, मालयामि (from माला 'a garland') makes सममालम्. So also, समिधिता 'he will wish for fuel' (Guna being omitted), पुत्रकाम्यिता 'he will wish for a son.'

b. Nominal verbs may take Passive, Causal, Desiderative, and Frequentative forms. The Causal of those formed with *asya* will be identical with the Primitive Nominal; thus, धनैयामि 'I put on armour' or 'I cause to put on armour.' In reduplicating for the Desiderative or Frequentative, sometimes the last syllable is repeated, sometimes the first; thus, कण्डूय 'to scratch' makes its Desiderative stem कण्डूयि-यिष, and पुत्रीय 'to treat as a son' makes पुपुत्रीयिष or पुत्रीयिषिष. According to some, the middle syllable may be reduplicated; thus, पुतिद्विषिष.

PARTICIPLES.

PRESENT PARTICIPLES; PARASMAI-PADA.—FORMATION OF STEM.

524. Present Participles are the only Participles the formation of which is connected with the conjugational class of the verb. The stem in the Parasmai may be most easily formed by dropping the final *i* of the 3rd pers. pl. Pres. Par. and rejecting the nasal in certain cases (see 141. a, 84. I); e. g.

From पचन्ति *pacanti*, 'they cook' (3rd pl. Pres. of पच्, cl. 1), comes पचत् *pacat*, 'cooking'; fr. घ्नन्ति *ghnanti*, 'they kill' (3rd pl. of हन्, cl. 2), comes घ्नत् *ghnat*, 'killing'; fr. सन्ति *santi*, 'they are' (3rd pl. of अस्, cl. 2, 'to be'), comes सत् *sat*, 'being'; fr. यन्ति *yanti*, 'they go' (3rd pl. of इ, cl. 2), यत् *yat*, 'going'; fr. यान्ति

yánti, 'they go' (3rd pl. of या, cl. 2), यात् *yát*; fr. जुहति *juhvatī*, 'they sacrifice' (3rd pl. of हु, cl. 3), जुहत् *juhvat*; fr. नृत्यन्ति *nrityanti*, 'they dance,' cl. 4, नृत्यत् *nrityat*; fr. चिन्वन्ति *cinvanti*, 'they gather,' cl. 5, चिन्वत् *cinvat*; fr. आमुवन्ति *āpnuvanti*, 'they obtain,' cl. 5, आमुवत् *āpnuvat*; fr. तुदन्ति *tudanti*, 'they strike,' cl. 6, तुदत् *tudat*; fr. रुन्धन्ति *rundhanti*, 'they hinder,' cl. 7, रुन्धत् *rundhat*; fr. कुर्वन्ति *kurvanti*, 'they do,' cl. 8, कुर्वत् *kurvat*; fr. पुनन्ति *punanti*, 'they purify,' cl. 9, पुनत् *punat*.

525. The same holds good in Derivative and Nominal verbs; e. g.

From Caus. बोधयन्ति 'they cause to know' (479) comes बोधयत् 'causing to know;' fr. Desid. बुबोधयन्ति (499) comes बुबोधयत् 'desiring to know;' fr. दिस्तन्ति (503) comes दिस्तत् 'desiring to give;' fr. Frequent. चेक्षिपति comes चेक्षिपत् 'throwing frequently;' from the Nominal कृषन्ति 'they act like Kṛishṇa,' कृषात् 'acting like Kṛishṇa;' fr. तपस्यन्ति 'they do penance,' तपस्यत् 'doing penance.'

a. In corroboration of the remark made at 461. c, that the Passive verb appears in a few rare instances to assume a Parasmai-pada inflexion, and that many of the Intransitive verbs placed under cl. 4 might be regarded (except for the accent) as examples of this form of the Passive, it is certain that a Parasmai-pada Present Participle derivable from a Passive stem is occasionally found; thus, दृश्यत् 'being seen,' from the Passive stem दृश्य *drīṣya*; च्रीयत् 'being gathered,' from च्रीय *cíya* (Passive stem of *ci*).

b. The inflexion of Parasmai-pada Present Participles is explained at 141. The first five or strong inflexions (see 135. a) of this participle in nine conjugational classes retain the nasal, shewing that the stem in all the classes, except the third, and a few other verbs (141. a), ends in *ant* as well as in *at*. The Parasmai-pada Frequentative, as conforming to the conjugational rule for cl. 3, also rejects the nasal.

Obs.—In the cognate languages the *n* is preserved throughout. Cf. Sk. *bharan*, *bharantam* (fr. *bhṛi*), with *φέρων*, *φέροντα*, *ferentem*; also, *bharantau* (Ved. *bharantá*) with *φέροντε*; *bharantas* with *φέροντες*, *ferentes*; *bharatas* with *φέροντας*; Gen. sing. *bharatas* with *φέροντος*, *ferentis*. So also, Sk. *vahan*, *vahantam*, with Lat. *vehens*, *vehentem*; and *san*, *santam* (fr. *as*, 'to be'), with Lat. *-sens* of *ab-sens*, *præ-sens*. Cf. also the strong stem *striṇvant-* with *στροπυνντ-*.

PRESENT PARTICIPLES; ÁTMANE-PADA.—FORMATION OF STEM.

526. The stem is formed by substituting मान *mána* for ने *nte*, the termination of the 3rd pl. Pres. Átm. of verbs of the 1st, 4th, 6th, and 10th classes, and Derivative verbs (see 527, 528, below); and by substituting आन *ána* for अते *ate*, the termination of the 3rd pl. Pres. Átm. of verbs of the other classes (see 246); e. g.

From पचन्ते *pacante* (cl. 1) comes पचमान *pacamána*, 'cooking;' fr. तिष्ठन्ते (*sthá*, cl. 1), तिष्ठमान 'standing;' fr. नृत्यन्ते (cl. 4), नृत्यमान; fr. लिम्पन्ते (*líp*, cl. 6), लिम्पमान.

a. But from **ब्रुवते** *bruvate* (ब्रू cl. 2), **ब्रुवाण** *bruvāṇa* (58); fr. **निमते** (हन् with नि cl. 2), **निमान**; fr. **दधते** (*dhd*, cl. 3), **दधान**; fr. **चिन्वते** (cl. 5), **चिन्वान**; fr. **युञ्जते** (cl. 7), **युञ्जान**; fr. **कुर्वते** (cl. 8), **कुर्वैण**; fr. **पुनते** (cl. 9), **पुनान**. Root **आस्** cl. 2, 'to sit,' makes **आसीन** for **आसान**; and **शी** cl. 2 is **शेरते** in 3rd pl. (see 315), but **शयान** in Pres. Part.

Obs.—The real suffix for the Pres. Part. *Átm.* is *mána*, of which *ána* is probably an abbreviation. Cf. Gr. *-μενο-* in *φερό-μενο-ς* = *bhara-mána* (58).

527. Verbs of class 10 and Causals substitute **मान** *mána*; as, fr. **बोधयन्ते** *bodhayante* comes **बोधयमान** *bodhayamána*: but occasionally **आन** *ána*; as, fr. **दर्शयन्ते**, **दर्शयान**; fr. **वेदयन्ते**, **वेदयान**; fr. **चिन्तयन्ते**, **चिन्तयान**; fr. **पूजयन्ते**, **पूजयान**.

528. Passives, Desideratives, Frequentatives, &c. substitute **मान** *mána* for the *Átmane*; thus, from **क्रियन्ते** 'they are made' comes **क्रियमाण** 'being made' (58); from **दीयन्ते** 'they are given,' **दीयमान** 'being given'; from the Desiderative **दित्सन्ते** 'they desire to give,' **दित्समान** 'desiring to give'; from **जिघांसन्ते** 'they desire to kill,' **जिघांसमान** 'desiring to kill'; from the Frequentative **बोबुध्यन्ते** 'they know repeatedly,' **बोबुध्यमान** 'knowing repeatedly.'

529. The inflexion of Pres. Participles *Átmane* follows that of adjectives at 187; as, N. sing. m. f. n. **पचमानस्**, **पचमाता**, **पचमानम्**.

PAST PARTICIPLES.

PAST PASSIVE PARTICIPLES.—FORMATION OF STEM.

530. This is the most common and useful of all Participles. In general the stem is formed by adding **त** *ta* directly to roots ending in vowels, and to most roots ending in consonants; as, fr. **या** *yá*, 'to go,' **यात** *yáta*, 'gone'; fr. **जि** 'to conquer,' **जित** 'conquered'; fr. **नी** 'to lead,' **नीत** 'led'; fr. **क्षिप** *kship*, 'to throw,' **क्षिप्त** *kshipta*, 'thrown'; fr. **कृ** 'to do,' **कृत** 'done' (see 80. XVII).

a. But if the root end in **चृ** *rí*, by adding **न** *na*, changeable to **ण** *ṇa* (58); as, fr. **कृ** *krí*, 'to scatter,' **कीर्ण** *kírṇa*, 'scattered,' see 534.

531. Some roots in **आ** *á*, **ई** *í*, and **ऊ** *ú*, some in **ऐ** *ai* preceded by two consonants, with some of those in **द** *d*, **र** *r*, **ज** *j*, one in **ग** *g* (**लग्**), and one or two in **त्** *t*, **थ** *th* (see 541, 544), also take *na* instead of *ta*; see 80. XXIV, 532, 536, 540, &c.

532. Roots ending in vowels do not generally admit inserted **इ** *i* in this Participle, even when they admit it in the Futures (392, 395, &c.), but attach *ta* or *na* directly to the root; as, fr. **पा** 'to

protect,' पात; fr. अि 'to resort to,' अित; fr. श्रु 'to hear,' श्रुत; भू 'to become,' भूत; कृ 'to do,' कृत; घ्रा 'to smell,' घ्राण (58); डी 'to fly,' डीन; दी 'to decay,' दीन; मी 'to perish,' मीन; ली 'to embrace,' लीन; ह्री 'to be ashamed,' ह्रीण; लू 'to cut,' लून; दु 'to be afflicted,' दून; श्व 'to swell,' शून.

a. But when they do retain *i*, gunation of the final vowel is required as in the Future; thus, शी 'to lie down' makes शयित; and पू 'to purify,' पवित (also पूत); and जागृ 'to awake,' जागरित.

533. In certain cases the final vowel of the root is changed; thus, some roots in आ *á* change *á* to *i* before *ta*; as, from स्था *sthá*, 'to stand,' स्थित *sthita*; from मा 'to measure,' मित; from दरिद्रा 'to be poor,' दरिद्रित.

a. धा 'to place' becomes हित; दा 'to give,' दत्त.

Obs.—When prepositions are prefixed to *datta*, the initial *da* may be rejected; thus, *átta* for *ádatta*, 'taken'; *pratta* for *pradatta*, 'bestowed'; *vyátta* for *vyádatta*, 'expanded'; *nítta* for *nídatta*, 'given away'; *parítta* for *paridatta*, 'delivered over'; *sútta* for *sudatta*, 'well given,' the *i* and *u* being lengthened.

b. पा 'to drink' makes पीत; but हा 'to quit,' हीन; and ज्या 'to grow old,' जीन; हा 'to go,' हान.

c. Some roots in *á* take both *na* and *ta*; as, fr. घ्रा 'to smell,' घ्राण and घ्रात; fr. वा 'to blow,' with prep. निर्, निर्वाण and निर्वात; fr. आ (or औ) 'to cook,' आण or अत.

534. Roots in च् *ṛí* change *ṛí* to *ír* before *na*, which passes into ए *ṇa* by 58; as, from तृ 'to pass,' तीर्ण 'passed.' But when a labial precedes, *ṛí* becomes *úr*; as, from पू or पूर, पूर्त or पूर्ण 'full,' 'filled.'

535. The root धे *dhe*, 'to suck,' forms धीत; ह्वे *hve*, 'to call,' हूत; वे *ve*, 'to weave,' उत; व्ये *vye*, 'to cover,' वीत; मे 'to barter,' मित.

536. Roots in ऐ *ai* generally change *ai* to *á* before *na* or *ta*; as, from म्लै *mlai*, 'to fade,' म्लान *mlána*; from ध्यै 'to meditate,' ध्यात (in the Veda धीत); from दै 'to purify,' दात; from ल्वै 'to rescue,' लाण or लात; from व्वै 'to grow fat,' प्पान, &c.

a. But fr. गै 'to sing,' गीत; fr. सै 'to waste,' सीत; fr. खै 'to waste,' खान, see 548; fr. इयै 'to coagulate,' शीत or शीन or श्यान; fr. स्यै 'to accumulate,' स्यान, (with प्र) सीत or सीम.

537. Of the four or five roots in ओ *o*, सो 'to destroy' makes सित (as also सि 'to bind'); शो 'to sharpen,' शित or शात; दो 'to tie,' दित; छो 'to cut,' छात and छित; ज्यो 'to instruct,' जीत.

538. Those roots ending in consonants which take the inserted *i* in the last five tenses (399), generally take this vowel also in the Past Pass. Part., but not invariably (see 542); and when *i* is assumed, *ta* is generally affixed, and not *na*; as, from पत् *pat*, 'to fall,' पतित *patita*, 'fallen.'

a. इ *i*, उ *u*, or च् *ṛi* preceding the final consonant of a root may

occasionally take Guṇa, especially if the Participle be used impersonally; as, fr. स्विद् 'to sweat,' स्वेदित or स्विन्न; fr. श्लिद् 'to be unctuous,' श्लेदित or श्लिष्य; fr. झुत् 'to shine,' झोतित or झुतित; fr. मृष् 'to bear,' मर्षित; fr. मृष् 'to sprinkle,' मृष्ट. See Syntax, 895.

b. ग्रह् 'to take' lengthens the inserted *i*, making गृहीत. See 399. a.

539. Roots ending in consonants which reject the inserted *i* in the last five tenses (400-415), generally reject it in the Past Pass. Part. They must be combined with *ta*, agreeably to the rules of Sandhi at 296, &c. Whatever change, therefore, the final consonant undergoes before the termination *tá* of the 1st Fut. (see 400-415), the same will often be preserved before the *ta* of the Past Part.; so that, in many cases, the form of this Participle resembles that of the 3rd sing. 1st Fut., provided the final *á* be shortened, and the vowel of the root preserved unaltered; thus, taking some of the roots at 400-415; शक् (शक्ता), शक्त; सिष् (सिक्ता), सिक्त; मुष् (मोक्ता), मुक्त; तज्, तक्त; युज्, युक्त; मृज्, मृष्ट; मृज् and मृश, मृष्ट; सिष्, सिद्ध; बुष्, बुद्ध; युष्, युद्ध; क्षिप्, क्षिप्त; लुप्, लुप्त; सृप्, सृप्त; कृप्, कृप्त; लभ्, लब्ध; लुभ्, लुब्ध; विष्, विष्ट; दृष्, दृष्ट; कृष्, कृष्ट; ङिष्, ङिष्ट; दुष्, दुष्ट; कृष्, कृष्ट; इष्, इष्ट; दह्, दग्ध; सह्, सोढ (415. m); नह्, नद्ध (414); गाह्, गाढ (415. m); लिह्, लीढ; दिह्, दिग्ध; छिह्, छिग्ध; रुह्, रुढ; मुह्, मूढ or मुग्ध (415. m); दुह्, दुग्ध; गुह्, गूढ (415. m).

540. Most roots ending in ह् *d*, forbidding the inserted इ *i* (405), take *na* instead of *ta*, and are combined with *na*, agreeably to 47; as, fr. पद् 'to go,' पन्न; fr. विद् 'to find,' विन्न (also विन्न); fr. नुद् 'to impel,' नुन्न (also नुन्न); fr. भिद् 'to break,' भिन्न; fr. सद् 'to sit,' 'to sink,' सन्न, with वि, विषय (70, 58); fr. छुद् 'to pound,' छुय; fr. छृद् 'to play,' 'to vomit,' छृय; fr. अद् 'to eat,' अन्न (unless जग्ध be substituted). ह्राद् 'to rejoice' makes ह्रन्न.

541. Roots ending in च् *c* or ज् *j* of course change these letters to *k* before *ta*; see examples at 539. Similarly, those which take *na*, change *c* and *j* to *g* before *na*; as, fr. नज् 'to be ashamed,' नग्न 'naked'; fr. विज् 'to tremble,' विग्न; fr. रुज् 'to break,' रुग्ण; fr. स्फुज् 'to thunder,' स्फूर्ण; fr. अज् 'to move' (in some senses), अग्न. So, fr. मज् 'to be immersed,' rejecting one *j*, मग्न; from लज् 'to be ashamed,' लग्न (as well as लज्जित). लग् 'to adhere' also makes लग्न. But स्फुर्ह् 'to forget,' स्फूर्ण; हुर्ह् 'to be crooked,' हूर्ण.

542. Some roots which admit *i* necessarily or optionally in one or both of the Futures, reject it in this participle; thus, धृष् 'to be bold' makes धृष्ट. According to Pán. VII. 2. 24, अर्द् 'to move' makes अर्ण्य *arṇya* after the prepositions *sam*, *ni*, and *vi*, and in every other case अर्दित *ardita*, so that after *á* prefixed, it becomes आर्दित

(जातं 'pained' is thought by some to be *rita*, fr. rt. *ri*, with prep. *á* prefixed, and by others is regarded as an anomalous form of rt. *ard*; by native grammarians a form अर्तं *artta* is referred to rt. अर्त); दृढ् 'to make firm,' दृढ; वृह् 'to extol,' वृढ; मद् 'to be mad,' मत्त; दीप् 'to shine,' दीप्त; नश् 'to perish,' नष्ट; मुह् 'to faint,' मूर्च्छ as well as मूर्च्छित; भ्रेष् 'to speak barbarously,' भ्रिष्ट as well as भ्रेच्छित; नृत् 'to dance,' नृत्त; यत् 'to strive,' यत्त.

543. If in forming the Passive stem (471), the *v* or *y* contained in a root is changed to its semivowel *u* or *i*, the same change takes place in the Past Pass. Part.; as, fr. वच् *vac*, 'to say,' उक्त *ukta*; fr. वद् 'to speak,' उदित; fr. वञ् 'to wish,' उशित; fr. वस् 'to dwell,' उपित; fr. वप् 'to sow,' उप्त; fr. वह् 'to carry,' उढ (with प्र, प्रौढ, 38. n); fr. स्वप् 'to sleep,' सुप्त; fr. यज् 'to sacrifice,' इष्ट.

Obs.—This change of a semivowel to its corresponding vowel is called Samprasāraṇa by native grammarians (Pāṇ. I. 1, 45).

a. Some roots change व् with a preceding or following vowel into ऊ; as, ज्वर् 'to be feverish,' जूर्ण; त्वर् 'to hasten,' तूर्ण; सिव् 'to dry,' सूत; अक् 'to protect,' अत; भक् 'to bind,' भूत.

b. Some roots ending in व् also substitute ऊ for व्; as, दिव् 'to play,' द्यूत and द्यून (the former only in the sense of 'to gamble'); सिव् 'to sew,' स्यूत; क्षिव् or क्षीव् 'to spit,' क्ष्युत; छिव् or छीव् 'to spit,' छ्युत.

544. Some other changes which take place in forming the Passive stem (472) are preserved before *ta*; thus, fr. शास् 'to rule,' शिष्ट; fr. व्यध् 'to pierce,' विद्ध; fr. व्यच् 'to deceive,' विचित; fr. भज्ज् 'to fry,' भृष्ट; fr. प्रच्छ् 'to ask,' पृष्ट; fr. वृक्ष् 'to cut,' वृक्ष्य (58).

a. When a root ends in a conjunct consonant, of which the first is a nasal, this nasal is generally rejected before *ta*; as, fr. बन्ध् 'to bind,' बद्ध; fr. भंश् 'to fall,' भष्ट; fr. ध्वंस् 'to fall,' ध्वस्त; fr. अच् 'to move' and अञ् 'to anoint,' अक्त; fr. सञ् 'to adhere,' सक्त; fr. रञ् 'to colour,' रक्त; fr. इन्ध् 'to kindle,' इद्ध; fr. उन्द् 'to be wet,' उव्व or उव्वत; fr. स्यन्द् 'to flow,' स्यव्व; fr. स्कन्द् 'to ascend,' स्कव्व; fr. स्कम्भ् 'to stop,' स्कम्भ; fr. स्तम्भ् 'to stop,' स्तम्भ; fr. दम्भ् 'to deceive,' दम्भ; fr. भञ्ज् 'to break,' भग्न; fr. दंश् 'to bite,' दष्ट; fr. तच् 'to contract,' तक्त.

b. But not if इ *i* is inserted; as, fr. खण्ड् 'to break,' खण्डित; fr. क्रन्द्, क्रन्दित (except मण्य् 'to churn,' making मणित; and ग्रन्थ् 'to tie,' ग्रथित).

545. Many roots ending in म् *m*, न् *n*, or ण् *ṇ* reject these nasals before *ta* if *i* is not inserted; as, गम् *gam*, 'to go,' गत *gata*; यम् *yam*, 'to restrain,' यत *yata*; रम् 'to sport,' रत; तन् 'to stretch,' तत; हन् 'to kill,' हत; नम् 'to bend,' नत; मन् 'to think,' मत; क्षण् 'to hurt,' क्षत: but अन् 'to breathe' and अम् 'to go' make आनत (the latter also अमित); and खन् 'to sound,' खनित (also खानत with prep.)

a. जन् 'to be born' makes जात; and खन् 'to dig,' खात; सन् 'to give,' सात; medial *a* being lengthened.

546. Those roots ending in म् *m*, of the 4th class, which lengthen a medial *a* before the conjugational suffix *ya*, also lengthen it before *ta*, changing *m* to *n* as in the Futures; thus, fr. क्रम् 'to step,' क्रानत; fr. भ्रम् 'to wander,' भ्रानत; fr. शम् 'to

be appeased,' शान्त; fr. दम् 'to tame,' दान्त (also दमित); fr. क्षम् 'to be patient,' क्षान्त; fr. क्लम् 'to be sad,' क्लान्त.

a. Similarly, वम् 'to vomit,' वान्त; कम् 'to love,' कान्त; चम् 'to eat,' चान्त.

547. From स्फाय् 'to swell' is formed स्फीत; fr. ह्साय् 'to shake,' ह्सात; fr. पूय् 'to be putrid,' पूत; from जय् 'to weave,' जत; fr. प्याय् 'to be fat,' पीन (with आ and प्र, -प्यान); fr. कूय् 'to stink,' कूत.

a. गुर् or गूर् 'to make effort' forms गूर्ण; तुर्वे 'to kill,' like त्वर् 'to hasten,' तूर्ण; मुर्वे 'to bind or tie' makes मूर्ण; धाव् 'to wash,' धौत.

b. फल् 'to open' makes फुल्ल (Pān. VIII. 2, 55); and यस् 'to eat,' जग्ध (fr. जघ्).

Obs.—From the above examples it appears that sometimes several roots have the same form of Past Pass. Part. The following may also be noted: पूय् 'to stink' and पू 'to purify' make पूत; मा 'to measure' and मे 'to barter,' मित; मृज् 'to wipe,' मृज् 'to touch,' and मृष् 'to sprinkle,' all make मृष्ट (मृष् 'to bear' making मर्वित by Pān. I. 2, 20); शस् 'to recite' and शस् 'to kill,' शस्त; शास् 'to rule' and शिष् 'to distinguish,' शिष्ट; सो 'to destroy' and सि 'to tie,' सित. On the other hand, भुज् 'to enjoy' makes भुक्त; but भुज् 'to bend,' भुग्न.

548. The following, though regarded as Participles by native grammarians, are more properly adjectives: पक्क, fr. पच् *pac*, 'to cook'; शुष्क, fr. शुष् 'to dry'; क्षीव, fr. क्षीव् 'to be drunk'; कृश, fr. कृश् 'to grow thin'; क्षाम, fr. क्षै 'to waste.'

549. In forming the Past Pass. Part. of Causals, the Causal suffix *aya* is rejected, but the inserted इ *i* is always assumed; as, fr. कारय, Causal of कृ 'to make,' comes कारित *kārīta*, 'caused to be made'; fr. स्थापय, Causal of स्था 'to stand,' स्थापित *sthāpīta*, 'placed'; fr. साप्याय (यै with आ), साप्यायित 'increased,' 'refreshed.'

550. In adding त *ta* to a Desiderative or Frequentative stem, the inserted इ *i* is assumed, final *a* of the stem being dropped; and in the case of roots ending in consonants, final *ya* being dropped; as, fr. पिपास 'to desire to drink' comes पिपासित; fr. चिकीर्षे 'to desire to do,' चिकीर्षित; fr. ईप्स 'to desire to obtain,' ईप्सित, &c.; fr. लोलूय 'to cut often,' लोलूयित; fr. बेभिद्य 'to break frequently,' बेभिदित.

551. त *ta* with *i* is added to nominal stems, final *a* being dropped; as, fr. शिथिल 'loose,' शिथिलित 'loosened'; fr. जिघ्र 'crooked,' जिघ्रित 'curved.' These may be regarded as Past Passive Participles of the Transitive Nominal verbs शिथिलयति, जिघ्रयति (521). So again, from नमस्य 'to do reverence' comes नमस्यित or नमसित.

Obs.—Moreover, as *na* sometimes takes the place of *ta*, so *ina* is added to some nouns instead of *ita*: e.g. मलिन 'soiled,' fr. मल 'dirt'; शृङ्गिण (58) 'horned,' from शृङ्ग 'a horn.' See 80. XLIII.

a. Corresponding forms in Latin are *barbatus*, *alatus*, *cordatus*, *turritus*, &c.; and in Greek, *ὀμφαλωτός*, *κροκωτός*, *αὐλωτός*, &c.

552. The inflexion of Past Passive Participles follows that of adjectives at 187; thus exhibiting a perfect similarity to the declension of Latin participles in *tus*; thus, कृत *kṛita*, Nom. sing. masc. fem. neut. कृतम्, कृता, कृतम्.

a. The resemblance between Sanskrit Past Passive Participles in *ta*, Latin Participles in *tu-s*, and Greek verbals in *το-ς*, may be seen in the following examples: Sk. *jñāta-s* = Lat. (*g*)*notu-s* (*ignotus*), γνωτό-ς; Sk. *datta-s* = Lat. *datus*, δότης; *śruta-s* = *clutus*, κλυτός-ς; *bhūta-s* = *φύτο-ς*; *yukta-s* = *junctu-s*, ζευκτός-ς; *labdha-s* = *ληπτός-ς*; *pīta-s* = *πότης-ς*; *bhṛta-s* = *φερτός-ς*; *dishṭa-s* = *dictu-s*, δεικτός-ς. And, like Sanskrit, Latin often inserts an *i*, as in *domitu-s* (= Sk. *damita-s*), *monitu-s*, &c. This is not the case in Greek, but *ε* is inserted in forms like *μενετός-ς*, *εραπετός-ς*. There are also examples of Latin and Greek formations in *nu-s* and *νο-ς*, corresponding to the Sanskrit participle in *na*; thus, *plenu-s* (= *pūrṇa-s*), *magnu-s* (cf. Sk. *rt. mah*), *dignu-s* (cf. Sk. *diś*, *dik*, Gr. *δεια*); and *στυγνός-ς*, *στεργνός-ς*, *σεμνός-ς*, &c.

PAST ACTIVE PARTICIPLES.

These are of two kinds: A. those derived from the Past Passive Participle; B. those belonging to the Reduplicated Perfect. The former frequently supply the place of a Perfect tense Active (see 897).

553. A. The stem of these Participles is formed by adding वत् *vat* to that of the Past Passive Participle; e. g.

From कृत 'made,' कृतवत् 'having made,' 'who or what has made;' fr. दग्ध 'burnt,' दग्धवत् 'having burnt;' fr. उक्त 'said,' उक्तवत् 'having said;' fr. भिन्न 'broken,' भिन्नवत् 'having broken;' fr. स्थापित 'placed,' स्थापितवत् 'having placed,' &c.

a. For the declension of these Participles see 140. a. b. c.

554. B. In these Participles, either वस् *vas* or इवस् *ivas* is generally added to the stem of the Reduplicated Perfect, as formed in the dual and plural. *Vas* is added when the stem in the dual and plural (as it appears in its unchanged form before the terminations are added) consists of more than one syllable; thus, from *čakṛi* (root *kṛi*, 'to do'), *čakṛivas*; from *čidi* (374), *čidivas*; from *nanṛit* (364, compare 45. a), *nanṛitvas*; from *sasmar* (374. k), *sasmarvas*.

a. And *ivas* is added when the stem in the dual and plural consists of one syllable only; as, from *ten* (375. a), *tenivas*; from *ghas* (377), *jakshivas*.

Obs.—Certain roots are said optionally to form this Perf. Part. with *ivas* or *vas*, whether the stem in dual and plural consists of one syllable or two (see Pāṇ. vii. 2, 68); e. g. fr. *gam* (376), *jagmivas* or *jaganvas*; fr. *han*, *jaghnivas* or *jaghanvas*; fr. *vid*, cl. 6, 'to find,' *vividvas* or *vividivas*; fr. *viś*, *viviśvas* or *viviśivas*; fr. *drīś*, *dadṛīśvas* or *dadṛīśivas*.

b. When *vas* is affixed, it will be necessary to restore to its original state the final of a root ending in *i*, *ī*, *u*, *ū*, or *ri*, if changed before the terminations of the du. and pl. to *y*, *v*, *r*, *iy*, *uv*, or *ūr*; thus, *श्री* *śrī*, changed by 374. e. to *śīriy*, becomes *शिशिवस्*; *क्रि*, changed to *čikriy*, becomes *चिक्रीवस्* *čikrivas*; *धू*, changed

by 374. g. to *dudhuv*, becomes *दुधूवस् dudhúvas*; भू, changed by 374. i. to *babhúv*, becomes *बभूवस् babhúvas*. In declension, the 3rd pers. pl. with its termination *us* is the form of the stem in the weakest cases (135. a), and in the fem. final *s* becoming *sh* by 70; e. g. 3rd pl. *jagmus*, I. *jagmushá*; 3rd pl. *tenus*, I. *tenushá*, &c. See 168.

c. Roots which take the Periphrastic Perfect (see 385) form the Participles of this tense by adding the Perfect Participles of *kṛi*, *bhú*, and *as*, to *ám*; thus, from *cur*, cl. 10, *corayám-babhúvas*, *corayán-áakṛivas*, *corayám-ásivas*.

d. There is an *Ātmane-pada* Participle of the Reduplicated Perfect most easily formed by changing *ire*, the termination of the 3rd pl., into *ána*; thus, *vividána*, *čityána*, *jagmána*. See 526. a; and cf. Greek Perf. Part. in *μενο* (*τετυμμένος* = *tutupána*).

e. The *Parasmai-pada* form of these Participles is inflected at 168. Those of the *Ātmane-pada* follow the inflexion of adjectives like *śubha* at 187.

PAST INDECLINABLE PARTICIPLES.

555. These are of the nature of Gerunds, as 'carrying on the action of the verb.' They fall under two heads: 1st, as formed by affixing *त्वा tvá* to *uncompounded* roots; as, fr. भू *bhú*, 'to be,' भूत्वा *bhútvá*, 'having been' (see 80. XXI): 2ndly, as formed by affixing *य ya* to roots *compounded* with prepositions or other adverbial prefixes; thus, fr. अनुभू *anubhú*, 'to perceive,' अनुभूय *anubhúya*, 'having perceived,' fr. सज्जीभू *sajjibhú*, 'to become ready,' सज्जीभूय *sajjibhúya*, 'having become ready.' The sense involved in them is generally expressed by the English 'when,' 'after,' 'having,' or 'by;' thus, तत् कृत्वा *tat kṛtvá*, 'when he had done that,' 'after he had done that,' 'having done that,' 'by doing that.' See Syntax, 898.

a. The suffix *tvá* of this participle is thought by some to be the instrumental case of a suffix *tva* (see 80. XXI). The Indeclinable Participle has certainly much of the character of an instrumental case (see Syntax, 901).

Obs.—In the Veda त्वाय, त्वानम्, त्वीनम् or त्वी are sometimes used for त्वा.

Indeclinable Participles formed with tvá from uncompounded roots.

556. When the root stands alone and uncompounded, the Indeclinable Participle is formed with *त्वा tvá*.

This suffix is closely allied to the *त ta* of the Past Passive Participle at 531, so that the rules for the affixing of *त ta* to the root generally apply also to the Indeclinable suffix *त्वा tvá*, and the formation of one Participle then involves that of the other.

Thus, क्षिप्त *kshipta*, 'thrown,' क्षिप्त्वा *kshiptvá*, 'having thrown;' कृत 'done' (rt. कृ), कृत्वा 'having done;' स्थित (rt. स्था), स्थित्वा; दृष्ट (rt. दृश्), दृष्ट्वा; दत्त (rt. दा), दत्त्वा;

पीत (rt. पा), पीत्वा; क्रान्त (rt. क्रम्), क्रान्त्वा; गृहीत (rt. ग्रह्), गृहीत्वा; उषित (rt. वस्), उषित्वा; उक्त (rt. वक्), उक्त्वा; बुद्ध (rt. बुध्), बुद्ध्वा; ऊढ (rt. वह्), ऊढ्वा; हित (rt. धा), हित्वा; जग्ध (rt. घस्), जग्ध्वा; गत (rt. गम् 545), गत्वा.

a. Where *i* is inserted, there is generally gunation of final *i*, *í*, *u*, *ú*, and of final च् *ri* and of medial च् *ri*; and optional gunation of medial *i*, *u* (except as debarred by 28).

Thus, शयित्वा fr. शी; पथित्वा (also पूत्वा) fr. पू; जरित्वा or जरीत्वा fr. जृ; लिखित्वा or लेखित्वा fr. लिख्; द्युतित्वा or द्योतित्वा fr. द्युत्; मृषित्वा or मर्षित्वा fr. मृष.

b. But from दिव्, देवित्वा and द्यूत्वा; from सिव्, सेवित्वा and स्यूत्वा. So षिव् &c. The root जागृ makes जागरित्वा (532. a); and initial *i*, *u*, before single consonants, must be gunated; as, इष् makes एषित्वा.

c. The roots in the list at 390. a. do not admit Guṇa; thus, विञ् can make only विजित्वा.

d. When there are two forms of the Passive Participle, there is often only one of the Indeclinable; thus, नृत् makes नृत्त and नर्तित, but only नर्तित्वा; लज्ज्, लग्न and लज्जित, but only लज्जित्वा; and, *vice versa*, वस् (543) only उषित, but उषित्वा and उष्टा; सह्, सोढ, but सहित्वा and सोढ्वा; मृज्, मृष्ट, but मार्जित्वा and मृष्टा. So, some roots in nasals optionally insert *i*; तन्, तत्वा or तनित्वा; क्षण्, क्षत्वा or क्षणित्वा; कम्, कान्त्वा or कनित्वा; क्रम्, क्रान्त्वा or क्रन्त्वा or क्रमित्वा; खन्, खात्वा or खनित्वा.

e. The penultimate nasal, which is rejected before *ta* (544. a), is optionally so rejected before *tvá* in रञ्ज्, सञ्ज्, खञ्ज्, तञ्ज् or तञ्, and अञ्ज्; thus, from रञ्ज् comes रक्त, but रंक्ता or रक्ता; from सञ्ज्, सञ्जित्वा, संक्ता or सक्ता.

f. मञ्ज् and नञ् optionally insert nasals; मंक्ता or मंक्ता, नष्टा or नंष्टा, 390. k.

g. Some few roots necessarily retain their nasals; thus, स्कन्द् makes स्कन्त्वा; and स्यन्द्, स्यन्त्वा or स्यन्दित्वा.

557. The only important variation from the Past Passive Participle occurs in those roots, at 531. a, which take *na* for *ta*. The change of *ri* to *tr* and *úr* (534) is preserved (unless *i* be inserted), but *tvá* never becomes *nvá*; thus, जृ, जीर्णे, but जरित्वा (or जरीत्वा); from तृ, तीर्णे, but तीर्त्वा; from पृ, पूर्णे, but पूर्त्वा; from छिद्, छिन्न, but छिन्त्वा; from भञ्ज्, भग्न, but भंक्ता or भक्ता (556. e); from रुञ्ज्, रुग्ण, but रुक्ता; from हा, हीन, but हित्वा 'having quitted' (not distinguishable in form from हित्वा 'having placed,' root धा).

558. Observe, moreover, that verbs of cl. 10 and Causals, which reject the characteristic *aya* before the *ita* of the Past Pass. Part., retain *ay* before *itvá*; thus, स्थापित 'made to stand' (fr. Caus. stem स्थापय), but स्थापयित्वा 'having made to stand'; चिञ्जित 'thought' (fr. चिन्त् cl. 10, 'to think'), but चिन्तयित्वा 'having thought.'

a. All Derivative verbs of course assume *i*, and form their Indeclinable Participles analogously to Causals; thus, बुबोधयित्वा (fr. Desid. of बुध्), and बोधयित्वा (fr. Freq. of बुध्). In regard to the Átmane Frequentatives, लोलूयित्वा is formed fr. लोलूय, and देदीयित्वा fr. देदीय (ya in the latter being preceded by a consonant).

b. There are one or two instances of compounded roots formed with *tvá*; thus, अनुध्यात्वा (fr. ध्यै), Rámáy. I. 2, 20; also अमृतमुक्त्वा, Rámáy. I. 74, 23. Especially in the case of Causals; as, निवर्तयित्वा.

c. When अ a, 'not,' is prefixed, *tvá* is always used; as, अकृत्वा 'not having done,' 'without having done;' अदत्त्वा 'not having given.'

Indeclinable Participles formed with ya from compounded roots.

559. When a root is compounded with a preposition or any indeclinable prefix (except अ a, 'not,' see 558. c), the Indeclinable Participle is formed by affixing य ya, and the rules for annexing it to the root are some of them analogous to those which prevail in other cases in which ya is affixed; see the rules for forming the Special tenses in cl. 4 (272), for Passives (461), and for the Precative (443).

560. But if a root end in a short vowel, instead of lengthening this vowel, त् t is interposed; as, fr. आश्रि *ásri*, 'to take refuge' (rt. श्रि with आ), आश्रित्य *ásritya*, 'having taken refuge;' fr. निश्चि (rt. चि with निस्), निश्चित्य; fr. उत्सृ, उत्सृत्य; from संस्कृ (rt. कृ with सम्), संस्कृत्य; fr. निःसृ, निःसृत्य. The lengthening of the radical vowel by coalition does not prevent this rule; as, fr. अती *atí* (rt. इ with अति), अतीत्य *atítya*.

a. जागृ 'to awake' gunates its final as in उज्जागर्ये; and क्षि 'to destroy,' 'to waste,' lengthens its final as in प्रक्षीय, उपक्षीय.

561. If a root end in long आ *á*, ई *í*, or ऊ *ú*, no change generally takes place; as, fr. विहा, विहाय; fr. उपक्री, उपक्रीय; fr. विधू, विधूय.

a. If it end in long औ *í*, this vowel becomes *ír*, and after labial letters *úr*; thus, fr. अवकृ, अवकूर्ये 'having scattered;' fr. आपृ (root पृ 'to fill'), आपूर्ये (compare 534).

562. Final diphthongs pass into आ *á*; as, fr. परिव्ये, परिव्याय (also परिवीय); fr. अभिद्यै, अभिध्याय; fr. अवसो, अवसाय.

a. But ह्ये with आ makes आहूय. In Epic poetry, सो with व्यव makes व्यवस्य.

b. मि 'to throw,' मी 'to kill,' मा 'to measure,' and मे 'to harter,' all make -माय. Similarly, दी 'to decay,' -दाय; but ली 'to adhere,' -लाय or -लीय (see 390. e). श्चि and शी conform to the rule for the Passive (-शूय, -शय्य), सधिशय्य 'having reclined upon,' Kirát. I, 38.

563. A penultimate nasal is generally rejected, as in Passives (see 469); as, fr. समासञ्ज *samásanj*, समासज्य *samásajya*; fr. प्रमन्य्, प्रमथ्य (used adverbially in the sense 'violently').

a. Some few roots retain the nasal; thus, आशङ्क makes आशङ्क्य; and आलिङ्ग्य, आलिङ्ग्य.

b. लभ् 'to acquire' may insert a nasal after the prepositions आ and उप; thus, आलभ्य &c. (otherwise -लभ्य).

564. If a root end in a consonant the general rule is, that no change takes place;

as, from निक्षिप् *nikship*, निक्षिप्य *nikshipya*: from प्राप् (root ज्ञाप् with प्र), प्राप्य; from वीक्ष् (root ईक्ष् with वि), वीक्ष्य.

a. But roots in र् or व्, preceded by *i* or *u*, lengthen these vowels, as in प्रतिदीक्ष from दिव्, विस्फूर्य from स्फूर्.

b. Four roots in अम् (गम्, नम्, यम्, रम्) optionally reject the nasal, and interpose *t* between the final *a* and *ya*: as, from निर्गम्, निर्गत्य or निर्गम्य. The roots हन्, मन, तन्, चन्, क्षण्, क्षिण्, क्ष्यण्, घृण्, वृण्, तृण् always reject the nasal; as, from निहन्, निहत्य.

c. खन्, जन्, and सन् optionally reject the न्; but instead of interposing *t*, lengthen the final *a*, as in Passives (see 470); thus, from उत्खन्, उत्खाय (or उत्खन्य).

565. The changes which take place in certain roots before the *ya* of the Passive (471, 472) are preserved before *ya*: as, from निवप्, न्युप्य; from विवस्, व्युप्य; from प्रवस्, प्रोप्य; from अनुवद्, अनूद्य; from विग्रह्, विगृह्य; from आप्रह्, आपृह्य; from आष्यध्, आषिध्य; and so with all the roots at 471, 472.

a. The roots at 390. l. have two forms; thus, from गुप् comes -गोपाय्य and -गुप्य, &c.

b. There are one or two instances in which an uncompounded root takes य्; as, अच्ये 'having revered,' Manu i. 4; vii. 145: Mahā-bh. iii. 8017. उष्य 'having resided,' Nala v. 41 (from वस्); गृह्य 'having taken,' Astra-sīkshā 21.

566. In affixing य *ya* to the stems of Causal verbs of cl. 10, and the 3rd class of Nominals (521), the characteristic अय is generally rejected; as, fr. प्रबोधय *prabodhaya*, प्रबोध्य *prabodhya*; fr. प्रसारय, प्रसार्य; fr. सन्दीपय, सन्दीप्य; fr. विचारय, विचार्य.

a. It is, however, retained when the root ends in a single consonant and encloses short *a*; thus, विगणय्य 'having calculated' (गण् with वि); आकलय्य 'having imagined' (कल् with आ); सङ्गथय्य 'having narrated' (कथ् with सम्): and also sometimes in other cases; e. g. प्रापय्य 'having conducted,' Raghu-v. xiv. 45.

b. The final *a* of Frequentative stems is of course dropped, and the final *ya* of both Frequentatives and Nominals, if preceded by a consonant; as, from लोलूय comes -लोलूय्य; from बोबुध्य, -बोबुध्य; from तपस्य, -तपस्य.

Adverbial Indeclinable Participle.

567. There is another Indeclinable Participle yielding the same sense as those formed with *tvā* and *ya*, but of rare occurrence. It is equivalent to the accusative case of a noun derived from a root, used adverbially; and is formed by adding अम् *am* to the root, before which suffix changes of the radical vowel take place, similar to those required before the Causal suffix अय (481) or before the 3rd sing. Aorist Passive (see 475); thus, from नी *nī*, 'to lead,' नायम् *nāyam*, 'having led'; from पा 'to drink,' पायम् 'having drunk'; from ज्ञे, ज्ञायम्; from पच्, पाचम्; from क्षिप्, क्षेपम्; from हन् 'to kill,' घातम्. It often occupies the last place in a compound; as in the expression समूलघातम् 'having totally exterminated'; and in the following passage from Bhaṭṭi-k. ii. 11:

लतानुपातं कुसुमान्यगृह्णात् स नद्यवस्कन्दमुपास्युशच ।

कुतूहलाच्चारुशिलोपवेशं काकुत्स्थ ईषत्सयमान आस्त ॥

'The descendant of Kakutstha, smiling softly, repeatedly bending down the

creepers, would pluck the blossoms; descending to the streams, would sip (the waters); seating himself on some variegated rock, would recline in admiration (of the scene).’ Compare also Śakuntalā, Act V, verse 131, बाह्वक्षेपं क्रन्दितुं प्रवृत्ता ‘repeatedly throwing up her arms she began to weep.’ Other examples are नामग्राहम् ‘mentioning by name,’ and जीवग्राहम् ‘taking alive.’

a. These Participles generally imply repetition of the action, as above, and in this sense are themselves often repeated; as, दायाम्, दायाम्, ‘having repeatedly given.’

FUTURE PASSIVE PARTICIPLES.

568. These are gerundive in their character, and may be called verbal adjectives. They may be classed under three heads: 1st, as formed with the suffix तव्य *tavya* (80. XVIII); 2ndly, as formed with अनीय *anīya* (80. V); 3rdly, as formed with य *ya* (80. XXVIII). These suffixes yield a sense corresponding to the Latin Fut. Pass. Part. in *dus*, and the English *able* and *ible*, and most commonly denote ‘obligation’ or ‘propriety’ and ‘fitness.’

a. In some of the Latin formations with *tivus*, the Passive sense is preserved, as in *captivus*, *nativus*, *coctivus*. Cf. Sk. *dātavya* with *dativus* (*dandus*), *δοτέος*; *yoktavya* with (*conjunctivus* (*jungendus*); *janitavya* with *genitivus* (*gignendus*); *dhātavya* with *θετέος*, &c.

Future Passive Participles formed with तव्य (80. XVIII).

569. These may be formed by substituting तव्य *tavya* for ता *tá*, the termination of the 3rd pers. sing. of the 1st Future; e. g.

From क्षेप्ता *ksheptá*, ‘he will throw,’ क्षेप्तव्य *ksheptavya*, ‘to be thrown;’ कर्ता ‘he will do,’ कर्तव्य ‘to be done;’ fr. भविता ‘he will be,’ भवितव्य ‘about to be;’ fr. कुचिता, कुचितव्य (see 390. a); fr. विजिता, विजितव्य.

Obs.—In the case of those roots ending in consonants which reject *i*, whatever changes take place before *tá*, the same take place before *tavya*, and the special rules at 390. a—o will equally apply to this suffix.

Thus, त्यक्ता, त्यक्तव्य (*relinquendus*); प्रहा, प्रहव्य; द्रुहा, द्रुहव्य; बोद्धा, बोद्धव्य; दग्धा, दग्धव्य; सोढा, सोढव्य; कर्मिता or कामयिता, कर्मितव्य or कामयितव्य; दीधिता, दीधितव्य; मार्ष्टा or मार्जिता, मार्ष्टव्य or मार्जितव्य; and from Causal कारयिता, कारयितव्य; from Desid. बुबोधयिता, बुबोधयितव्य; from Frequentative बोधुयिता, बोधुयितव्य; from बोधयिता, बोधयितव्य. See the rules at 388, 390, 491, 505, 513, 516.

Future Passive Participles formed with अनीय (80. V).

570. This suffix is added directly to the root, and generally without other change than gunation (if Guṇa is admissible).

Thus, fr. चि *á*, 'to gather,' चयनीय *áyaníya*, 'to be gathered;' fr. भू, भवनीय; fr. कृ, करणीय (58); fr. लिख्, लेखनीय; fr. शुभ्, शोधनीय; fr. स्पृश्, स्पर्शनीय; fr. कृष्, कर्षणीय; fr. चुर् (cl. 10), चोरणीय; but मृज्, मार्जनीय; गुह्, गूहनीय; दीधी, दीध्यनीय; कम्, कर्मनीय and कामनीय; गुप्, गोपनीय and गोपायनीय, &c. See 390. j. l. m.

a. A final diphthong is changed to आ *á*, which blends with the initial *a* of *aníya*; as, from ध्यै, ध्यानीय; from जै, गानीय.

b. The roots at 390, 390. a. of course forbid Guṇa; thus, कुचनीय from कुच्; गुवनीय from गु, &c.

c. As to Derivative verbs, *aya* is rejected from a Causal stem, and *a* from the stems of other Derivative verbs, and *ya*, if a consonant precedes.

Thus, बोधनीय from the Causal stem बोधय; बुबोधिषणीय from the Desid. बुबोधिष; also बोभूयनीय, चेक्षिषणीय, fr. the Frequentatives बोभूय, चेक्षिष्य; and तपस्यनीय or तपसनीय fr. the Nominal तपस्य.

Future Passive Participles formed with य (80. XXVIII).

571. Before this suffix, as before all others beginning with *y*, certain changes of final vowels become necessary.

a. If a root end in आ *á*, or in ए *e*, ऐ *ai*, ओ *o*, changeable to आ *á*, this vowel becomes ए *e* (compare 446); e. g.

From मा *má*, 'to measure,' मेय *meya*, 'to be measured,' 'measurable;' fr. हा *há*, 'to quit,' हेय *heya*; fr. ध्यै *dhyai*, 'to meditate,' ध्येय *dhyeya*; fr. ग्लै 'to be weary,' ग्लेय; fr. दा 'to give,' दे 'to pity,' and दो 'to cut,' देय.

b. If in इ *i*, ई *í*, उ *u*, or ऊ *ú*, these vowels are gunated; e. g.

From चि *á*, चेय *áeya* (in the Veda चाय्य with उप); but नी with उद्, -नीय.

But the Guṇa ओ *o* is changed to *av*, and sometimes ए *e* to *ay*, before *ya* (as if before a vowel); thus, from भू, भव्य; from जि 'to conquer,' जव्य; from क्री 'to buy,' क्रव्य; from क्षि 'to destroy,' क्षव्य.

And the Guṇa ओ *o* passes into *áv* before *y*, especially when it is intended to lay emphasis on the meaning; as, from क्षु, आव्य; from मु, प्राव्य; from भू, भाव्य. But धू 'to shake' makes धूय.

c. If in चृ *ri* or चृ *rí*, these vowels are vriddhied; e. g.

From कृ 'to do,' कार्य; from भृ 'to support,' भार्य (also भृत्य, see 572); fr. वृ 'to choose,' वार्य (also वृत्य).

d. The roots at 390. c. drop their finals (दीध्य, ददिद्ध).

572. Sometimes if a root end in a short vowel no change takes place, but *t* is interposed, after the analogy of the Indeclinable Participle formed with *ya* at 560;

so that the stem of the Future Participle is often not distinguishable from the Indeclinable; thus, from जि *ji*, 'to conquer,' जित्य *jitya* (also *jeya*), 'conquerable;' from स्तु *stu*, 'to praise,' स्तुत्य *stutya*, 'laudable;' from कृ *kṛi*, 'to do,' कृत्य *kritya* (as well as कार्य), 'practicable;' from इ 'to go,' इत्य 'to be gone;' from आदृ 'to honour,' आदृत्य 'to be honoured.'

573. If a root end in a single consonant with a medial *a*, the latter may be vriddhi'd; as, fr. ग्रह् *grah*, 'to take,' ग्रास्य *grāhya*; fr. क्षप् 'to be ashamed,' क्षाप्य; fr. कम् 'to love,' काम्य: but not always; as, fr. शक्, शक्य; fr. सह्, सक्ष; fr. बध्य; fr. यत्, यत्य: and not if the final is a labial (except तप्, रप्, लप्); as, fr. गम्, गम्य; fr. शप्, शप्य; fr. लभ् 'to receive,' लभ्य (and लभ्य). The root मद् 'to be mad' makes माद्य after prepositions, but otherwise मद्य. Similarly, गद् and चर्. The root भज् 'to serve' makes भज्य and भाग्य (see 574).

a. If with a medial इ *i* or उ *u*, these are generally gunated; as, from भुज्, भोज्य; from लिह्, लेस्य; but जुष्, जुष्य: and sometimes only optionally; as, गुह् makes गुस्य as well as गोस्य; and दुह्, दुस्य and दोस्य.

b. If with a medial च् *ri*, no change generally takes place; as, fr. स्पृज्, स्पृज्य; fr. दृज्, दृज्य; fr. सृज्, सृज्य (after खव and सम्, सग्यै); fr. मृज्, मृज्य (also मार्यै); but fr. वृष्, वृष्य or वर्ष्य.

c. The roots at 390, 390. a. are, as usual, debarred from Guṇa; thus, कुष्य, &c.

574. A final च् *ç* may sometimes be changed to क् *k*, and final ज् *j* to ग् *g*, when the Past Passive Participle rejects *i*; as, from पच् *paç*, पाक्य *pākya* and पाक्य *pácya*; from युज्, योग्य or युग्य. When the final is unchanged, as in *pácya*, the obligation implied is said to be more absolute; but the two forms may have distinct meanings; thus, *bhojya* (fr. *bhuj*) means 'to be eaten,' but *bhogya*, 'to be enjoyed;' *vácya* (fr. *vaç*) means 'proper to be said,' but *vākya*, 'that which is actually to be said.'

a. Again, त्याज्य (fr. त्यज्) is used after the prepositions नि and प्र, otherwise त्याग्य. Similarly, योज्य (fr. युज्) after नि and प्र, and यज्य or याज्य (fr. यज्) after the same prepositions.

b. Other anomalous changes may take place, some of which are similar to those before the *ya* of Passives; thus, fr. ग्रह्, गृस्य as well as ग्रास्य (472); fr. वद्, उद्य (471, also वद्य); fr. यज्, इज्य (471); fr. शास्, शिष्य (472. c); fr. खन् 'to dig,' खेय; fr. शंस 'to praise,' शस्य or शंस्य; fr. भ्रज् 'to fry,' भ्रज्य or भ्रज्य; fr. हन्, बध्य or घात.

c. The roots beginning with गुप् at 390. l. have two forms; thus, गोष्य or गोपाष्य.

575. Many of these Participles are used as substantives; thus, वाक्य n. 'speech;' भोज्य n. 'food;' भोग्या f. 'a harlot;' इज्या f. 'sacrifice;' खेय n. 'a ditch;' भार्या f. 'a wife,' fr. भू 'to support,' &c.

576. The suffix *ya* may be added to Desiderative, Frequentative, and Nominal stems in the same way as *anīya* (570); thus, बुभोधिष्य, बोभूष्य, चेक्षिष्य, तपस्य. So also, from मुसल 'a pestle,' मुसस्य 'to be pounded with a pestle.'

a. च *a* added to a root after gunation (if Guṇa is possible) gives the sense of a Future Passive Participle when in composition with

सु, दुस्, and ईषद्; as, सुकर 'easy to be done,' दुष्कर 'difficult to be done,' दुस्तर 'difficult to be crossed.' See 80. I.

b. Again, a suffix *हल्लिप्त* added to a few roots has the same force as the suffixes of the Future Passive Participle; e. g. *बन्धेल्लिप्त* 'fit to ripen' or 'to be cooked,' *भिदेल्लिप्त* 'to be broken.'

577. The inflexion of Future Passive Participles follows that of adjectives at 187; thus, कर्तव्य 'to be done;' N. sing. m. f. n. *kartavyas*, -ā, -am. Similarly, *karaṇīyas*, -ā, -am; and *kāryas*, -ā, -am.

PARTICIPLES OF THE SECOND FUTURE.—FORMATION OF STEM.

578. These are not common. They are of two kinds, either Parasmai-pada or Ātmane-pada; and, like Present Participles, are most easily formed by changing *अन्ति anti*, the termination of the 3rd pl. of the 2nd Fut., into *अन् at*, for the Par.; and by changing *अन्ते ante* into *अमान amāna*, for the Ātm.; thus, from *करिष्यन्ति karishyanti* and *करिष्यन्ते karishyante*, 'they will do,' come *करिष्यात् karishyat* and *करिष्यामाṇ karishyamāṇa* (58), 'about to do;' from the Passive 2nd Fut. *वक्ष्यन्ते* 'they will be said' comes *वक्ष्यामाṇ* 'about to be said' (see 84. I. and 80. XXVII).

a. In their inflexion (see 141), as well as in their formation, they resemble Present Participles; see 524 and 526.

Obs.—Cf. Greek in *δωσόμενος=dúsyoma-nas*.

PARTICIPIAL NOUNS OF AGENCY.

579. These have been already incidentally noticed at 80, 83, 84, 85, 87. As, however, they partake of the nature of Participles, and are often used as Participles (see Syntax, 909–911), a fuller explanation of them is here given. They may be classed under three heads: 1st, as formed from the root; 2ndly, as formed from the same stem as the 1st Future; 3rdly, as formed from the root by changes similar to those which form the Causal stem.

580. The stem of the first class is often identical with the root itself; that is, the unchanged root is frequently used at the end of compounds as a noun of agency, *t* being added if it ends in a short vowel; see examples at 84. III. and 87.

a. Another common noun of agency is formed from the root by affixing *ञ a* (as in the first group of conjugational classes at 257), before which *a*, Guṇa, and rarely Vṛiddhi, of a final vowel is required; as, from *जि ji*, 'to conquer,' *जय jaya*, 'conquering.' Medial vowels are generally unchanged; as, from *वद् vad*, 'to say,' *वद vada*, 'saying;' from *तुद् tud*, 'to vex,' *तुद tuda*, 'vexing' (see 80. I).

b. And final *आ á*, *अम् am*, or *अन् an* are dropped; as, from *दा*

dā, 'to give,' द *da*, 'giving;' from गम् *gam*, 'to go,' ग *ga*, 'going;' from जन् *jan*, 'to be born,' ज *ja*, 'being born.' Their declension follows that of adjectives at 187.

581. The stem of the second class (see 83) may be always inferred from the 3rd pers. sing. of the 1st Fut. of Primitive verbs, the vowel चृ *ri* being substituted for the final vowel *á*, the nominative case being therefore *identical* with the 3rd pers. sing. of that tense (see 386).

Thus, भोक्ता *bhoktá*, 'he will eat,' भोक्त्रि *bhoktri*, 'an eater;' योद्धा 'he will fight,' योद्धृ 'a fighter;' याचिता 'he will ask,' याचित्रु 'an asker;' सोढा 'he will bear,' सोढृ 'a bearer,' &c. They are inflected at 127.

582. The stem of the third class is formed in three ways.

a. By adding इन् *in* to the root (see 85. II), before which suffix changes take place similar to those required before the Causal suffix *aya* (481, 482, 483); as, from कृ, कारिन् *kárin*, 'a doer;' from हन् (488), घातिन् *ghátin*, 'a killer;' from शो, शायिन् 'a sleeper:' *y* being inserted after roots in *á* (483); as, from पा, पायिन् 'a drinker;' from दा, दायिन् *dáyin*, 'a giver.' They are inflected at 159.

b. By adding अक *aka* to the root (see 80. II), before which suffix changes take place analogous to those before the Causal *aya* (481, 482, 483); as, fr. कृ, कारक *káraka*, 'a doer,' 'doing;' fr. नी, नायक *náyaka*, 'a leader,' 'leading;' fr. ग्रह्, ग्राहक *gráhaka*; fr. सिध्, साधक; fr. हन्, घातक; fr. दुष्, दूषक; fr. क्रम्, क्रमक; fr. नन्द्, नन्दक; fr. स्था, स्थापक.

c. By adding अन *ana* to some few roots ending in consonants (see 80. IV), after changes similar to those required in forming the Causal stem; as, fr. नन्द्, नन्दन *nandana*, 'rejoicing;' fr. दुष्, दूषण 'vitiatng;' fr. शुष्, शोधन 'cleansing.'

The inflexion of the last two follows that of adjectives at 187.

EXAMPLES OF INFLECTED VERBS.

583. The following tables give a synopsis of the inflexion of the Primitive forms of the ten roots: बुध् *budh*, cl. 1, 'to know;' नृत् *nṛit*, cl. 4, 'to dance;' दिङ् *diś*, cl. 6, 'to point out;' युज् *yuḥ*, cl. 10, 'to unite;' विद् *vid*, cl. 2, 'to know;' भृ *bhṛi*, cl. 3, 'to bear;' भिद् *bhid*, cl. 7, 'to break;' चि *ci*, cl. 5, 'to gather;' तन् *tan*, cl. 8, 'to stretch;' पू *pú*, cl. 9, 'to purify:' classes 1, 4, 6, and 10; 2, 3, and 7; and 5, 7, and 9, being grouped together as at 257-259. Then the Passive forms of these ten roots are given, followed by the Present tense of the Causal, Desiderative, and Frequentative forms, and the Participles.

INFLEXION OF THE STEM OF PRIMITIVE VERBS OF THE TEN CLASSES OR CONJUGATIONS.

PRESENT.

ROOT.	PARAMSAI-PADA.												ĀTMANE-PADA.					
	SING.			DUAL.			PLURAL.			SING.			DUAL.		PLURAL.			
1. <i>Budh</i>	<i>bodhā</i>	<i>bodha</i>	<i>bodha</i>	<i>bodhā</i>	<i>bodha</i>	<i>bodha</i>	<i>bodhā</i>	<i>bodha</i>	<i>bodha</i>	<i>bodhā</i>	<i>bodha</i>	<i>bodha</i>	<i>bodhā</i>	<i>bodha</i>	<i>bodhā</i>	<i>bodha</i>	<i>bodhā</i>	<i>bodha</i>
4. <i>Nṛit</i>	<i>nṛityā</i>	<i>nṛitya</i>	<i>nṛitya</i>	<i>nṛityā</i>	<i>nṛitya</i>	<i>nṛitya</i>	<i>nṛityā</i>	<i>nṛitya</i>	<i>nṛitya</i>	<i>nṛityā</i>	<i>nṛitya</i>	<i>nṛitya</i>	<i>nṛityā</i>	<i>nṛitya</i>	<i>nṛityā</i>	<i>nṛitya</i>	<i>nṛityā</i>	<i>nṛitya</i>
6. <i>Diś</i>	<i>diśā</i>	<i>diśa</i>	<i>diśa</i>	<i>diśā</i>	<i>diśa</i>	<i>diśa</i>	<i>diśā</i>	<i>diśa</i>	<i>diśa</i>	<i>diśā</i>	<i>diśa</i>	<i>diśa</i>	<i>diśā</i>	<i>diśa</i>	<i>diśā</i>	<i>diśa</i>	<i>diśā</i>	<i>diśa</i>
10. <i>Yuj</i>	<i>yojayā</i>	<i>yojaya</i>	<i>yojaya</i>	<i>yojayā</i>	<i>yojaya</i>	<i>yojaya</i>	<i>yojayā</i>	<i>yojaya</i>	<i>yojaya</i>	<i>yojayā</i>	<i>yojaya</i>	<i>yojaya</i>	<i>yojayā</i>	<i>yojaya</i>	<i>yojayā</i>	<i>yojaya</i>	<i>yojayā</i>	<i>yojaya</i>
2. <i>Vid</i>	<i>ved</i>	<i>vet *</i>	<i>vet</i>	<i>vid</i>	<i>vid</i>	<i>vid</i>	<i>vid</i>	<i>vid</i>	<i>vid</i>	<i>vit *</i>	<i>vit</i>	<i>vit</i>	<i>vid</i>	<i>vid</i>	<i>vid</i>	<i>vid</i>	<i>vid</i>	<i>vid</i>
3. <i>Bhṛi</i>	<i>bibhar</i>	<i>bibhar</i>	<i>bibhar</i>	<i>bibhṛi</i>	<i>bibhṛi</i>	<i>bibhṛi</i>	<i>bibhṛi</i>	<i>bibhṛi</i>	<i>bibhṛi</i>	<i>bibhṛi</i>	<i>bibhṛi</i>	<i>bibhṛi</i>	<i>bibhṛi</i>	<i>bibhṛi</i>	<i>bibhṛi</i>	<i>bibhṛi</i>	<i>bibhṛi</i>	<i>bibhṛi</i>
7. <i>Bhid</i>	<i>bhinad</i>	<i>bhinat *</i>	<i>bhinat</i>	<i>bhind</i>	<i>bhind</i>	<i>bhind</i>	<i>bhind</i>	<i>bhind</i>	<i>bhind</i>	<i>bhint *</i>	<i>bhint</i>	<i>bhint</i>	<i>bhind</i>	<i>bhind</i>	<i>bhind</i>	<i>bhind</i>	<i>bhind</i>	<i>bhind</i>
5. <i>Ći</i>	<i>ćino</i>	<i>ćino</i>	<i>ćino</i>	<i>ćinu</i>	<i>ćinu</i>	<i>ćinu</i>	<i>ćinu</i>	<i>ćinu</i>	<i>ćinu</i>	<i>ćinu</i>	<i>ćinu</i>	<i>ćinu</i>	<i>ćinu</i>	<i>ćinu</i>	<i>ćinu</i>	<i>ćinu</i>	<i>ćinu</i>	<i>ćinu</i>
8. <i>Tan</i>	<i>tano</i>	<i>tano</i>	<i>tano</i>	<i>tanu</i>	<i>tanu</i>	<i>tanu</i>	<i>tanu</i>	<i>tanu</i>	<i>tanu</i>	<i>tanu</i>	<i>tanu</i>	<i>tanu</i>	<i>tanu</i>	<i>tanu</i>	<i>tanu</i>	<i>tanu</i>	<i>tanu</i>	<i>tanu</i>
9. <i>Pū</i>	<i>punā</i>	<i>punā *</i>	<i>punā</i>	<i>punī</i>	<i>punī</i>	<i>punī</i>	<i>punī</i>	<i>punī</i>	<i>punī</i>	<i>punī</i>	<i>punī</i>	<i>punī</i>	<i>punī</i>	<i>punī</i>	<i>punī</i>	<i>punī</i>	<i>punī</i>	<i>punī</i>
1. 4. 6. 10. }	<i>* si</i>		<i>ti</i>	<i>vas</i>	<i>thas</i>	<i>tas</i>	<i>mas</i>	<i>tha</i>	<i>nti</i>	<i>i</i>	<i>* se</i>	<i>te</i>	<i>vahe</i>	<i>tihe</i>	<i>ite</i>	<i>mahe</i>	<i>dhve</i>	<i>nte</i>
2. 3. 7. 5. 8. 9. }	<i>mi</i>	<i>shi</i>							<i>anti</i>	<i>e</i>	<i>she</i>		<i>āihe</i>	<i>dīhe</i>	<i>dīe</i>		<i>ate</i>	

Observe—The stem is to be united with the terminations : thus, 1st sing. Pres. *Parasmai*, *bodhā + mi* = *bodhāmi*, 2d sing. *bodha + si* = *bodhasi*, 3d sing. *bodha + ti* = *bodhati*; 1st dual, *bodhā + vas* = *bodhāvas*, &c. Ātmane, *bodha + i* = *bodhe*, *bodha + se* = *bodhase*, &c. Whenever the terminations of the 1st, 4th, 6th, and 10th classes differ from those of the others, they are placed in the upper line. As to the optional dropping of the *u* of *ćinu* and *tanu*, see 349.

IMPERFECT OR FIRST PRETERITE.

PARASMAI-PADA.					ĀTMANE-PADA.				
ROOT.	SING.		DUAL.		SING.		DUAL.		PLURAL.
1. <i>Budh</i>	<i>abodha</i>	<i>abodha</i>	<i>abodhā</i>	<i>abodha</i>	<i>abodha</i>	<i>abodha</i>	<i>abodha</i>	<i>abodha</i>	<i>abodha</i>
4. <i>Nṛit</i>	<i>anṛitya</i>	<i>anṛitya</i>	<i>anṛityā</i>	<i>anṛitya</i>	<i>anṛitya</i>	<i>anṛityā</i>	<i>anṛitya</i>	<i>anṛitya</i>	<i>anṛitya</i>
6. <i>Diś</i>	<i>adisa</i>	<i>adisa</i>	<i>adisā</i>	<i>adisa</i>	<i>adisa</i>	<i>adisā</i>	<i>adisa</i>	<i>adisa</i>	<i>adisa</i>
10. <i>Yuj</i>	<i>ayojaya</i>	<i>ayojaya</i>	<i>ayojayā</i>	<i>ayojaya</i>	<i>ayojaya</i>	<i>ayojayā</i>	<i>ayojaya</i>	<i>ayojayā</i>	<i>ayojaya</i>
2. <i>Vid</i>	<i>aved</i>	<i>avet</i>	<i>avid</i>	<i>avit</i>	<i>avid</i>	<i>avit</i>	<i>avid</i>	<i>avid</i>	<i>avid</i>
3. <i>Bhṛi</i>	<i>abibhar</i>	<i>abibhar</i>	<i>abibhāri</i>	<i>abibhāri</i>	<i>abibhāri</i>	<i>abibhāri</i>	<i>abibhāri</i>	<i>abibhāri</i>	<i>abibhāri</i>
7. <i>Bhid</i>	<i>abhinad</i>	<i>abhinat</i>	<i>abhinat</i>	<i>abhinat</i>	<i>abhinat</i>	<i>abhinat</i>	<i>abhinat</i>	<i>abhinat</i>	<i>abhinat</i>
5. <i>Āi</i>	<i>ācinav</i>	<i>ācino</i>	<i>ācinu</i>	<i>ācinu</i>	<i>ācinu</i>	<i>ācinu</i>	<i>ācinu</i>	<i>ācinu</i>	<i>ācinu</i>
8. <i>Tan</i>	<i>atanav</i>	<i>atano</i>	<i>atanu</i>	<i>atanu</i>	<i>atanu</i>	<i>atanu</i>	<i>atanu</i>	<i>atanu</i>	<i>atanu</i>
9. <i>Pú</i>	<i>apuná</i>	<i>apuná</i>	<i>apuná</i>	<i>apuná</i>	<i>apuná</i>	<i>apuná</i>	<i>apuná</i>	<i>apuná</i>	<i>apuná</i>
1. 4. 6. 10. } <i>m</i>	<i>s</i>	<i>t</i>	<i>va</i>	<i>tam</i>	<i>tám</i>	<i>ma</i>	<i>ta</i>	<i>n</i>	<i>nā</i>
2. 3. 7. 5. 8. 9. } <i>am</i>	<i>s</i>	<i>t</i>	<i>va</i>	<i>tam</i>	<i>tám</i>	<i>ma</i>	<i>ta</i>	<i>n</i>	<i>nā</i>

Observe.—In the 2d and 3d sing., Parasmai, the roots of the 2d group reject the terminations by 204 : thus, 2d and 3d sing., *avet*, *abibhar*, *abhinat*. In the Ātmane the final *a* of the stems of the 1st group will blend with the initial *i* of a termination into *e* by 32. As to the optional dropping of the *s* of *ācinu* and *atanu*, see 349.

POTENTIAL.

PARASMAI-PADA.										ĀTMANE-PADA.											
ROOT.	SING.			DUAL.			PLURAL.			SING.			DUAL.			PLURAL.					
	bodha	nṛitya	dīśa	bodha	nṛitya	dīśa	bodha	nṛitya	dīśa	bodha	nṛitya	dīśa	bodha	nṛitya	dīśa	bodha	nṛitya	dīśa			
1. Budh	bodha	nṛitya	dīśa	bodha	nṛitya	dīśa	bodha	nṛitya	dīśa	bodha	nṛitya	dīśa	bodha	nṛitya	dīśa	bodha	nṛitya	dīśa			
4. Nṛi	yojaya	yojaya	yojaya	yojaya	yojaya	yojaya	yojaya	yojaya	yojaya	yojaya	yojaya	yojaya	yojaya	yojaya	yojaya	yojaya	yojaya	yojaya			
6. Dīś	vid	vid	vid	vid	vid	vid	vid	vid	vid	vid	vid	vid	vid	vid	vid	vid	vid	vid			
10. Yuj	bībhri	bībhri	bībhri	bībhri	bībhri	bībhri	bībhri	bībhri	bībhri	bībhri	bībhri	bībhri	bībhri	bībhri	bībhri	bībhri	bībhri	bībhri			
2. Vid	bhind	bhind	bhind	bhind	bhind	bhind	bhind	bhind	bhind	bhind	bhind	bhind	bhind	bhind	bhind	bhind	bhind	bhind			
3. Bhri	cinu	cinu	cinu	cinu	cinu	cinu	cinu	cinu	cinu	cinu	cinu	cinu	cinu	cinu	cinu	cinu	cinu	cinu			
7. Bhid	tanu	tanu	tanu	tanu	tanu	tanu	tanu	tanu	tanu	tanu	tanu	tanu	tanu	tanu	tanu	tanu	tanu	tanu			
5. Ći	punī	punī	punī	punī	punī	punī	punī	punī	punī	punī	punī	punī	punī	punī	punī	punī	punī	punī			
8. Tan	}	iyam	is	it	iva	itām	itām	itām	itām	itām	itām	itām	itām	itām	itām	itām	itām	itām			
9. Pá		iyam	is	it	iva	itām	itām	itām	itām	itām	itām	itām	itām	itām	itām	itām	itām	itām			
1. 4. 6. 10.	}	iyam	is	it	iva	itām	itām	itām	itām	itām	itām	itām	itām	itām	itām	itām	itām	itām			
2. 3. 7. 5. 8. 9.		yām	yās	yāt	yāva	yātām	yātām	yātām	yātām	yātām	yātām	yātām	yātām	yātām	yātām	yātām	yātām	yātām			
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Observe—As the stem in the 1st group of classes ends in *a*, and the terminations begin with *i*, these two vowels will blend into *e* by 32 : thus, *bodha* + *iyam* = *bodheyam*, *bodha* + *is* = *bodhes*, &c.; *Ātmane*, *bodha* + *īya* = *bodheya*.

IMPERATIVE.

PARASMAI-PADA.						ĀTMAṆE-PADA.					
ROOT.	SING.		DUAL.		PLURAL.	SING.	DUAL.		PLURAL.	ātām	
	bodha nṛitya dīśa yojaya	bodha nṛitya dīśa yojaya	bodha nṛitya dīśa yojaya	bodha nṛitya dīśa yojaya	bodha nṛitya dīśa yojaya		bodha nṛitya dīśa yojaya	bodha nṛitya dīśa yojaya	bodha nṛitya dīśa yojaya		
1. Budh	bodha	bodha	bodha	bodha	bodha	bodha	bodha	bodha	bodha	bodha	
4. Nṛit	nṛitya	nṛitya	nṛitya	nṛitya	nṛitya	nṛitya	nṛitya	nṛitya	nṛitya	nṛitya	
6. Dīś	dīśa	dīśa	dīśa	dīśa	dīśa	dīśa	dīśa	dīśa	dīśa	dīśa	
10. Yuj	yojaya	yojaya	yojaya	yojaya	yojaya	yojaya	yojaya	yojaya	yojaya	yojaya	
2. Vīd	ved	vid †	ved	vit	vid	ved	vit *	ved	vid	vid	
3. Bhṛi	bibhar	bibhri	bibhar	bibhri	bibhri *	bibhar	bibhri	bibhar	bibhri	bibhri	
7. Bhīd	bhinad	bhinad †	bhinad	bhinad	bhinad	bhinad	bhinad *	bhinad	bhinad	bhinad	
5. Āi	ānav	ānu *	ānav	ānu	ānu	ānav	ānu	ānav	ānu	ānu	
8. Tan	tanav	tanu *	tanav	tanu	tanu	tanav	tanu	tanav	tanu	tanu	
9. Pā	punā	punā	punā	punā	punā	punā	punā	punā	punā	punā	
1. 4. 6. 10. }	āni	tu	āni	tām	tā	āni	* āni	āni	itām	itām	
2. 3. 7. 5. 8. 9. }	āni	hi	āni	tām	ta	āni	śva	āni	itām	itām	
	† dhi	† dhi					śva				

Observe—In the 2d sing., *Parasmai*, the roots of the 5th and 8th class are like those of the 1st group, and make *cinu*, *tanu*, rejecting the termination. The 2d and 7th take *dhi* for *hi* by 293, and make *viddhi*, *bhinddhi*. *Bhṛi* makes *bibhṛatu* for *bibhṛantu* in 3d pl. by 292. In the *Ātmane*, *bodha* + *ai* = *bodhai* and *punā* + *ai* = *punai* by 33. *bodha* + *iḥām* = *bodhethām* by 32.

PERFECT OR SECOND PRETERITE.

PARASMAI-PADA.				ATMANE-PADA.			
BOOT.	SING.	DUAL.	PLURAL.	SING.	DUAL.	PLURAL.	
1. Budh	bubodh	bubudh	bubudh	bubudh	bubudh	bubudh	
4. Nrit	nanarit	nanarit	nanarit	nanarit	nanarit	nanarit	
6. Dis	dides	dides	dides	dides	dides	dides	
10. Yuj	yoyaj†	yoyaj†	yoyaj†	yoyaj†	yoyaj†	yoyaj†	
2. Vid	vivid	vivid	vivid	vivid	vivid	vivid	
3. Bhri *	babhár	babhár*	babhár*	babhár*	babhár	babhár*	
7. Bhid	bibhed	bibhid	bibhid	bibhid	bibhid	bibhid	
5. Cí	ćíay	ćíy	ćíy	ćíy	ćíy	ćíy	
8. Tan	tatán	ten	ten	ten	ten	ten	
9. Pá	pupáo	pupuv	pupuv	pupuv	pupuv	pupuv	
a	it̥ha	a	ima	e	is̥he	e	imahe id̥hve ire *tha *ma *d̥hve

† The syllable *ám* must be added to *yojyá* throughout; and the stem of the second preterites of *as*, *bhú*, or *hri*, must be affixed to *yojyám*: thus, 1st sing. *yojyámás + a* or *yojyámabháw + a* or *yojyáínákár + a*: see 385. *a*. *Í* may optionally take *tha* as well as *iha* in the 2d sing.; thus, *íctayitha* or *íctétha*: but *bhri* makes only *babhartha*, see pp. 139 and 171. As to the alternative *íctay*, *tutun*, *pupuz*, in the stems of 1st sing., see 368. As to *ídhve*, see 372. *a*.

FIRST FUTURE.

ROOT.	STEM.	PAR. TERM.	ÁTM. TERM.
1. <i>Budh</i>	<i>bodhi*</i>	<i>tásmi</i>	<i>táhe</i>
4. <i>Nṛit</i>	<i>narṭi</i>	<i>tási</i>	<i>táse</i>
6. <i>Diś</i>	<i>desh*</i>	<i>tá</i>	<i>tá</i>
10. <i>Yuj</i>	<i>yojayi</i>	—	—
		<i>tásmas</i>	<i>tástahe</i>
2. <i>Vid</i>	<i>vedi</i>	<i>tásthas</i>	<i>tásátthe</i>
3. <i>Bhṛi</i>	<i>bhar</i>	<i>tárau</i>	<i>tárau</i>
7. <i>Bhid</i>	<i>bhet</i>	—	—
		<i>tásmas</i>	<i>tásmahe</i>
5. <i>Ći</i>	<i>ce</i>	<i>tástha</i>	<i>tádhve</i>
8. <i>Tan</i>	<i>tani</i>	<i>táras</i>	<i>táras</i>
9. <i>Pú</i>	<i>pavi</i>	—	—

* Note, that *budh* also forms *boddhátthe* &c. in Átm. by 406. After *desh* the *t* of the terminations will become *ṭ* by 300.

SECOND FUTURE.

ROOT.	STEM.	PAR. TERM.	ÁTM. TERM.
1. <i>Budh</i>	<i>bodhi*</i>	<i>shyámi</i>	<i>shye</i>
4. <i>Nṛit</i>	<i>narṭi</i>	<i>shyasi</i>	<i>shyase</i>
6. <i>Diś</i>	<i>dek</i>	<i>shyati</i>	<i>shyate</i>
10. <i>Yuj</i>	<i>yojayi</i>	—	—
		<i>shyámas</i>	<i>shyámahe</i>
2. <i>Vid</i>	<i>vedi</i>	<i>shyáthas</i>	<i>shyétthe</i>
3. <i>Bhṛi</i>	<i>bharṭi</i>	<i>shyátas</i>	<i>shyete</i>
7. <i>Bhid</i>	<i>bhet*</i>	—	—
		<i>shyámas</i>	<i>shyámahe</i>
5. <i>Ći</i>	<i>ce</i>	<i>shyátha</i>	<i>shyadhve</i>
8. <i>Tan</i>	<i>tani</i>	<i>shyanti</i>	<i>shyante</i>
9. <i>Pú</i>	<i>pavi</i>	—	—

* Note, that *budh* also forms *bhotsye* &c. in Átm. by 406 ; and that after *bhet* the terminations will be *syámi* &c.

AORIST OR THIRD PRETERITE.

FORM I.				FORM II.			
ROOT.	STEM.	PAR. TERM.	ÁTM. TERM.	ROOT.	STEM.	PAR. TERM.	ÁTM. TERM.
1. <i>Budh</i>	<i>abodhi</i> †	<i>sham</i>	<i>shi</i>	6. <i>Dis</i>	<i>adiksh</i>	<i>am</i>	<i>i</i> or <i>*e</i>
4. <i>Nrit</i>	<i>anarti</i> †	<i>shís</i> or † <i>ís</i> <i>shít</i> or † <i>ít</i>	<i>shíhás</i> or <i>thás</i> <i>sh́ta</i> or <i>ta</i>	10. <i>Yuj</i>	<i>ayáyuj*</i>	<i>as</i> <i>at</i>	<i>athás</i> <i>ata</i>
2. <i>Vid</i>	<i>avedi</i> †	<i>shva</i>	<i>shvahi</i>	7. <i>Bhid</i>	<i>abhid</i>		
3. <i>Bhri</i>	{ Par. <i>abhár</i> Átm. <i>abhri*</i>	<i>sh́am</i> <i>sh́ám</i>	<i>sháthám</i> <i>shátám</i>	follows this form in Pa-rasmai, but not in Át-mane; see note under form I.		<i>áva</i> <i>atam</i> <i>atám</i>	<i>ávahi</i> <i>átám</i> or <i>*etám</i> <i>átám</i> or <i>*etám</i>
5. <i>Ći</i>	{ Par. <i>acíai</i> Átm. <i>ácé*</i>	<i>shma</i> <i>sh́ta</i> <i>shus</i>	<i>shmahí</i> <i>dhvam</i> or <i>*dhvam</i> <i>shata</i>				
8. <i>Tan</i>	{ Par. <i>atáni</i> † Átm. <i>atani</i>	Note, that <i>bhri</i> makes <i>abhrit́hás</i> , <i>abhrit́a</i> . <i>Bhid</i> , 7th c., follows this form in Átm., and makes <i>abhitsi</i> , <i>abhithás</i> , <i>abhitta</i> , &c., by 419. <i>Tan</i> may make <i>atathás</i> , <i>atata</i> , as well as <i>atanishthás</i> , &c., by 424. c.				<i>áma</i> <i>ata</i> <i>an</i>	<i>ámahi</i> <i>adhvam</i> <i>anta</i>
9. <i>Pú</i>	{ Par. <i>apári</i> † Átm. <i>apari*</i>						

PRECATIVE OR BENEDICTIVE.

ROOT.	STEM.	PAR. TERM.	STEM.	ÁTM. TERM.
1. <i>Budh</i>	<i>budh</i>	<i>yásam</i>	<i>bodhi</i>	<i>sháya</i>
4. <i>Nrit</i>	<i>nrit</i>	<i>yás</i>	<i>narti</i>	<i>shishthás</i>
6. <i>Dis</i>	<i>dis</i>	<i>yút</i>	<i>dik</i>	<i>shishia</i>
10. <i>Yuj</i>	<i>yuj</i>	<i>yásva</i>	<i>yojayi</i>	<i>shínahi</i>
		<i>yástam</i>		<i>sháyástám</i>
2. <i>Vid</i>	<i>vid</i>	<i>yástám</i>	<i>vedi</i>	<i>sháyástám</i>
3. <i>Bhri</i>	<i>bhri</i>		<i>bhri</i>	<i>shínahi</i>
7. <i>Bhid</i>	<i>bhid</i>	<i>yásma</i>	<i>bhit*</i>	<i>shádham</i>
		<i>yásta</i>		<i>shíran</i>
5. <i>Ći</i>	<i>ć</i>	<i>yásus</i>	<i>će</i>	* Note, that after <i>bhit</i> the terminations will be <i>sya</i> &c. As to <i>shádham</i> , see p. 193.
8. <i>Tan</i>	<i>tan</i>		<i>tani</i>	
9. <i>Pú</i>	<i>pú</i>		<i>pavi</i>	

CONDITIONAL.

ROOT.	STEM.	PAR. TERM.	ÁTM. TERM.
1. <i>Budh</i>	<i>abodhi</i>	<i>shyam</i>	<i>shye</i>
4. <i>Nrit</i>	<i>anarti</i>	<i>shyas</i>	<i>shyathás</i>
6. <i>Dis</i>	<i>adek</i>	<i>shyat</i>	<i>shyata</i>
10. <i>Yuj</i>	<i>ayojayi</i>	<i>shyáva</i>	<i>shyátahi</i>
		<i>shyatam</i>	<i>shyethám</i>
2. <i>Vid</i>	<i>aređi</i>	<i>shyatám</i>	<i>shyetám</i>
3. <i>Bhri</i>	<i>abhari</i>		
7. <i>Bhid</i>	<i>abhet*</i>	<i>shyáma</i>	<i>shyámahi</i>
		<i>shyata</i>	<i>shyadhvam</i>
5. <i>Ći</i>	<i>ade</i>	<i>shyan</i>	<i>shyanta</i>
8. <i>Tan</i>	<i>atani</i>	* Note, that after <i>abhet</i> the terminations will be <i>syam</i> &c.	
9. <i>Pú</i>	<i>apari</i>		

INFINITIVE.

ROOT.	STEM.	TERM.
1. <i>Budh</i>	<i>bodhi</i>	} <i>tum</i> or * <i>tum</i> after <i>desh</i> by 300.
4. <i>Nrit</i>	<i>narti</i>	
6. <i>Dis</i>	<i>desh*</i>	
10. <i>Yuj</i>	<i>yojayi</i>	
2. <i>Vid</i>	<i>vedi</i>	}
3. <i>Bhri</i>	<i>bhar</i>	
7. <i>Bhid</i>	<i>bhet</i>	
5. <i>Ći</i>	<i>će</i>	}
8. <i>Tan</i>	<i>tani</i>	
9. <i>Pú</i>	<i>pavi</i>	

INFLEXION OF THE STEM OF PASSIVE VERBS FROM THE SAME TEN ROOTS.

PRESENT.

ROOT.	STEM.	TERM.
1. Budh	<i>budhya</i> <i>budhyá*</i>	<i>i</i>
4. Nrit	<i>nṛitya</i> <i>nṛityá*</i>	<i>se</i>
6. Dis	<i>disya</i> <i>disyá*</i>	<i>te</i>
10. Yuj	<i>yojya</i> <i>yojyá*</i>	<i>*vake</i>
2. Vid	<i>vidya</i> <i>vidyá*</i>	<i>ithe</i>
3. Bhri	<i>bhriya</i> <i>bhriyá*</i>	<i>ite</i>
7. Bhid	<i>bhidya</i> <i>bhidya*</i>	<i>*make</i>
5. Cí	<i>éya</i> <i>éyá*</i>	<i>dhve</i>
8. Tan	<i>tanya</i> <i>tanyá*</i>	<i>nte</i>
9. Pá	<i>priya</i> <i>pryá*</i>	

IMPERFECT.

ROOT.	STEM.	TERM.
1. Budh	<i>abudhya</i> <i>abudhyá*</i>	<i>i</i>
4. Nrit	<i>anṛitya</i> <i>anṛityá*</i>	<i>thás</i>
6. Dis	<i>adisya</i> <i>adisýá*</i>	<i>ta</i>
10. Yuj	<i>ayojya</i> <i>ayojyá*</i>	<i>*vahi</i>
2. Vid	<i>avidya</i> <i>avidyá*</i>	<i>ithám</i>
3. Bhri	<i>abhriya</i> <i>abhriyá*</i>	<i>itám</i>
7. Bhid	<i>abhidya</i> <i>abhidýá*</i>	<i>*mahi</i>
5. Cí	<i>actya</i> <i>actýa*</i>	<i>dhvam</i>
8. Tan	<i>atanya</i> <i>atanyá*</i>	<i>nta</i>
9. Pá	<i>opriya</i> <i>opriyá*</i>	

POTENTIAL.

ROOT.	STEM.	TERM.
1. Budh	<i>budhya</i> <i>éya</i>	
4. Nrit	<i>nṛitya</i> <i>íthás</i>	
6. Dis	<i>disya</i> <i>íta</i>	
10. Yuj	<i>yojya</i> <i>ívahi</i>	
2. Vid	<i>vidya</i> <i>íyádhám</i>	
3. Bhri	<i>bhriya</i> <i>íyádtám</i>	
7. Bhid	<i>bhidya</i> <i>ívahi</i>	
5. Cí	<i>éya</i> <i>táhvam</i>	
8. Tan	<i>tanya</i> <i>ívan</i>	
9. Pá	<i>priya</i> <i>ívan</i>	

IMPERATIVE.

ROOT.	STEM.	TERM.
1. Budh	<i>budhya</i> <i>ai</i>	
4. Nrit	<i>nṛitya</i> <i>sva</i>	
6. Dis	<i>disya</i> <i>tám</i>	
10. Yuj	<i>yojya</i> <i>ávahai</i>	
2. Vid	<i>vidya</i> <i>ithám</i>	
3. Bhri	<i>bhriya</i> <i>itám</i>	
7. Bhid	<i>bhidya</i> <i>ávahai</i>	
5. Cí	<i>éya</i> <i>dhvam</i>	
8. Tan	<i>tanya</i> <i>ntám</i>	
9. Pá	<i>priya</i> <i>ntám</i>	

PERFECT, PASSIVE.

ROOT.	STEM.	TERM.
1. <i>Budh</i>	<i>bubudh</i>	<i>e</i>
4. <i>Nṛit</i>	<i>nanṛit</i>	* <i>ishe</i>
6. <i>Diś</i>	<i>diāś</i>	<i>e</i>
10. <i>Yuj</i>	<i>yoyayāś</i>	
		* <i>ivake</i>
2. <i>Vid</i>	<i>viid</i>	<i>āthe</i>
3. <i>Bhṛi</i>	<i>bubhr</i> <i>babhr*</i>	<i>āte</i>
7. <i>Bhid</i>	<i>bibhid</i>	
		* <i>imake</i>
5. <i>Ći</i>	<i>ēty</i>	
8. <i>Tan</i>	<i>ten</i>	* <i>idhve</i> , 372.a.
9. <i>Pú</i>	<i>pupuv</i>	<i>ire</i>

FIRST FUTURE, PASSIVE.

ROOT.	STEM.	TERM.
1. <i>Budh</i>	<i>bodhi</i>	<i>tāhe</i>
4. <i>Nṛit</i>	<i>narti</i>	<i>tāse</i>
6. <i>Diś</i>	<i>desh</i> (300)	<i>tā</i>
10. <i>Yuj</i>	<i>yoyaji</i> or <i>yoji</i>	
		<i>tāsāhe</i>
2. <i>Vid</i>	<i>vedi</i>	<i>tāsāthe</i>
3. <i>Bhṛi</i>	<i>bhāri</i> or <i>bhar</i>	<i>tārau</i>
7. <i>Bhid</i>	<i>bhet</i>	
		<i>tāsmāhe</i>
5. <i>Ći</i>	<i>čāyi</i> or <i>če</i>	
8. <i>Tan</i>	<i>tani</i>	<i>tādhe</i>
9. <i>Pú</i>	<i>pāri</i> or <i>pavi</i>	<i>tāras</i>

SECOND FUTURE, PASSIVE.

ROOT.	STEM.	TERM.
1. <i>Budh</i>	<i>bodhi</i>	<i>shye</i>
4. <i>Nṛit</i>	<i>narti</i>	<i>shyase</i>
6. <i>Diś</i>	<i>dēk</i> (302)	<i>shyate</i>
10. <i>Yuj</i>	<i>yoyaji</i> or <i>yoji</i>	
		<i>shyācāhe</i>
2. <i>Vid</i>	<i>vedi</i>	<i>shyethe</i>
3. <i>Bhṛi</i>	<i>bhāri</i> or <i>bhari</i>	<i>shyete</i>
7. <i>Bhid</i>	<i>bhet</i>	
		<i>shyāmāhe</i>
5. <i>Ći</i>	<i>čāyi</i> or <i>če</i>	
8. <i>Tan</i>	<i>tani</i>	<i>shyadhve</i>
9. <i>Pú</i>	<i>pāri</i> or <i>pavi</i>	<i>shyante</i>

ROOT.	STEM.	TERM. 3D SING.	TERM.
1. <i>Budh</i>	<i>abodhi</i>	<i>shi</i> <i>abodhi</i>	* Observe—After <i>abhit</i> the initial <i>sh</i> of the termination takes the dental form <i>s</i> , in this and the following tenses. Again, <i>adik</i> and <i>abhit</i> reject the sibilant from <i>shthás</i> , and become <i>adig</i> and <i>abhid</i> before <i>dham</i> : thus, <i>adikshi</i> , <i>adikthás</i> , <i>adesí</i> , <i>adikshvahi</i> , <i>adiksháthám</i> , <i>adikshátám</i> , <i>adikshmahí</i> , <i>adigdham</i> , <i>adikshata</i> . So, <i>abhitsi</i> , <i>abhitthás</i> , <i>abhedí</i> , <i>abhitshvahi</i> , &c. See also 419, 475. <i>b</i> .
4. <i>Nrit</i>	<i>anarti</i>	<i>shthás</i> <i>anart</i>	
6. <i>Dis</i>	<i>adik *</i>	<i>ades</i>	
10. <i>Yuj</i>	{ <i>ayojayi</i> (496. <i>a</i>) or <i>ayoji</i> }	<i>ayoj</i>	
2. <i>Vid</i>	<i>avedi</i>	<i>shvahi</i> <i>sháthám</i> <i>aved</i>	{ <i>abhári</i> or <i>abhri</i> (475) <i>abhit *</i>
3. <i>Bhri</i>		<i>shátám</i> <i>abhár</i>	
7. <i>Bhid</i>		<i>abhed</i>	
5. <i>Çi</i>	<i>acáyí</i> or <i>ace</i>	<i>shmahí</i> <i>acáy</i>	<i>apáví</i> or <i>apavi</i>
8. <i>Ton</i>	<i>atani</i>	<i>dham</i> <i>atán</i>	
9. <i>Pú</i>		<i>shata</i> <i>apáv</i>	

ROOT.	STEM.	TERM.
1. <i>Budh</i>	<i>bodhi</i>	<i>shíya</i>
4. <i>Nrit</i>	<i>nartí</i>	<i>shísthás</i>
6. <i>Dis</i>	<i>dik</i>	<i>shístha</i>
10. <i>Yuj</i>	<i>yojayi</i> or <i>yoji</i>	<i>shítvahi</i>
2. <i>Vid</i>	<i>vedi</i>	<i>shíyástám</i>
3. <i>Bhri</i>	<i>bhári</i> or <i>bhri</i>	<i>shíyástám</i>
7. <i>Bhid</i>	<i>bhit</i>	<i>shínahi</i>
5. <i>Çi</i>	<i>écáyí</i> or <i>ée</i>	<i>shídhram</i> , P. 193.
8. <i>Ton</i>	<i>toni</i>	<i>shíran</i>
9. <i>Pú</i>	<i>pávi</i> or <i>pavi</i>	

ROOT.	STEM.	TERM.
1. <i>Budh</i>	<i>abodhi</i>	<i>shye</i>
4. <i>Nrit</i>	<i>anartí</i>	<i>shyathás</i>
6. <i>Dis</i>	<i>adek</i>	<i>shyata</i>
10. <i>Yuj</i>	<i>ayojayi</i> or <i>ayoji</i>	<i>shyátvahi</i>
2. <i>Vid</i>	<i>avedi</i>	<i>shyethám</i>
3. <i>Bhri</i>	<i>abhári</i> or <i>abhari</i>	<i>shyetám</i>
7. <i>Bhid</i>	<i>abhet</i>	<i>shyámahi</i>
5. <i>Çi</i>	<i>acáyí</i> or <i>ace</i>	<i>shyadhram</i>
8. <i>Ton</i>	<i>atani</i>	<i>shyanta</i>
9. <i>Pú</i>	<i>apávi</i> or <i>apavi</i>	

CAUSAL FORM.
PRESENT TENSE.

ROOT.	STEM.	PAR. ÁTM. TERM.
1. <i>Budh</i>	{ <i>bodhaya</i> <i>bodhayád*</i> }	* <i>mī</i> <i>i</i>
4. <i>Nṛit</i>	{ <i>narāya</i> <i>narāyád*</i> }	<i>sī</i> <i>se</i>
6. <i>Dīś</i>	{ <i>deśaya</i> <i>deśayád*</i> }	<i>tī</i> <i>te</i>
10. <i>Yuj</i>	{ <i>yojaya</i> <i>yojayád*</i> }	* <i>vas</i> * <i>vahe</i>
2. <i>Vid</i>	{ <i>vedaya</i> <i>vedayád*</i> }	<i>thas</i> <i>ithe</i>
3. <i>Bhri</i>	{ <i>bhārāya</i> <i>bhārayád*</i> }	<i>tas</i> <i>ite</i>
7. <i>Bhid</i>	{ <i>bhēdaya</i> <i>bhēdayád*</i> }	* <i>mas</i> * <i>mahe</i>
5. <i>Ći</i>	{ <i>ēāpaya</i> <i>ēāpayád*</i> }	<i>tha</i> <i>dhce</i>
8. <i>Tan</i>	{ <i>tānaya</i> <i>tānayád*</i> }	<i>nti</i> <i>nte</i>
9. <i>Pá</i>	{ <i>pācāya</i> <i>pācayád*</i> }	Note— <i>Ći</i> also makes <i>ēāyaya</i> , &c. See 485, b.

DESIDERATIVE FORM.
PRESENT TENSE.

ROOT.	STEM.	PAR. ÁTM. TERM.
1. <i>Budh</i>	{ <i>bubodhisha</i> <i>bubodhishád*</i> }	* <i>mī</i> <i>i</i>
4. <i>Nṛit</i>	{ <i>ninartisha</i> <i>ninartishád*</i> }	<i>sī</i> <i>se</i>
6. <i>Dīś</i>	{ <i>didiksha</i> <i>didikshád*</i> }	<i>tī</i> <i>te</i>
10. <i>Yuj</i>	{ <i>guyojayisha</i> <i>guyojayishád*</i> }	* <i>vas</i> * <i>vahe</i> <i>Observe—Nṛit</i> also makes its stem <i>ninṛitśa</i> ; <i>bhri</i> , <i>bubhārśha</i> ; <i>ēi</i> , <i>ēikśha</i> ; <i>tan</i> , <i>titāṃsa</i> or <i>ti-</i> <i>tāṃsa</i> ; <i>pá</i> , <i>pu-</i> <i>pūśha</i> — in both Átmane and Parasmai : and <i>budh</i> and <i>vid</i> may respectively make their stems <i>bubhūśa</i> (299. a) and <i>vitvīśa</i> , but in Átmane only.
2. <i>Vid</i>	{ <i>vitvidisha</i> <i>vitvidishád*</i> }	<i>thas</i> <i>ithe</i>
3. <i>Bhri</i>	{ <i>bibharisha</i> <i>bibharishád*</i> }	<i>tas</i> <i>ite</i>
7. <i>Bhid</i>	{ <i>bibhīśa</i> <i>bibhīśád*</i> }	* <i>mas</i> * <i>mahe</i>
5. <i>Ći</i>	{ <i>ēīśisha</i> <i>ēīśishád*</i> }	<i>tha</i> <i>dhce</i>
8. <i>Tan</i>	{ <i>titanisha</i> <i>titanishád*</i> }	<i>nti</i> <i>nte</i>
9. <i>Pá</i>	{ <i>pipavisha</i> <i>pipavishád*</i> }	

FREQUENTATIVE FORM.
PRESENT ÁTMANE.

ROOT.	STEM.	TERM.
1. <i>Budh</i>	{ <i>bobudhya</i> <i>bobudhyád*</i> }	<i>i</i>
4. <i>Nṛit</i>	{ <i>narṇṛitya</i> <i>narṇṛityád*</i> }	<i>se</i>
6. <i>Dīś</i>	{ <i>dedīśya</i> <i>dedīśyád*</i> }	<i>te</i>
10. <i>Yuj</i>		* <i>cahe</i>
2. <i>Vid</i>	{ <i>vevidya</i> <i>vevidyád*</i> }	<i>ithe</i>
3. <i>Bhri</i>	{ <i>bebhrīya</i> <i>bebhrīyád*</i> }	<i>ite</i>
7. <i>Bhid</i>	{ <i>bebhidya</i> <i>bebhidyád*</i> }	* <i>mahe</i>
5. <i>Ći</i>	{ <i>ēēctya</i> <i>ēēctyád*</i> }	<i>dhce</i>
8. <i>Tan</i>	{ <i>tantanya</i> <i>tantanyád*</i> }	<i>nte</i>
9. <i>Pá</i>	{ <i>popāya</i> <i>popāyád*</i> }	† Observe — The 10th class has no frequen- tative form.

PARTICIPLES.

ROOT.	PRES. PARASM.	PRES. ÁTMANE.	PRES. PASSIVE.	PAST PASSIVE.	PAST ACTIVE.	PERFECT PARASMAI.	PERFECT ÁTMANE.	PAST INDECL.	FUTURE PASS. 1.	FUTURE PASS. 2.	FUTURE PASS. 3.	2D FUT. PARASMAI.	2D FUT. ÁTMANE OR PASSIVE.
1. <i>Budh</i>	<i>bodhat</i>	<i>bodhamána</i>	<i>budhyamána</i>	<i>buddha</i>	<i>buddharat</i>	<i>bubudhvas</i>	<i>bubudhána</i>	<i>buddhó</i>	<i>boddhavya</i>	<i>bodhaníya</i>	<i>bodhya</i>	<i>bodhishyat</i>	<i>bodhishyamána</i>
4. <i>Nrit</i>	<i>nrityat</i>	<i>nrityamána</i>	<i>nṛityamána</i>	<i>nritta</i> or <i>nartita</i>	<i>nrittarat</i> or <i>nartitarat</i>	<i>nanṛitvas</i>	<i>nanṛidána</i>	<i>nartitó</i>	<i>nartitavya</i>	<i>nartaníya</i>	<i>nṛitya</i>	<i>nartishyat</i>	<i>nartishyamána</i>
6. <i>Dś</i>	<i>dśat</i>	<i>dśamána</i>	<i>dśyamána</i>	<i>dśha</i>	<i>dśharat</i>	<i>didśvas</i>	<i>diśidána</i>	<i>dśhitó</i>	<i>dśhitavya</i>	<i>deśaníya</i>	<i>deśya</i>	<i>dekshyat</i>	<i>dekshyamána</i>
10. <i>Yoj</i>	<i>yojyat</i>	<i>yojyána</i>	<i>yojyamána</i>	<i>yojta</i>	<i>yojitarat</i>	<i>yojayán†</i>	<i>yojayán†</i>	<i>yojayitó</i>	<i>yojayitavya</i>	<i>yojaníya</i>	<i>yojya</i>	<i>yojayishyat</i>	<i>yojayishyamána</i>
2. <i>Vid</i>	<i>vidat</i>	<i>vidána</i>	<i>vidyamána</i>	<i>vidta</i>	<i>viditarat</i>	<i>vicidvas</i>	<i>vicidána</i>	<i>viditó</i>	<i>veditavya</i>	<i>vedaníya</i>	<i>vedya</i>	<i>vedishyat</i>	<i>vedishyamána</i>
3. <i>Bhri</i>	<i>bhrihat</i>	<i>bhrihrána</i>	<i>bhriyamána</i>	<i>bhrita</i>	<i>bhritarat</i>	<i>babhrivas</i>	<i>babhṛána</i>	<i>bhritó</i>	<i>bhartavya</i>	<i>bharaníya</i>	<i>bhārya</i>	<i>bharishyat</i>	<i>bharishyamána</i>
7. <i>Bhid</i>	<i>bhidat</i>	<i>bhidána</i>	<i>bhidyamána</i>	<i>bhinna</i>	<i>bhinnavat</i>	<i>bibhidvas</i>	<i>bibhidána</i>	<i>bhittó</i>	<i>bhattavya</i>	<i>bhedaníya</i>	<i>bhedya</i>	<i>bhetsyat</i>	<i>bhetsyamána</i>
5. <i>Ći</i>	<i>ćivat</i>	<i>ćivána</i>	<i>ćiyamána</i>	<i>ćita</i>	<i>ćitarat</i>	<i>ćicivas</i>	<i>ćicýána</i>	<i>ćitó</i>	<i>etavya</i>	<i>etyaníya</i>	<i>etya</i>	<i>ćeshyat</i>	<i>ćeshyamána</i>
8. <i>Tan</i>	<i>tanvat</i>	<i>tanvána</i>	<i>tanyamána</i>	<i>tata</i>	<i>tatarat</i>	<i>tenivas</i>	<i>tenána</i>	<i>tanitó</i>	<i>tanitavya</i>	<i>tananíya</i>	<i>tānya</i>	<i>tanishyat</i>	<i>tanishyamána</i>
9. <i>Pú</i>	<i>punat</i>	<i>punána</i>	<i>púyamána</i>	<i>púta</i>	<i>pútarat</i>	<i>pupúvas</i>	<i>pupucána</i>	<i>pútó</i>	<i>pavitavya</i>	<i>pravaníya</i>	<i>pārya</i>	<i>pavishyat</i>	<i>pavishyamána</i>

† *Ćákrivas* is added to *yojayán* for the participle of the perfect Parasmai, and *ćákrána* for that of the perfect Átmane.

PARASMAI-PADA (see 327).

584. Although this root belongs to cl. 2, its inflexion is exhibited here, both because it is sometimes used as an auxiliary, and because it is desirable to study its inflexion together with that of the other substantive verb **भू bhū**, 'to be' (585), which supplies many of the tenses in which **अस्** is defective. Two other roots are sometimes employed as substantive verbs, with the sense 'to be,' viz. **स्था** cl. 1, 'to stand' (see 269, 587), and **आस्** cl. 2, 'to sit' (see 317. a). Indeed, the root **अस् as**, here inflected, is probably only an abbreviation of **आस् as**.

The cognate languages have two roots similar to the Sanskrit for the substantive verb 'to be.' Cf. **φύ** and **εσ** in Greek, *es* (*sum*) and *fu* (*fui*) in Latin; and observe how the different parts of the Sanskrit verbs correspond to the Greek and Latin; thus, *asmi, asi, asti*; *ἐμμί, ἐσσί, ἐστί*; *sum, es, est*. Cf. also *santi* with *sunt*; *ástam, ástám*, with *ἦστον, ἦσταν*; *ásma, ásta, ásan*, with *ἦμεν, ἦστε, ἦσαν*, &c.

Present, 'I am.'

Potential, 'I may be,' &c.

PERS. SING.	DUAL.	PLURAL.	SING.	DUAL.	PLURAL.
1st, अस्मि asmi	वस्व svas	स्वस् smas	स्याम् syám	स्याव syáva	स्यान् syáma
2nd, असि asi	स्यस् sthas	स्य stha	स्यास् syás	स्यातम् syátam	स्यात syáta
3rd, अस्ति asti	स्तस् stas	सन्ति santi	स्यात् syát	स्याताम् syátám	स्युस् syus

Imperfect, 'I was.'

Imperative, 'Let me be.'

आसम् ásam	आस्व ásva	आसन् ásan	असांनि asáni	असाव asáva	असान् asáma
आसीस् ásis	आस्तम् ástam	आस्त ásta	एधि edhi	स्तम् stam	स्त sta
आसीत् ásit	आस्ताम् ástám	आसन् ásan	अस्तु astu	स्ताम् stám	सन्तु santu

Perfect*, 'I have been,' &c.

PARASMAI.

ÁTMANE.

आस ása	आसिव ásiva	आसिम ásima	आसे áse	आसिवहे ásivahe	आसिमहे ásimahē
आसिष ásiṣa	आसयुस् ásathus	आस ása	आसिषे ásishe	आसाये ásáthe	आसिष्वे ásidhve
आस ása	आसतुस् ásatus	आसुस् ásus	आसे áse	आसाते ásáte	आसिरे ásire

Obs.—The root *as*, 'to be,' has no Derivative forms, and only two Participles, viz. **सत् sat**, Pres. Par., **सानána**, Pres. Átm. (see 524, 526). The Special tenses have an Átmane-pada, which is not used unless the root is compounded with prepositions. In this Pada **ह h** is substituted for the root in 1st sing. Pres., and **स् s** is dropped before **dh** in 2nd pl.; thus, Pres. *he, se, ste*; *svahe, sáthe, sáte*; *smahe, dhve, sate*: Impf. *ási, ásthás, ásta*; *ásvahi, ásáthám, ástátam*; *ásmahi, ádhvam, ásaṭa*: Pot. *siya, síthás, síta*; *svahi, síyáthám, síyátám*; *simahi, sídhvam, síran*: Impv. *asai, sva, stám*; *asvahi, sáthám, sátám*; *asámahai, dhvam, satám*: see 327.

* The Perfect of *as* is not used by itself, but is employed in forming the Perfect of Causals and some other verbs, see 385, 490; in which case the Átmane may be used. The other tenses of *as* are wanting, and are supplied from *bhū* at 585.

GROUP I. CLASS I.

EXAMPLES OF PRIMITIVE VERBS OF THE FIRST CLASS,
EXPLAINED AT 261.585. Root भू *bhú*. Infin. भवितुम् *bhavitum*, 'to be' or 'become.'PARASMAI-PADA. *Present Tense*, 'I am' or 'I become.'

PERSON.	SING.	DUAL.	PLURAL.
1st,	भवामि <i>bhavāmi</i>	भवावस् <i>bhavāvas</i>	भवामस् <i>bhavāmas</i>
2nd,	भवसि <i>bhavasi</i>	भवयस् <i>bhavathas</i>	भवथ <i>bhavatha</i>
3rd,	भवति <i>bhavati</i>	भवतस् <i>bhavatas</i>	भवन्ति <i>bhavanti</i>

Imperfect, 'I was.'

अभवम् <i>abhavam</i>	अभवाव <i>abhavāva</i>	अभवाम <i>abhavāma</i>
अभवस् <i>abhavas</i>	अभवतम् <i>abhavatam</i>	अभवत <i>abhavata</i>
अभवत् <i>abhavat</i>	अभवताम् <i>abhavatām</i>	अभवन् <i>abhavan</i>

Potential, 'I may be.'

भवेयम् <i>bhaveyam</i>	भवेव <i>bhaveva</i>	भवेम <i>bhavema</i>
भवेस् <i>bhaves</i>	भवेतम् <i>bhavetam</i>	भवेत <i>bhaveta</i>
भवेत् <i>bhavet</i>	भवेताम् <i>bhavetām</i>	भवेयुस् <i>bhaveyus</i>

Imperative, 'Let me be.'

भवानि <i>bhavāni</i>	भवाव <i>bhavāva</i>	भवाम <i>bhavāma</i>
भव <i>bhava</i>	भवतम् <i>bhavatam</i>	भवत <i>bhavata</i>
भवतु <i>bhavatu</i>	भवताम् <i>bhavatām</i>	भवन्तु <i>bhavantu</i>

Perfect, 'I have been,' 'I was.'

बभूव <i>babhūva</i>	बभूविष <i>babhūviva</i>	बभूविम <i>babhūvima</i>
बभूविष <i>babhūvitha</i>	बभूवयुस् <i>babhūvathus</i>	बभूव <i>babhūva</i>
बभूव <i>babhūva</i>	बभूवतुस् <i>babhūvatus</i>	बभूवुस् <i>babhūvus</i>

First Future, 'I shall or will be.'

भवितास्मि <i>bhavitāsmi</i>	भवितास्वस् <i>bhavitāsvas</i>	भवितास्मस् <i>bhavitāsmas</i>
भवितासि <i>bhavitāsi</i>	भवितास्यस् <i>bhavitāsthas</i>	भवितास्य <i>bhavitāstha</i>
भविता <i>bhavitā</i>	भवितारौ <i>bhavitārau</i>	भवितारस् <i>bhavitāras</i>

Second Future, 'I shall or will be.'

भविष्यामि <i>bhavishyāmi</i>	भविष्यावस् <i>bhavishyāvas</i>	भविष्यामस् <i>bhavishyāmas</i>
भविष्यसि <i>bhavishyasi</i>	भविष्यथस् <i>bhavishyathas</i>	भविष्यथ <i>bhavishyatha</i>
भविष्यति <i>bhavishyati</i>	भविष्यतस् <i>bhavishyatas</i>	भविष्यन्ति <i>bhavishyanti</i>

Aorist, 'I was' or 'had been,' &c.

अभूवम् abhúvam	अभूव अभूवा	अभूम् abhúma
अभूस् abhús	अभूतम् abhútam	अभूत अभूता
अभूत् अभूत	अभूताम् abhútām	अभूवन् अभूवान्

Precativè or Benedictivè, 'May I be.'

भूयासम् bhúyásam	भूयास् bhúyásva	भूयास्तु bhúyásma
भूयास् bhúyás	भूयास्तम् bhúyástam	भूयास्तु bhúyástā
भूयात् bhúyāt	भूयास्ताम् bhúyástām	भूयासुस् bhúyásus

Conditional, (If) 'I should be.'

अभविष्यम् abhavishyam	अभविष्याव abhavishyáva	अभविष्याम abhavishyáma
अभविष्यस् abhavishyas	अभविष्यतम् abhavishyatam	अभविष्यत abhavishyata
अभविष्यत् abhavishyat	अभविष्यताम् abhavishyatām	अभविष्यन् abhavishyan

586. *ĀTMANE-PADA. Present Tense, 'I am,' &c.*

भवे bhave	भवावहे bhavávahe	भवामहे bhavámahe
भवसे bhavase	भवेथे bhavethe	भवध्वे bhavadhve
भवते bhavate	भवते bhavete	भवन्ते bhavante

Imperfect, 'I was.'

अभवे abhave	अभवावहि abhavávahi	अभवामहि abhavámahi
अभवयास् abhavathás	अभवेयाम् abhavethám	अभवध्वम् abhavadhvam
अभवत abhavata	अभवेताम् abhavetām	अभवन्त abhavanta

Potential, 'I may be,' &c.

भवेय bhaveya	भवेवहि bhavévahi	भवेमहि bhavémahi
भवेयास् bhavethás	भवेयायाम् bhaveyáthám	भवेध्वम् bhavedhvam
भवेत bhaveta	भवेयाताम् bhaveyátām	भवेरन् bhaveran

Imperative, 'Let me be.'

भवै bhavai	भवावहै bhavávahai	भवामहै bhavámahai
भवस् bhavasva	भवेयाम् bhavethám	भवध्वम् bhavadhvam
भवताम् bhavatām	भवेताम् bhavetām	भवन्ताम् bhavantām

Perfect, 'I have been,' 'I was,' &c.

बभूवे babhúve	बभूविषहे babhúvivahe	बभूविमहे babhúvimahe
बभूविषे babhúviske	बभूवाथे babhúvátthe	बभूविध्वे (द्वे) babhúvidhve
बभूवे babhúve	बभूवाते babhúvátte	बभूविरे babhúvire

First Future, 'I shall or will be,' &c.

भविताहे bhavitāhe	भवितास्वहे bhavitāsvahe	भवितास्महे bhavitāsmāhe
भवितासे bhavitāse	भवितासाथे bhavitāsāthe	भविताध्वे bhavitādhwē
भविता bhavitā	भवितारौ bhavitārau	भवितारस् bhavitāras

Second Future, 'I shall or will be,' &c.

भविष्ये bhaviṣye	भविष्यावहे bhaviṣyāvahe	भविष्यामहे bhaviṣyāmahe
भविष्यसे bhaviṣyase	भविष्येथे bhaviṣyethe	भविष्यध्वे bhaviṣyadhve
भविष्यते bhaviṣyate	भविष्येते bhaviṣyete	भविष्यन्ते bhaviṣyante

Aorist, 'I was' or 'had been,' &c.

अभविषि abhaviṣi	अभविष्वहि abhaviṣvahi	अभविष्महि abhaviṣmahi
अभविष्यास abhaviṣyās	अभविषायाम् abhaviṣyāthām	अभविष्वन् (दृम्) abhaviṣvān
अभविष्ट abhaviṣṭa	अभविषाताम् abhaviṣātām	अभविषत abhaviṣata

Precautive or Benedictive, 'I wish I may be.'

भविषीय bhaviṣīya	भविषीर्वहि bhaviṣīrvahi	भविषीर्महि bhaviṣīrmahi
भविषीष्टास bhaviṣīṣṭhās	भविषीयास्याम् bhaviṣīyāsthām	भविषीष्वन् (दृम्) bhaviṣīṣvān
भविषीष्ट bhaviṣīṣṭa	भविषीयास्ताम् bhaviṣīyāsthām	भविषीरन् bhaviṣīran

Conditional, (If) 'I should be,' &c.

अभविष्ये abhaviṣye	अभविष्यावहि abhaviṣyāvahi	अभविष्यामहि abhaviṣyāmahi
अभविष्येयास abhaviṣyethās	अभविष्येयाम् abhaviṣyethām	अभविष्य्वन् abhaviṣyadhvān
अभविष्यत abhaviṣyata	अभविष्येताम् abhaviṣyethām	अभविष्यन्त abhaviṣyanta

Passive (461), *Pres.* भूये, भूयसे, &c.; *Aor. 3rd sing.* (475) अभावि.
Causal (479), *Pres.* भावयामि, भावयसि, &c.; *Aor.* (492) अभीभवम्, &c.
Desiderative form of Causal (497) चिभार्चयिषामि, &c. *Desiderative*
 (498), *Pres.* बुभूषामि, बुभूषसि, &c. *Frequentative* (507), *Pres.* बोभूये,
 बोभोमि or बोभवीमि*. *Participles, Pres.* भवत् (524); *Past Pass.* भूत
 (531); *Past Indecl.* भूत्वा (556), -भूय (559); *Fut. Pass.* भविताष्य (569),
 भवनीय (570), भाष्य or भष्य (571).

Obs.—The following examples are given in the order of their final letters.

587. Root स्या (special stem तिष्ठ, 269, 269. a). *Inf.* स्यातुम् 'to stand.' *Par. and Ātm. Pres.* तिष्ठामि, तिष्ठसि, तिष्ठति; तिष्ठावस्, तिष्ठथस्, तिष्ठतस्; तिष्ठामस्, तिष्ठथ, तिष्ठन्ति. *Ātm.* तिष्ठे, तिष्ठसे, तिष्ठते; तिष्ठावहे, तिष्ठेथे, तिष्ठेते; तिष्ठामहे, तिष्ठध्वे, तिष्ठन्ते. *Impf.* अतिष्ठम्, अतिष्ठस्, &c. *Ātm.* अतिष्ठे, &c. *Pot.* तिष्ठेयम्, तिष्ठेस्, तिष्ठेत्; तिष्ठेव, &c. *Ātm.* तिष्ठेय, तिष्ठेयास्, तिष्ठेत; तिष्ठेवहि, तिष्ठेयाथाम्, &c. *Impv.* तिष्ठानि, तिष्ठ, तिष्ठतु; तिष्ठाव, &c. *Ātm.* तिष्ठै, तिष्ठस्व, तिष्ठताम्; तिष्ठावहे, &c. *Perf.* तस्यौ (373), तस्यिष्य or तस्याथ, तस्यौ; तस्यिष्य,

* These Derivative verbs will be inflected at full at 703, 705, 706, 707.

तस्यपुस्, तस्यतुस्; तस्थिन्, तस्य, तस्युस्. *Ātm.* तस्थे, तस्थिषे, तस्थे; तस्थिषहे, तस्थाषे, तस्थाते; तस्थिन्हे, तस्थिध्वे, तस्थिरे. *1st Fut.* स्यातास्मि, स्यातासि, &c. *Ātm.* स्याताहे, स्यातासे, &c. *2nd Fut.* स्यास्यामि, स्यास्यसि, स्यास्यति, &c. *Ātm.* स्यास्ये, स्यास्यसे, स्यास्यते, &c. *Aor.* (438) अस्याम्, अस्यास्, अस्यात्; अस्याव, अस्यातम्, अस्याताम्; अस्याम, अस्यात, अस्युस्. *Ātm.* (438.d, 421.d) अस्थिषि, अस्थियास्, अस्थित; अस्थिष्वहि, अस्थिवाचाम्, -वाताम्; अस्थिष्वहि, अस्थिदम्, अस्थिषत. *Prec.* स्थेयासम्, स्थेयास्, &c. *Ātm.* स्थासीय, स्थासीहास्, &c. *Cond.* अस्यास्यम्, अस्यास्यस्, &c. *Ātm.* अस्यास्ये, अस्यास्ययास्, &c. *Pass., Pres.* स्थीये (465); *Aor. 3rd sing.* अस्यायि. *Caus., Pres.* स्थापयामि, -ये; *Aor.* अतिष्ठिषम्, अतिष्ठिषे. *Des.* तिष्ठामि, &c. *Freq.* तेष्टीये or तास्थेभि or तास्याभि. *Part., Pres.* तिष्ठत् (141. Obs. 1); *Past Pass.* स्थित; *Past Indecl.* स्थित्वा, -स्थाय, -ष्टाय; *Fut. Pass.* स्थातव्य, स्थानीय, स्थेय.

588. Root घ्रा (special stem जिघ्र, 269). *Inf.* घ्रातुम् 'to smell.' *Par. Pres.* जिघ्रामि, जिघ्रसि, &c. *Impf.* अजिघ्रम्, अजिघ्रस्, &c. *Pot.* जिघ्रेयम्, जिघ्रेस्, &c. *Impv.* जिघ्राणि (58), जिघ्र, &c. *Perf.* जघ्रा (373), जघ्रिय or जघ्राय, जघ्रौ; जघ्रिव, जघ्रयुस्, जघ्रतुस्; जघ्रिम, जघ्र, जघुस्. *1st Fut.* घ्रातास्मि, घ्रातासि, &c. *2nd Fut.* घ्रास्यामि, घ्रास्यसि, &c. *Aor.* (438) अघ्राम्, अघ्रास्, अघ्रात्; अघ्राव, अघ्रातम्, अघ्राताम्; अघ्राम, अघ्रात, अघुस्. Or by 433, अघ्रासिषम्, अघ्रासीस्, अघ्रासीत्; अघ्रासिष्व, अघ्रासिष्टम्, -सिष्टाम्; अघ्रासिष्म, -सिष्ट, -सिषुस्. *Prec.* घ्रायासम्, घ्रायास्, &c. Or घ्रेयासम्, &c. *Cond.* अघ्रास्यम्, अघ्रास्यस्, &c. *Pass., Pres.* घ्राये (465. a); *Aor. 3rd sing.* अघ्रायि. *Caus., Pres.* घ्रापयामि; *Aor.* अजिघ्रपम् or अजिघ्रिषम्. *Des.* जिघ्रासामि. *Freq.* जेघ्रीये, जाघ्रामि or जाघ्रेभि. *Part., Pres.* जिघ्रत्; *Past Pass.* घ्रात or घ्राण; *Past Indecl.* घ्रात्वा, -घ्राय; *Fut. Pass.* घ्रातव्य, घ्राणीय, घ्रेय.

589. Root पा (special stem पिब, 269). *Inf.* पातुम् 'to drink.' *Par. Pres.* पिवामि, पिबसि, &c. *Impf.* अपिवम्, अपिबस्, &c. *Pot.* पिबेयम्, पिबेस्, &c. *Impv.* पिवानि, पिब, &c. *Perf.* (373) पपौ, पपिय or पपाय, पपौ; पपिव, पपयुस्, पपतुस्; पपिम, पप, पपुस्. *1st Fut.* पातास्मि, पातासि, &c. *2nd Fut.* पास्यामि, पास्यसि, &c. *Aor.* (438) अपाम्, अपास्, अपात्; अपाव, अपातम्, अपाताम्; अपाम, अपात, अपुस्. *Prec.* पेयासम्, पेयास्, &c. *Cond.* अपास्यम्, अपास्यस्, &c. *Pass., Pres.* पीये (465); *Aor. 3rd sing.* अपायि (475). *Caus., Pres.* पाययामि, -ये; *Aor.* अपीयम् (493. e). *Des.* पिपासामि. *Freq.* पेपीये, पापेभि or पापामि. *Part., Pres.* पिबत्; *Past Pass.* पीत (533. b); *Past Indecl.* पीत्वा, -पाय; *Fut. Pass.* पातव्य, पानीय, पेय.

590. Root जि (special stem जय, 263). *Inf.* जेतुम् 'to conquer.' *Par.**

* जि is not generally used in the *Ātmane*, excepting with the prepositions *vi* or *parā*. See 786.

Pres. जयामि, जयसि, जयति; जयावस्, जयथस्, जयतस्; जयामस्, जयथ, जयन्ति. *Impf.* अजयम्, अजयस्, अजयात्; अजयाव, अजयतम्, अजयताम्; अजयाम, अजयत, अजयन्. *Pot.* जयेयम्, जयेस्, जयेत्; जयेव, जयेतम्, जयेताम्; जयेम, जयेत, जयेयुस्. *Impv.* जयानि, जय, जयतु; जयाव, जयतम्, जयताम्; जयाम, जयत, जयन्तु. *Perf.* जिगाय (368, 374. b), जिगयिष or जिगेष, जिगाय; जिगियव (374), जिगयथुस्, जिगयतुस्; जिगियम्, जिग्य, जिग्युस्. *1st Fut.* जेतास्मि, जेतासि, जेता; जेतास्वस्, जेतास्वस्, जेतारौ; जेतास्मस्, जेतास्व, जेतारस्. *2nd Fut.* जेष्यामि, जेष्यसि, जेष्यति; जेष्यावस्, जेष्यथस्, जेष्यतस्; जेष्यामस्, जेष्यथ, जेष्यन्ति. *Aor.* अजैषम् (420), अजैषीस्, अजैषीत्; अजैष्व, अजैष्टम्, अजैष्टाम्; अजैष्म, अजैष्ट, अजैषुस्. *Prec.* जीयासम्, जीयास्, जीयात्; जीयास्व, जीयास्तम्, जीयास्ताम्; जीयास्म, जीयास्त, जीयासुस्. *Cond.* अजेष्यम्, अजेष्यस्, अजेष्यत्; अजेष्याव, अजेष्यतम्, अजेष्यताम्; अजेष्याम, अजेष्यत, अजेष्यन्. *Pass., Pres.* जीये, &c.; *Aor.* 3rd sing. अजायि. *Caus., Pres.* जापयामि; *Aor.* अजीजयम्. *Des.* जिगीषामि. *Freq.* जेजीये, जेजेमि or जेजयीमि. *Part., Pres.* जयत्; *Past Pass.* जित; *Past Indecl.* जित्वा, -जित; *Fut. Pass.* जेतव्य, जयनीय, जेय or जित्य or जय्य (571, 572).

a. Like जि may be conjugated नी. *Inf.* नेतुम् 'to lead.' But the Causal is नाययामि; *Caus., Aor.* अनीनयम्; *Des.* निनीषामि. In Epic poetry the *Perfect* is sometimes नयामास for निनाय, and the *2nd Fut.* नयिष्यामि for नेष्यामि (especially when preceded by the prep. आ).

591. Root स्मि (special stem स्मय). *Inf.* स्मेतुम् 'to smile.' *Ātm.* *Pres.* स्मये, स्मयसे, &c. *Impf.* अस्मये, अस्मयथास्, &c. *Pot.* स्मयेय, स्मयेथास्, &c. *Impv.* स्मयै, स्मयस्व, &c. *Perf.* (374. e) सिष्मिये*, सिष्मियिषे, सिष्मिये; सिष्मियिवहे, सिष्मियाये, सिष्मियाते; सिष्मियिमहे, सिष्मियिष्वे or -यिदे, सिष्मियिदे. *1st Fut.* स्मेताहे, स्मेतासे, &c. *2nd Fut.* स्मेष्ये, स्मेष्यसे, &c. *Aor.* अस्मेषि, अस्मेष्टास्, अस्मेष्ट; अस्मेष्वहि, अस्मेष्टाथाम्, -धाताम्; अस्मेष्महि, अस्मेष्टुम्, अस्मेष्टत. *Prec.* स्मेषीय, &c. *Cond.* अस्मेष्ये, &c. *Pass., Pres.* स्मीये; *Aor.* 3rd sing. अस्मायि. *Caus., Pres.* स्माययामि or स्मापयामि; *Aor.* अस्मिष्यम् or अस्मिष्यम्. *Des.* सिस्मियिषे. *Freq.* सेष्मीये, सेष्मेमि or सेष्मयीमि. *Part., Pres.* स्मयमान; *Past Pass.* स्मित; *Past Indecl.* स्मित्वा, -स्मित; *Fut. Pass.* स्मेतव्य, स्मयनीय, स्मेय.

592. Root दृ (special stem द्रव). *Inf.* द्रोतुम् 'to run.' *Par.* *Pres.* द्रवामि, द्रवसि, द्रवति; द्रवावस्, द्रवथस्, द्रवतस्; द्रवामस्, द्रवथ, द्रवन्ति. *Impf.* अद्रवम्, अद्रवस्, &c. *Pot.* द्रवेयम्, द्रवेस्, &c. *Impv.* द्रवाणि (58), द्रव, &c. *Perf.* दुद्राव, दुद्रोष, दुद्राव; दुद्रुव (369), दुद्रुवथुस् (374. g), दुद्रुवतुस्; दुद्रुम, दुद्रुव, दुद्रुवुस्. *1st Fut.* द्रोतास्मि. *2nd Fut.* द्रोष्यामि, द्रोष्यसि, &c. *Aor.*

* When वि is prefixed, the *Perfect* is विसिस्मिये against 70.

अदुद्रुवम् (440. a), अदुद्रुवस्, अदुद्रुवत्; अदुद्रुवाव, अदुद्रुवताम्, अदुद्रुवाम्; अदुद्रुवत, अदुद्रुवन्. *Prec.* दूयासम्, दूयास्, &c. *Cond.* अद्रोष्यम्. *Pass.*, *Pres.* दूये; *Aor. 3rd sing.* अद्रावि. *Caus.*, *Pres.* द्रावयामि; *Aor.* अद्रुवम् or अदिद्रुवम्. *Des.* दूद्रुषामि. *Freq.* दोदूये, दोद्रोमि or दोद्रुवामि. *Part.*, *Pres.* द्रवत्; *Past Pass.* द्रुत; *Past Indecl.* द्रुत्वा, -द्रुत्; *Fut. Pass.* द्रोतष्य, द्रवणीय, द्राव्य or द्रव्य.

a. Like दृ may be conjugated सु (sometimes written शु). *Inf.* स्रोतुम् 'to flow.'

593. Root दृ (special stem हर). *Inf.* हर्तुम् 'to seize,' 'to take.' *Par. and Atm.* *Pres.* हरामि. *Atm.* हरे, हरसे, हरते; हरावहे, &c. *Impf.* अहरम्, अहरस्, अहरत्; अहराव, &c. *Atm.* अहरे, अहरयास्, अहरत; अहरावहि, &c. *Pot.* हरेयम्. *Atm.* हरेय, हरेयास्, &c. *Impv.* हराणि (58), हर, &c. *Atm.* हरै, हरस्, &c. *Perf.* जहार, जहर्षे (370. a), जहार; जहिव, जहपुस्, जहतुस्; जहिम्, जह, जहृस्. *Atm.* जहे, जहिषे, जहे; जहिवहे, जहाये, जहाते; जहिमहे, जहिष्वे or जहिद्वे, जहिरे. *1st Fut.* हर्तास्मि. *Atm.* हर्ताहे, हर्तासे, &c. *2nd Fut.* हरिष्यामि. *Atm.* हरिष्ये, हरिष्यसे, &c. *Aor.* अहार्षम्, अहार्षीस्, अहार्षीत्; अहार्ष्वे, अहार्षेम्, अहार्षाम्; अहार्ष, अहार्षे, अहार्षुस्. *Atm.* अहृषि, अहृषास्, अहृत; अहृष्वहि, अहृषायाम्, अहृषाताम्; अहृष्वहि, अहृदम्, अहृषत. *Prec.* ह्रियासम्. *Atm.* हृषीय, हृषीयास्, &c. *Cond.* अहरिष्यम्. *Atm.* अहरिष्ये, अहरिष्ययास्, &c. *Pass.*, *Pres.* ह्रिये; *Aor. 3rd sing.* अहारि. *Caus.*, *Pres.* हारयामि, -ये; *Aor.* अजीहरम्. *Des.* जिह्रीषामि, -र्षे. *Freq.* जेह्रिये, जेह्रीमि or जरीहरीमि or जरिहरीमि or जरीहमि or जरि- or जहैमि. *Part.*, *Pres.* हरत्; *Pass.* ह्रियमाण; *Past Pass.* हृत; *Past Indecl.* हृत्वा, -हृत्; *Fut. Pass.* हर्तष्य, हरणीय, हार्ये.

594. Root स्मृ (special stem स्मर). *Inf.* स्मर्तुम् 'to remember.' *Par. and Atm.* *Pres.* स्मरामि. *Atm.* स्मरे. *Impf.* अस्मरम्, अस्मरस्, &c. *Atm.* अस्मरे. *Pot.* स्मरेयम्. *Atm.* स्मरेय, &c. *Impv.* स्मराणि (58). *Atm.* स्मरै, स्मरस्, &c. *Perf.* सस्मार, सस्मर्षे (370. a), सस्मार; सस्मरिव, सस्मरपुस्, सस्मरतुस्; सस्मरिम्, सस्मर, सस्मरुस्. *Atm.* सस्मरे, सस्मरिषे, सस्मरे; सस्मरिवहे, सस्मराये, सस्मराते; सस्मरिमहे, सस्मरिष्वे or -रिद्वे, सस्मरिरे. *1st Fut.* स्मर्तास्मि. *Atm.* स्मर्ताहे. *2nd Fut.* स्मरिष्यामि. *Atm.* स्मरिष्ये. *Aor.* अस्मार्षम्, &c. (see दृ at 593). *Atm.* अस्मृषि, अस्मृषास् (see दृ at 593). *Prec.* स्मयासम्. *Atm.* स्मृषीय or स्मरिषीय. *Cond.* अस्मरिष्यम्. *Atm.* अस्मरिष्ये. *Pass.*, *Pres.* स्मर्ये; *Aor. 3rd sing.* अस्मारि. *Caus.*, *Pres.* स्मारयामि, -ये; *Aor.* अस्मस्मरम्. *Des.* सुस्मर्षे. *Freq.* सास्मर्ये, सास्मरिम् or सास्मरीमि. *Part.*, *Pres.* स्मरत्; *Past Pass.* स्मृत; *Past Indecl.* स्मृत्वा, -स्मृत्; *Fut. Pass.* स्मर्तष्य, स्मरणीय, स्मार्ये.

595. Root ज्ञे (special stem ज्ञय). *Inf.* ज्ञातुम् 'to call.' *Par. and Atm.* *Pres.* ज्ञयामि. *Atm.* ज्ञये. *Impf.* अज्ञयम्, &c. *Atm.* अज्ञये.

Pot. ज्ञयेयम्. *Átm.* ज्ञयेय. *Impv.* ज्ञयानि. *Átm.* ज्ञयै. *Perf.* (373. e) जुहाव, जुहविष or जुहोष, जुहाव; जुहुविष, जुहुवयुस्, जुहुवतुस्; जुहुविम, जुहुव, जुहुयुस्. *Átm.* जुहुवे, जुहुविषे, जुहुवे; जुहुविषहे, जुहुवापे, जुहुवाते; जुहुविमहे, जुहुविष्वे or -विष्वे, जुहुविरे. *1st Fut.* ज्ञातास्मि. *Átm.* ज्ञाताहे. *2nd Fut.* ज्ञास्यामि. *Átm.* ज्ञास्ये. *Aor.* (438. c) अहम्, अहस्, अहव्; अह्राव, अह्रतम्, अह्रताम्; अह्राम, अह्रत, अह्रन्. *Átm.* अह्रे, अह्रयास्, अह्रत; अह्रावहि, अह्रेषाम्, अह्रेताम्; अह्रानहि, अह्रध्वम्, अह्रन्. Or अह्रासि (434), अह्रास्यास्, अह्रास्त; अह्रासहि, अह्रासायाम्, अह्रासाताम्; अह्रासहि, अह्राध्वम्, अह्रासात. *Prec.* हूयासम्. *Átm.* ह्रासीय. *Cond.* अह्रास्यम्. *Átm.* अह्रास्ये. *Pass.* हूयते (465. c); *Aor. 3rd sing.* अह्रायि or अह्रायिष or अह्रत or अह्रास्त. *2nd Fut.* ह्रास्यते or ह्रायिष्यते (474. a). *Caus., Pres.* ह्राययामि (483. b); *Aor.* अजूहवम्. *Des.* जुहूषामि, जुहूषे. *Freq.* जोहूये, जोहोमि or जोहवीमि. *Part., Pres.* ह्रयत्; *Pass.* हूपमान; *Past Pass.* हूत; *Past Indecl.* हूत्वा, -हूय; *Fut. Pass.* ज्ञातव्य, ज्ञानीय, ज्ञेय.

a. नै (special stem गाय, 268), *Inf.* गातुम् 'to sing,' follows the analogy of ज्ञे, the final diphthong being changed to *á* before all terminations beginning with *t* or *s*. *Pres.* गायामि. *Impf.* अगायम्, &c. *Pot.* गायेयम्. *Impv.* गायानि. *Perf.* (373. d) जगौ, जगिष or जगाथ, जगौ; जगिष, जगयुस्, जगतुस्; जगिम, जग, जगुस्. *1st Fut.* गातास्मि. *2nd Fut.* गास्यामि. *Aor.* (433) अगासिषम्, अगासीस्, अगासीत्; अगासिष्व, अगासिहम्, अगासिष्टाम्; अगासिष्व, अगासिह, अगासिषुस्. *Prec.* गेयासम् (451). *Cond.* अगास्यम्. *Pass.* गीयते (465); *Aor. 3rd sing.* अगायि. *Caus., Pres.* गापयामि (483); *Aor.* अजगीयम्. *Des.* जिगासामि. *Freq.* जेगीये, जगेमि or जागामि. *Part., Pres.* गायत्; *Pass.* गीयमान; *Past Pass.* गीत; *Past Indecl.* गीत्वा, -गाय; *Fut. Pass.* गातव्य, मानीय, गेय.

b. Like नै may be conjugated नै 'to be weary;' धै 'to meditate;' ज्ञै 'to fade;' and all other roots in *ai* (see 268).

c. Root पक् (special stem पच). *Inf.* पक्तुम् 'to cook.' *Par. and Átm.* *Pres.* पचामि. *Átm.* पचे. *Impf.* अपचम्, अपचस्, &c. *Átm.* अपचे. *Pot.* पचेयम्, पचेस्, &c. *Átm.* पचेय. *Impv.* पचानि, पच, &c. *Átm.* पचै. *Perf.* पपाच or पपच, पपक्य or पेचिष्य (370. d), पपाच; पेचिव, पेचयुस्, पेचतुस्; पेचिम, पेच, पेचुस्. *Átm.* पेचे, पेचिवे, पेचे; पेचिवहे, पेचापे, पेचाते; पेचिमहे, पेचिष्वे, पेचिरे. *1st Fut.* पक्तास्मि. *Átm.* पक्ताहे. *2nd Fut.* पक्ष्यामि. *Átm.* पक्ष्ये. *Aor.* (420. e) अपाकम्, अपाक्षीस्, अपाक्षीत्; अपाक्य, अपाक्यम्, अपाक्यम्; अपाक्य, अपाक्य, अपाक्युस्. *Átm.* अपक्षि, अपक्यास्, अपक्य; अपक्यहि, अपक्यायाम्, अपक्याताम्; अपक्यहि, अपक्यध्वम्, अपक्यत. *Prec.* पच्यासम्. *Átm.* पक्षीय. *Cond.* अपक्ष्यम्. *Átm.* अपक्ष्ये. *Pass., Pres.* पच्ये; *Impf.* अपच्ये; *Aor. 3rd sing.* अपाचि. *Caus., Pres.* पाचयामि, पाचये; *Aor.* अपीपचम्.

Des. पिपक्षामि, पिपक्षे. Freq. पापक्ष्ये, पापक्ष्मि or पापक्षीमि. Part., Pres. पक्षत्; Átm. पक्षमान; Pass. पक्ष्यमान; Past Pass. पक्ष (548); Past Indecl. पक्षा, -पक्ष्य; Fut. Pass. पक्ष्य, पक्षनीय, पाक्ष्य or पाक्ष्य (574).

d. Root याच् (special stem याच). Inf. याचिषुम् 'to ask.' Par. and Átm. Pres. याचामि. Átm. याचे. Impf. अयाचम्, अयाचस्, &c. Átm. अयाचे. Pot. याचेयम्, याचेस्, &c. Átm. याचेय. Impv. याचानि, याच, &c. Átm. याचै. Perf. ययाच, ययाचिष्य, ययाच; ययाचिव, ययाचयुस्, ययाचतुस्; ययाचिम, ययाच, ययाचुस्. Átm. ययाचे, ययाचिषे, ययाचे; ययाचिवहे, ययाचाये, ययाचाते; ययाचिमहे, ययाचिष्वे, ययाचिरे. 1st Fut. याचितास्मि. Átm. याचिताहे. 2nd Fut. याचिष्यामि. Átm. याचिष्ये. Aor. (427) अयाचिषम्, अयाचीस्, अयाचीत्; अयाचिष्व, अयाचिष्टम्, -ष्टाम्; अयाचिष्य, -चिष्ट, -चिष्टुस्. Átm. अयाचिषि, अयाचिष्टास्, अयाचिष्ट; अयाचिष्वहि, अयाचिषायाम्, -षाताम्; अयाचिष्वहि, अयाचिष्वम्, अयाचिषत. Prec. याच्यासम्. Átm. याचिषीय. Cond. अयाचिष्यम्. Pass., Pres. याच्ये. Caus., Pres. याचयामि; Aor. अयाचम्. Des. यियाचिषामि, -चे. Freq. यायाच्ये, यायाच्यि (3rd sing. यायाक्लि). Part., Pres. याचत्; Átm. याचमान; Past Pass. याचित; Past Indecl. याचित्वा; Fut. Pass. याचितव्य, याचनीय, याच्य.

e. Root शुच् (special stem शोच). Inf. शोचिषुम् 'to grieve.' Par. (Ep. rarely Átm.) Pres. शोचामि. Impf. अशोचम्, अशोचस्, &c. Pot. शोचेयम्, शोचेस्, &c. Impv. शोचानि, शोच, &c. Perf. शुशोच, शुशोचिष्य, शुशोच; शुशुचिव, शुशुचयुस्, शुशुचतुस्; शुशुचिम, शुशुच, शुशुचुस्. 1st Fut. शोचितास्मि. 2nd Fut. शोचिष्यामि. Aor. (427. b) अशोचिषम्, अशोचीस्, अशोचीत्; अशोचिष्व, अशोचिष्टम्, अशोचिष्टाम्; अशोचिष्य, अशोचिष्ट, अशोचिष्टुस्. Prec. शुच्यासम्. Cond. अशोचिष्यम्. Pass., Pres. शुच्ये; Aor. 3rd sing. अशोचि. Caus., Pres. शोचयामि; Aor. अशुशुचम्. Des. शुशुचिषामि or शुशोचिषामि. Freq. शोशुच्ये, शोशोच्यि (3rd sing. शोशोक्लि). Part., Pres. शोचत्; Pass. शुच्यमान; Past Pass. शुचित and शोचित; Past Indecl. शुचित्वा or शोचित्वा, -शुच्य; Fut. Pass. शोचितव्य, शोचनीय, शोच्य.

596. Root त्यज्. Inf. त्यक्षुम् 'to abandon,' 'to quit.' Par. Pres. त्यजामि. Impf. अत्यजम्, अत्यजस्, &c. Pot. त्यजेयम्. Impv. त्यजानि, त्यज, &c. Perf. तत्याज, तत्यजिष्य or तत्यक्ष्य (370. d), तत्याज; तत्यजिव, तत्यजयुस्, तत्यजतुस्; तत्यजिम, तत्यज, तत्यजुस्. 1st Fut. त्यक्तास्मि. 2nd Fut. त्यक्ष्यामि. Aor. (422, 296) अत्याक्षम्, अत्याक्षीस्, अत्याक्षीत्; अत्याक्ष, अत्याक्षम्, अत्याक्षाम्; अत्याक्ष, अत्याक्ष, अत्याक्षुस्. Prec. तय्यासम्. Cond. अत्यक्ष्यम्, &c. Pass., Pres. त्यज्ये; Aor. 3rd sing. अत्याजि. Caus., Pres. त्राजयामि; Aor. अति-त्यजम्. Des. तित्यक्षामि. Freq. तात्यज्ये, तात्यज्यि or तात्यजीमि. Part., Pres. त्यजत्; Past Pass. त्यक्त; Past Indecl. त्यक्ता, -त्यज्य; Fut. Pass. त्यक्तव्य, त्यजनीय, त्याज्य (573).

597. Root यज्. *Inf.* यहुम् 'to sacrifice,' 'to worship.' *Par.* and *Ātm.* *Pres.* यजामि. *Ātm.* यजे. *Impf.* अयजन्, अयजस्, &c. *Ātm.* अयजे. *Pot.* यजेयम्. *Ātm.* यजेय. *Impv.* यजानि, यज, &c. *Ātm.* यजे. *Perf.* (375. e) इयाज, इयन्निष or येन्निष or इयष्ट (297), इयाज; ईजिव, ईजयुस्, ईजतुस्; ईजिम, ईज, ईजुस्. *Ātm.* ईजे, ईजिषे, ईजे; ईजिवहे, ईजापे, ईजाते; ईजिमहे, ईजिम्हे, ईजिरे. *1st Fut.* यहास्मि (403). *Ātm.* यहाहे. *2nd Fut.* यस्यामि (403). *Ātm.* यस्ये. *Aor.* (422) अयाक्षम्, अयाक्षीस्, अयाक्षीत्; अयाक्ष, अयाक्षम्, अयाष्टाम्; अयाक्ष, अयाष्ट, अयाक्षुस्. *Ātm.* अयक्षि, अयष्टास्, अयष्ट; अयक्ष्महि, अयक्षाथाम्, अयक्षाताम्; अयक्ष्महि, अयष्टुम्, अयक्षत. *Prec.* इज्यासम्. *Ātm.* यक्षीय. *Cond.* अयक्ष्यम्. *Ātm.* अयक्ष्ये. *Pass., Pres.* इज्ये (471); *Impf.* ऐज्ये (251. a); *Aor.* 3rd sing. अयाजि. *Caus., Pres.* याजयामि, -ये; *Aor.* अयीयजम्. *Des.* यियक्षामि, -क्षे. *Freq.* यायज्ये, यायज्मि or यायजीमि. *Part., Pres.* यजत्; *Ātm.* यजमान; *Pass.* इज्यमान; *Past Pass.* इष्ट; *Past Indecl.* इष्टा, -इज्य; *Fut. Pass.* यष्टव्य, यजनीय, याज्य or यज्य.

a. Root सज् (special stem सज्, 270. d). *Inf.* संकुम् 'to adhere.' *Par.* *Pres.* सजामि*. *Impf.* असजन्. *Pot.* सजेयम्. *Impv.* सजानि. *Perf.* ससज्, ससज्निष or ससंक्ष्य, ससज्; ससज्निष, ससज्जयुस्, ससज्जतुस्; ससज्जिम, ससज्, ससज्जुस्. *1st Fut.* संक्तास्मि, &c. *2nd Fut.* संक्ष्यामि, &c. *Aor.* असांक्षम्, -क्षीस्, -क्षीत्; असांक्ष, असांक्षम्, -क्ताम्; असांक्ष, असांक्ष, असांक्षुस्. *Prec.* सज्यासम्, &c. *Cond.* असंक्ष्यम्, &c. *Pass., Pres.* सज्ये. *Caus., Pres.* सज्जयामि; *Aor.* अससज्जम्. *Des.* सिसंक्ष्यामि, &c. *Freq.* सासज्ये, सासज्मि. *Part., Pres.* सजत्; *Pass.* सज्यमान; *Past Pass.* सक्त; *Past Indecl.* सक्ता or संक्ता, -सज्य; *Fut. Pass.* संक्ष्य, सज्जनीय, संग्य or संज्य.

b. Root क्षुत् (special stem क्षोत्). *Inf.* क्षोतिहुम् 'to shine.' *Ātm.* (and *Par.* in *Aor.*) *Pres.* क्षोते. *Impf.* अक्षोते. *Pot.* क्षोतेय. *Impv.* क्षोतै. *Perf.* दिक्षुते (383. a), -तिषे, -ते; दिक्षुतिवहे, -तापे, -त्राते; दिक्षुतिमहे, -तिम्हे, -तिरे. *1st Fut.* क्षोतिताहे. *2nd Fut.* क्षोतिष्ये. *Aor.* अक्षोतिषि, अक्षोतिष्टास्, अक्षोतिष्ट; अक्षोतिष्वहि, -तिषाथाम्, -तिषाताम्; -तिष्वहि, -तिष्वम्, -तिषत. *Par.* अक्षुतम्, -तस्, -तत्; -ताव, -ततम्, तताम्; -ताम, -तत, -तन्. *Prec.* क्षोतिषीय. *Cond.* अक्षोतिष्ये. *Pass., Pres.* क्षुते; *Aor.* 3rd sing. अक्षोति. *Caus., Pres.* क्षोतयामि; *Aor.* अदिक्षुतम्. *Des.* दिक्षुतिषे or दिक्षोतिषे. *Freq.* देक्षुते, देक्षोतिषि or देक्षुतीमि. *Part., Pres.* क्षोतमान; *Past Pass.* क्षुतित or क्षोतित; *Past Indecl.* क्षुतिता or क्षोतिता, -क्षुत; *Fut. Pass.* क्षोतितव्य, क्षोतनीय, क्षोत.

c. Root पत्. *Inf.* पतिहुम् 'to fall.' *Par.* *Pres.* पतामि. *Impf.* अपतन्. *Pot.* पतेयम्. *Impv.* पतानि. *Perf.* पपात or पपत (368), पेतिय, पपात;

* The final j is sometimes incorrectly doubled (*Pres.* सज्जामि, सज्जसि, सज्जति, &c.); but the root must not, therefore, be confounded with an uncommon root सज् or सज्ज, meaning 'to go,' 'to move,' also cl. 1, and making सज्जामि, &c.

येतिष्व, येतुषुस्, येतुस्; येतिम्, येत, येतुस्. *1st Fut.* पतितास्मि. *2nd Fut.* पतिष्यामि. *Aor.* अपमत् (441), अपमस्, अपमत्; अपमाव, अपमत्म्, अपमताम्; अपमाम, अपमत्, अपमन्. *Prec.* पत्यासम्. *Cond.* अपतिष्यम्. *Pass., Pres.* पत्ये; *Impf.* अपत्ये; *Aor. 3rd sing.* अपाति. *Caus., Pres.* पतयामि, पतये and पतयामि, पतये; *Aor.* अपीपत्म्. *Des.* पिपतिष्यामि or पित्तामि. *Freq.* पनीपत्ये, पनीपति or पनीपतीमि. *Part., Pres.* पतत्; *Pass.* पयमान; *Past Pass.* पतित; *Past Indecl.* पतिता, -पत्य; *Fut. Pass.* पतितव्य, पतनीय, पात्य or पत्य.

598. Root वृत् (special stem वर्त्ति). *Inf.* वर्त्तितुम् 'to be,' 'to exist.' *Ātm.* (and optionally *Par.* in *2nd Fut.*, *Aor.*, and *Cond.*, when it rejects *i*). *Pres.* वर्त्ते. *Impf.* अवर्त्ते. *Pot.* वर्त्तेय. *Impv.* वर्त्ते. *Perf.* ववृते, ववृतिष्ये, ववृते; ववृतिष्यहे, ववृताप्ये, ववृताते; ववृतिमहे, ववृतिष्ये, ववृतिरे. *1st Fut.* वर्त्तिताहे. *2nd Fut.* वर्त्तिष्ये. *Aor.* अवर्त्तिषि, अवर्त्तिष्ठास्, अवर्त्तिहे; अवर्त्तिष्यहि, -र्त्तिषायाम्, -र्त्तिषाताम्; -र्त्तिष्यहि, -र्त्तिष्यम्, -र्त्तिषत. *Par.* अवृत्तम्, -तस्, -तत्; -ताव, -ततम्, -तताम्; -ताम, -तत, -तन्. *Prec.* वर्त्तिषीय. *Cond.* अवर्त्तिष्ये or अवर्त्त्यम्. *Pass., Pres.* वृत्ये. *Caus., Pres.* वर्त्तयामि; *Aor.* अचीवृत्तम् or अववर्त्तम्. *Des.* विवर्त्तिष्ये or विवृत्तामि. *Freq.* वरीवृत्ये, वरीवर्त्ति or वरीवृतीमि. *Part., Pres.* वर्त्तमान; *Past Pass.* वृत्त; *Past Indecl.* वर्त्तिता or वृत्ता, -वृत्य; *Fut. Pass.* वर्त्तितव्य, वर्त्तनीय, वृत्.

599. Root वद्. *Inf.* वदितुम् 'to speak.' *Par.* *Pres.* वदामि. *Impf.* अवदम्, अवदस्, &c. *Pot.* वदेयम्. *Impv.* वदानि. *Perf.* (375. c) उवाद, उवदिष्य, उवाद; उदिष्व, उदुषुस्, उदुस्; उदिम्, उद, उदुस्. *1st Fut.* वदितास्मि, वदितासि, &c. *2nd Fut.* वदिष्यामि, वदिष्यसि, &c. *Aor.* (428) अवादिषम्, अवादीस्, अवादीत्; अवादिष्व, अवादिष्टम्, अवादिष्टाम्; अवादिष्म, अवादिष्ट, अवादिषुस्. *Prec.* उद्यासम्, उद्यास्, &c. *Cond.* अवदिष्यम्, अवदिष्यस्, &c. *Pass., Pres.* उद्ये (471); *Aor. 3rd sing.* अवादि. *Caus., Pres.* वादयामि; *Aor.* अवीचदम्. *Des.* विवदिष्यामि, -वे. *Freq.* वावद्ये, वावसि or वावदीमि. *Part., Pres.* वदत्; *Pass.* उद्यमान; *Past Pass.* उदित (543); *Past Indecl.* उदिता, -उद्य; *Fut. Pass.* वदितव्य, वदनीय, वाद्य or उद्य.

a. Root सद् (special stem सीद, 270). *Inf.* सप्तुम् 'to sink.' *Par.* *Pres.* सीदामि. *Impf.* असदीम्. *Pot.* सीदेयम्. *Impv.* सीदानि. *Perf.* ससाद, सेदिष्व (375. a) or ससाप्य, ससाद; सेदिष्व, सेदुषुस्, सेदुस्; सेदिम्, सेद, सेदुस्. *1st Fut.* सप्तास्मि. *2nd Fut.* सप्त्यामि. *Aor.* असदम् (436, 437), असदस्, असदत्; असदाव, असदत्तम्, असदताम्; असदाम, असदत्, असदन्. *Prec.* सप्तासम्. *Cond.* असप्त्यम्. *Pass., Pres.* सद्ये; *Aor. 3rd sing.* असादि. *Caus., Pres.* सादयामि; *Aor.* असीचदम्. *Des.* सिषात्तामि. *Freq.* सासद्ये, साससि or सासदीमि. *Part., Pres.* सीदत्; *Past Pass.* सप्त (540); *Past Indecl.* सप्ता, -सद्य; *Fut. Pass.* सप्तव्य, सदनीय, साद्य.

b. Root वृष् (special stem वर्धे). *Inf.* वर्धितुम् 'to increase.' *Ātm.* (and *Par.* in *Fut.*, *Cond.*, and *Aor.*) *Pres.* वर्धे. *Impf.* अवर्धे, अवर्धयास्, &c. *Pot.* वर्धेय. *Impv.* वर्धे, वर्धस्व, &c. *Perf.* ववृधे, ववृधिषे, ववृधे; ववृधिवहे, ववृधापे, ववृधाते; ववृधिमहे, ववृधिष्वे, ववृधिरे. *1st Fut.* वर्धिताहे. *Par.* वर्धितास्मि. *2nd Fut.* वर्धिष्ये. *Par.* वर्त्स्यामि. *Aor.* अवर्धिषि, अवर्धिषास्, अवर्धिषिह; अवर्धिष्यहि, अवर्धिषायाम्, अवर्धिषाताम्; अवर्धिष्यहि, अवर्धिष्वम्, अवर्धिषत. *Par.* अवृधम्, अवृधस्, अवृधात्; अवृधाव, अवृधातम्, अवृधाताम्; अवृधान, अवृधात, अवृधन्. *Prec.* वर्धिषीय. *Cond.* अवर्धिष्ये. *Par.* अवर्त्स्यम्, अवर्त्स्यस्, &c. *Pass.*, *Pres.* वृधे; *Impf.* अवृधे; *Aor.* 3rd sing. अवर्धि. *Caus.*, *Pres.* वर्धयामि; *Aor.* अवोवृधम् and अववर्धम्. *Des.* विवर्धिषे, विवृत्तामि. *Freq.* वरीवृधे, वरीवर्ध्मि or वरीवृधीमि. *Part.*, *Pres.* वर्धमान; *Pass.* वृध्यमान; *Past Pass.* वृद्ध; *Past Indecl.* वर्धित्वा, वृद्धा, -वृध्य; *Fut. Pass.* वर्धनीय, वर्धितव्य, वृध्य.

600. Root रध्. *Inf.* रधितुम् 'to increase,' 'to flourish.' *Ātm.* *Pres.* रधे, रधसे, &c. *Impf.* रेधे (251), रेधयास्, &c. *Pot.* रधेय. *Impv.* रधै, रधस्व, &c. *Perf.* (385) रधाञ्चक्रे, रधाञ्चकृषे, रधाञ्चक्रे; रधाञ्चकृवहे, रधाञ्चक्रापे, रधाञ्चक्राते; रधाञ्चकृमहे, रधाञ्चकृद्रे, रधाञ्चक्रिरे. *1st Fut.* रधिताहे. *2nd Fut.* रधिष्ये. *Aor.* रेधिषि (427. b, 251), रेधिषास्, रेधिष; रेधिष्वहि, रेधिषायाम्, रेधिषाताम्; रेधिष्यहि, रेधिष्वम्, रेधिषत. *Prec.* रधिषीय. *Cond.* रेधिष्ये (251). *Pass.* रधे; *Aor.* 3rd sing. रेधि. *Caus.*, *Pres.* रधयामि; *Aor.* रेदिधम् (494). *Des.* रदिधिषे (500. b). *Part.*, *Pres.* रधमान; *Past Pass.* रधित; *Past Indecl.* रधित्वा, -रध्य; *Fut. Pass.* रधितव्य, रधनीय, रध्य.

a. Root तप्. *Inf.* तप्तुम् 'to burn.' *Par.* and *Ātm.* *Pres.* तपामि. *Ātm.* तपे. *Impf.* अतपम्. *Ātm.* अतपे. *Pot.* तपेयम्. *Ātm.* तपेय. *Impv.* तपामि, तप, &c. *Ātm.* तपै. *Perf.* तताप or ततप, ततप्य or तेपिप, तताप; तेपिव, तेपयुस्, तेपतुस्; तेपिम, तेप, तेपुस्. *Ātm.* तेपे, तेपिषे, तेपे; तेपिवहे, तेपापे, तेपाते; तेपिमहे, तेपिष्वे, तेपिरे. *1st Fut.* तप्तास्मि, &c. *Ātm.* तप्ताहे, &c. *2nd Fut.* तप्स्यामि (Ep. also तपिष्यामि). *Ātm.* तप्स्ये. *Aor.* अताप्सम्, अताप्सीस्, अताप्सीत्; अताप्स्व, अताप्सम्, अताप्ताम्; अताप्स्व, अताप्, अताप्सुस्. *Ātm.* अतप्स्व, अतप्स्यास्, अतप्; अतप्स्वहि, अतप्सायाम्, अतप्साताम्; अतप्स्वहि, अतप्सुम्, अतप्सत. *Prec.* तप्सासम्. *Ātm.* तप्सीय. *Cond.* अतप्स्यम्. *Ātm.* अतप्स्ये. *Pass.*, *Pres.* तप्ये; *Impf.* अतप्ये; *Aor.* 3rd sing. अतापि. *Caus.*, *Pres.* तापयामि, तापये; *Aor.* अतीतपम्, अतीतपे. *Des.* तितप्सामि, तितप्से. *Freq.* तातप्ये, तातप्स्मि or तातपीमि. *Part.*, *Pres.* तपत्; *Ātm.* तपमान; *Pass.* तप्यमान; *Past Pass.* तप्त; *Past Indecl.* तप्ता, -तप्य; *Fut. Pass.* तप्य, तपनीय, तप्य.

601. Root लभ् (270. e). *Inf.* लभुम् 'to take.' *Ātm.* *Pres.* लभे, लभसे, लभते; लभावहे, लभेपे, लभेते; लभामहे, लभध्वे, लभन्ते. *Impf.* अलभे, अलभयास्, अलभत; अलभावहि, अलभेयाम्, अलभेताम्; अलभावहि, अलभध्वम्, अलभन्त. *Pot.* लभेय, लभेयास्, लभेत; लभेवहि, लभेयायाम्, लभेयाताम्; लभेवहि,

लभेध्वम्, लभेरन्. *Impv.* लभे, लभस्व, लभताम्; लभावहे, लभेषाम्, लभेताम्; लभामहे, लभध्वम्, लभन्ताम्. *Perf.* लेभे (375. a), लेभिषे, लेभे; लेभिवहे, लेभाये, लेभाते; लेभिमहे, लेभिध्वे, लेभिरे. *1st Fut.* लभाहे (409), लभासे, लभा, &c. *2nd Fut.* लप्स्ये (299), लप्स्यसे, &c. *Aor.* अलप्सि (420, 299), अलभास् (298), अलभ; अलप्सहि, अलप्सायाम्, अलप्साताम्; अलप्सहि, अलभ्यम्, अलप्सत. *Prec.* लप्सीय, लप्सीहास्, लप्सीह, &c. *Cond.* अलप्स्ये, &c. *Pass., Pres.* लभ्ये; *Aor.* अलप्सि, अलभास्, अलाभि (475) or अलभि, &c. *Caus., Pres.* लभयामि, &c.; *Aor.* अललभम्. *Des.* लिप्से (503). *Freq.* लालभ्ये, लालम्भीमि. *Part., Pres.* लभमान; *Past Pass.* लभ; *Past Indecl.* लभा, -लभ्य; *Fut. Pass.* लभ्य, लभनीय, लभ्य.

a. Like लभ् is conjugated रम् (with prep. आ), आरभ्युम् 'to begin.'

602. Root गम् (special stem गच्छ, 270). *Inf.* गनुम् 'to go.' *Par.* *Pres.* गच्छामि, गच्छसि, गच्छति; गच्छावस्, गच्छस्व, गच्छतस्; गच्छामस्, गच्छथ, गच्छन्ति. *Impf.* अगच्छम्, अगच्छस्, &c. *Pot.* गच्छेयम्, गच्छेस्, &c. *Impv.* गच्छानि, गच्छ, &c. *Perf.* (376) जगाम, जगमिथ or जगन्थ, जगाम; जगमिव, जगमपुस्, जगमतुस्; जगिम, जगम, जगमुस्. *1st Fut.* गन्तासि. *2nd Fut.* गमिष्यामि, गमिष्यसि, गमिष्यति, &c. *Aor.* (436) अगमम्, अगमस्, अगमत; अगमाव, अगमतम्, अगमताम्; अगमान, अगमत, अगमन्. *Prec.* गम्यासम्. *Cond.* अगमिष्यम्. *Pass., Pres.* गम्ये; *Aor.* 3rd sing. अगामि. *Caus., Pres.* गमयामि; *Aor.* अजोगमम्. *Des.* जिगमिष्यामि. *Freq.* जङ्गम्ये, जङ्गन्मि or जङ्गमीमि; see 709. *Part., Pres.* गच्छत्; *Past Pass.* गत; *Past Indecl.* गत्वा, -गम्य, -गत (563. a, 560); *Fut. Pass.* गन्तव्य, गमनीय, गम्य.

a. Root नम्. *Inf.* ननुम् 'to bend.' *Par.* and *Ātm.* ('to bow one's self'). *Pres.* नमामि. *Ātm.* नमे. *Impf.* अनमम्. *Ātm.* अनमे. *Pot.* नमेयम्. *Ātm.* नमेय. *Impv.* नमानि. *Ātm.* नमै. *Perf.* (375. a) ननाम or ननम, ननन्थ or नेमिथ, ननाम; नेमिव, नेमपुस्, नेमतुस्; नेमिम, नेम, नेमुस्. *Ātm.* नेमे, नेमिषे, नेमे; नेमिवहे, नेमाये, नेमाते; नेमिमहे, नेमिध्वे, नेमिरे. *1st Fut.* नन्तासि. *Ātm.* नन्ताहे. *2nd Fut.* नंस्यामि. *Ātm.* नंस्ये. *Aor.* अनंसिधम्, अनंसीस्, अनंसीत्; अनंसिध्व, अनंसिष्टम्, अनंसिष्टाम्; अनंसिध्व, अनंसिष्ट, अनंसिषुस्. *Ātm.* अनंसि, अनंस्थास्, अनंस्त; अनंस्त्रहि, अनंसायाम्, अनंसाताम्; अनंस्त्रहि, अनन्धम्, अनंसत. *Prec.* नम्यासम्. *Ātm.* नंसीय. *Cond.* अनंस्यम्. *Ātm.* अनंस्ये. *Pass., Pres.* नम्ये; *Impf.* अनम्ये; *Aor.* 3rd sing. अनमि or अनामि. *Caus.* नमयामि or नामयामि; *Aor.* अननमम् or अनीनमम्. *Des.* निनंसामि. *Freq.* नन्नम्ये, नन्नमीमि or नन्नन्मि. *Part., Pres.* नमत; *Ātm.* नममान; *Pass.* नम्यमान; *Past Pass.* नत; *Past Indecl.* नत्वा, -नम्य or -नत्; *Fut. Pass.* नन्तव्य, नमनीय, नाम्य or नम्य.

b. Root चल्. *Inf.* चलिषुम् 'to move.' *Par.* *Pres.* चलामि. *Impf.* अचलम्. *Pot.* चलेयम्. *Impv.* चलानि, चल, &c. *Perf.* चचाल or चचल,

चेलिय, चचाल; चेलिव, चेलयुस्, चेलतुस्; चेलिन्, चेल, चेलुस्. 1st Fut. चलितास्मि. 2nd Fut. चलिष्यामि. Aor. अचालिषम्, अचालीस्, अचालीत्; अचालिष्व, अचालिहम्, -हाम्; अचालिष्, -लिह, -लियुस्. Prec. चत्यासम्. Cond. अचलिष्यम्. Pass., Pres. चत्ये. Caus., Pres. चलयामि or चालयामि. Des. चिचलिषामि. Freq. चाचत्ये, चाचलि. Part., Pres. चलत्; Past Pass. चलित; Past Indecl. चलित्वा, -चत्य; Fut. Pass. चलितव्य, चलनीय, चात्य.

603. Root जीव्. Inf. जीवितुम् 'to live.' Par. Pres. जीवामि. Impf. अजीवम्. Pot. जीवेयम्. Impv. जीवानि, जीव, &c. Perf. जिजीवीव, जिजीविष, जिजीव; जिजीविष, जिजीवयुस्, जिजीवतुस्; जिजीविम, जिजीव, जिजीवुस्. 1st Fut. जीवितास्मि. 2nd Fut. जीविष्यामि. Aor. अजीविषम्, अजीवीस्, अजीवीत्; अजीविष्व, अजीविहम्, अजीविहाम्; अजीविष्, अजीविह, अजीवियुस्. Prec. जीव्यासम्. Cond. अजीविष्यम्. Pass., Pres. जीव्ये; Aor. 3rd sing. अजीवि. Caus., Pres. जीवयामि; Aor. अजिजीवम् or अजीजिषम्. Des. जिजीविषामि. Freq. जेजीव्ये. Part., Pres. जीवत्; Past Pass. जीवित; Past Indecl. जीवित्वा, -जीव्य; Fut. Pass. जीवितव्य, जीवनीय, जीव्य.

a. Root धाव्. Inf. धावितुम् 'to run,' 'to wash.' Par. and Átm. Pres. धावामि. Átm. धावे. Impf. अधावम्. Átm. अधावे. Pot. धावेयम्. Átm. धावेय. Impv. धावानि. Átm. धावै. Perf. दधाव, दधाविष, दधाव; दधाविष, दधावयुस्, -वतुस्; दधाविम, दधाव, दधावुस्. 1st Fut. धावितास्मि. Átm. धाविताहे. 2nd Fut. धाविष्यामि. Átm. धाविष्ये. Aor. अधाविषम्, अधावीस्, अधावीत्; अधाविष्व, -विहम्, -विहाम्; अधाविष्, -विह, -वियुस्. Átm. अधाविषि, -विहस्य, -विह; अधाविष्वहि, &c. Prec. धाव्यासम्. Átm. धाविषीय. Cond. अधाविष्यम्. Átm. अधाविष्ये. Pass., Pres. धाव्ये. Caus., Pres. धावयामि; Aor. अदीधवम्. Des. दिधाविषामि, -वे. Freq. दाधाव्ये. Part., Pres. धावत्, धावमान; Past Pass. धावित, धौत ('washed'); Past Indecl. धावित्वा or धौत्वा; Fut. Pass. धावितव्य, धावनीय, धाव्य.

604. Root दृश् (special stem पश्य, 270). Inf. द्रष्टुम् 'to see.' Par. Pres. पश्यामि, पश्यसि, पश्यति; पश्यावस्, पश्यथस्, पश्यतस्; पश्यामस्, पश्यथ, पश्यन्ति. Impf. अपश्यम्, अपश्यस्, अपश्यत्; अपश्याव, &c. Pot. पश्येयम्, पश्येस्, पश्येत्; पश्येव, &c. Impv. पश्यानि, पश्य, पश्यतु; पश्याव, &c. Perf. ददर्श, ददर्शिष or दद्रुह (370.f), ददर्श; दद्रुशिव, दद्रुशयुस्, दद्रुशतुस्; दद्रुशिम, दद्रुश, दद्रुशुस्. 1st Fut. द्रुहास्मि. 2nd Fut. द्रुष्यामि. Aor. (437.c) अदर्शम्, अदर्शस्, अदर्शत्; अदर्शाव, अदर्शात्, अदर्शताम्; अदर्शाम, अदर्शन्, अदर्शन्. Or अद्राक्षम् (420, 390.f), अद्राक्षीस्, अद्राक्षीत्; अद्राक्ष, अद्राहम्, अद्राहाम्; अद्राक्ष, अद्राह, अद्राक्षुस्. Prec. दृश्यासम्. Cond. अद्रुष्यम्. Pass., Pres. दृश्ये; Aor. 3rd sing. अदर्शि. Caus., Pres. दर्शयामि; Aor. अदीदृशम् or अददर्शम्; see 703. Des. दिदृक्षे. Freq. दरीदृश्ये, दर्दृशिन्.

Part., *Pres.* पश्यत्; *Past Pass.* दृष्ट; *Past Indecl.* दृष्टा, -दृश्य; *Fut. Pass.* द्रष्टव्य, दर्शनीय, दृश्य.

605. Root ईक्ष्. *Inf.* ईक्षितुम् 'to see.' *Átm. Pres.* ईक्षे. *Impf.* ऐक्षे (251). *Pot.* ईक्षेय. *Impv.* ईक्षे. *Perf.* ईक्षाचक्रे, &c. (385, and compare दृष् at 600). *1st Fut.* ईक्षिताहे. *2nd Fut.* ईक्षिये. *Aor.* ऐक्षिषि (251), ऐक्षिषास्, ऐक्षिष्य; ऐक्षिष्यहि, ऐक्षिषायाम्, ऐक्षिषाताम्; ऐक्षिष्यहि, ऐक्षिष्यम्, ऐक्षिषत. *Prec.* ईक्षिषीय, &c. *Cond.* ऐक्षिये. *Pass.* ईक्ष्ये; *Aor. 3rd sing.* ऐक्षि. *Caus., Pres.* ईक्षयामि; *Aor.* ऐक्षिष्यम् (494). *Des.* ईक्षिष्ये (500. b). *Part., Pres.* ईक्षमाण; *Past Pass.* ईक्षित; *Past Indecl.* ईक्षित्वा, -ईक्ष्य; *Fut. Pass.* ईक्षितव्य, ईक्षणीय, ईक्ष्य.

606. Root कृष्* (special stem कर्षे). *Inf.* कर्षुम् or क्रुष्टुम् 'to draw,' 'to drag.' *Par. and Átm. Pres.* कर्षामि. *Átm. कर्षे.* *Impf.* अकर्षम्. *Átm. अकर्षे.* *Pot.* कर्षेयम्. *Átm. कर्षेय.* *Impv.* कर्षाणि. *Átm. कर्षे.* *Perf.* अकर्षे, अकर्षिष, अकर्ष; अकर्षिव, अकर्षयुस्, अकर्षतुस्; अकर्षिम, अकर्ष, अकर्षुस्. *Átm. अकर्षे, अकर्षिषे, अकर्षे; अकर्षिवहे, अकर्षाये, अकर्षाते; अकर्षिमहे, अकर्षिष्ये, अकर्षिरे.* *1st Fut.* कर्षास्मि. *Átm. कर्षाहे or क्रुष्टाहे.* *2nd Fut.* कर्ष्यामि or क्रुष्ट्यामि. *Átm. कर्ष्ये or क्रुष्ट्ये.* *Aor.* अकर्षाम्, अकर्षास्, अकर्षात्; अकर्षास्, अकर्षास्, अकर्षास्; अकर्षास्, अकर्षास्, अकर्षास्. Or अकर्षाम्, अकर्षास्, &c. Or अकर्षाम्, अकर्षास्, अकर्षात्; अकर्षाव, अकर्षातम्, अकर्षाताम्; अकर्षाम्, अकर्षात्, अकर्षन्. *Átm. अकर्षि, अकर्षयास् or अकर्षास्, अकर्षात् or अकर्ष; अकर्षावहि or अकर्षाहि, अकर्षायाम्, अकर्षाताम्; अकर्षामहि or अकर्षाहि, अकर्षाव्यम् or अकर्षाद्, अकर्षात् or अकर्षात्. Prec.* कर्ष्यामस्. *Átm. कर्षीय.* *Cond.* अकर्ष्यामस् or अक्रुष्ट्यामस्. *Átm. अकर्ष्ये or अक्रुष्ट्ये.* *Pass., Pres.* कर्ष्ये; *Aor. 3rd sing.* अकर्षि. *Caus., Pres.* कर्षयामि; *Aor.* अचकर्षम् or अचक्रिषम्. *Des.* अचकर्षामि, -क्षे. *Freq.* अचक्रिष्ये, अचक्रिषी or अचक्रिषि. *Part., Pres.* कर्षेत्; *Past Pass.* कृष्ट; *Past Indecl.* कृष्टा, -कृष्य; *Fut. Pass.* कर्षव्य or क्रुष्टव्य, कर्षणीय, कृष्य.

a. Root भाष्. *Inf.* भाषितुम् 'to speak.' *Átm. Pres.* भाषे. *Impf.* अभामे. *Pot.* भाषेय. *Impv.* भाषे. *Perf.* बभाषे, बभाषिषे, बभाषे; बभाषिवहे, -भाषे, -भाते; बभाषिमहे, -भिष्ये, -भिरे. *1st Fut.* भाषिताहे. *2nd Fut.* भाषिये. *Aor.* अभामिषि, -भिषास्, -भिष्ट; अभामिष्यहि, -भिषायाम्, -भिषाताम्; अभामिष्यहि, -भिष्यम्, -भिषत. *Prec.* भाषिषीय. *Cond.* अभामिष्ये. *Pass., Pres.* भाष्ये; *Aor. 3rd sing.* अभामिषि. *Caus.* भाषयामि; *Aor.* अबभाषम् and अचक्रिषम्. *Des.* बिभाषिषे. *Freq.* बभाष्ये, बाभाषि (3rd sing. बाभाषि). *Part., Pres.* भाषमाण; *Past Pass.* भाषित; *Past Indecl.* भाषित्वा, -भाष्य; *Fut. Pass.* भाषितव्य, भाषणीय, भाष्य.

* This root is also conjugated in cl. 6: *Pres.* कृषामि, &c.; *Pot.* कृषेयम्, &c.

b. Root रक्ष्. *Inf.* रक्षितुम् 'to preserve,' 'to defend.' *Par. Pres.* रक्षामि. *Impf.* अरक्षम्. *Pot.* रक्षेयम्. *Impv.* रक्षाणि (58), रक्ष, &c. *Perf.* ररक्ष, ररक्षिष, ररक्ष; ररक्षिष, ररक्षयुस्, ररक्षतुस्; ररक्षिन्, ररक्ष, ररक्षुस्. *1st Fut.* रक्षितास्मि. *2nd Fut.* रक्षिष्यामि. *Aor.* अरक्षिषम्, अरक्षीस्, अरक्षीत्; अरक्षिष्व, अरक्षिष्टम्, अरक्षिष्टाम्; अरक्षिष्म, अरक्षिष्ट, अरक्षिषुस्. *Prec.* रक्ष्यासम्. *Cond.* अरक्षिष्यम्. *Pass., Pres.* रक्ष्ये. *Caus., Pres.* रक्षयामि, &c.; *Aor.* अररक्षम्. *Des.* रिरक्षिषामि, &c. *Freq.* रारक्ष्ये, रारक्षिस्. *Part., Pres.* रक्षत्; *Past Pass.* रक्षित; *Past Indecl.* रक्षित्वा, -रक्ष्य; *Fut. Pass.* रक्षितव्य, रक्षणीय, रक्ष्य.

607. Root वस्. *Inf.* वस्तुम् 'to dwell.' *Par. Pres.* वसामि. *Impf.* अवसम्. *Pot.* वसेयम्. *Impv.* वसानि, वस, &c. *Perf.* उवास (368), उवासिष or उवस्य, उवास; ऊविष, ऊवयुस्, ऊवतुस्; ऊविन्, ऊव, ऊवुस्. *1st Fut.* वस्तास्मि. *2nd Fut.* वस्त्यामि (304. a). *Aor.* अवात्सम् (304. a, 426. a), अवात्सीस्, अवात्सीत्; अवात्स्व, अवात्सम्, अवात्साम्; अवात्स्म, अवात्स, अवात्सुस्. *Prec.* उव्यासम्. *Cond.* अवस्त्यम् (304. a). *Pass., Pres.* उष्ये (471); *Aor.* 3rd sing. अवासि. *Caus., Pres.* वासयामि, -ये; *Aor.* अवीवसम्. *Des.* विवात्सामि (304. a). *Freq.* वावस्ये, वावसिस् or वावसीमि. *Part., Pres.* वसत्; *Past Pass.* उषित (with वि, उष्ट); *Past Indecl.* उषित्वा, -उष्य (565); *Fut. Pass.* वस्तव्य, वसनीय, वास्य.

608. Root अर्ह्. *Inf.* अर्हितुम् 'to deserve.' *Par. Pres.* अर्हामि. *Impf.* अर्हम्. *Pot.* अर्ह्येयम्. *Impv.* अर्हाणि (58). *Perf.* (367. b) आनर्ह, आनर्हिष, आनर्ह; आनर्हिष, आनर्हयुस्, आनर्हतुस्; आनर्हिम्, आनर्ह, आनर्हुस्. *1st Fut.* अर्हितास्मि. *2nd Fut.* अर्हिष्यामि. *Aor.* आर्हिषम्, आर्हीस्, आर्हीत्; आर्हिष्व, आर्हिष्टम्, आर्हिष्टाम्; आर्हिष्म, आर्हिष्ट, आर्हिषुस्. *Prec.* अर्ह्यासम्. *Cond.* आर्हिष्यम्. *Pass., Pres.* अर्ह्ये; *Aor.* 3rd sing. आर्हि. *Caus., Pres.* अर्हयामि, -ये; *Aor.* अर्निर्हम् (494). *Des.* अर्निर्हयामि, &c. (500. d). *Part., Pres.* अर्हेत्; *Past Pass.* अर्हित; *Past Indecl.* अर्हित्वा, -अर्ह्ये; *Fut. Pass.* अर्हितव्य, अर्हणीय, अर्ह्य.

609. Root गुह् (special stem गूह, 270. b). *Inf.* गूहितुम् or गोदुम् 'to hide.' *Par. and Átm. Pres.* गूहामि. *Átm.* गूहे. *Impf.* अगूहम्. *Átm.* अगूहे. *Pot.* गूहेयम्. *Átm.* गूहेय. *Impv.* गूहानि. *Átm.* गूहे. *Perf.* जुगूह (384. a), जुगूहिष or जुगोढ (305. a), जुगूह; जुगूहिष or जुगुह (371), जुगुहयुस्, जुगुहतुस्; जुगुहिम् or जुगुह, जुगुह, जुगुहुस्. *Átm.* जुगुहे, जुगुहिषे or जघुषे, &c. *1st Fut.* (415. m) गूहितास्मि or गोढास्मि (305. a). *Átm.* गूहिताहे or गोढाहे. *2nd Fut.* गूहिष्यामि or घोष्यामि. *Átm.* गूहिष्ये or घोष्ये. *Aor.* अगूहिषम्, अगूहीस्, अगूहीत्; अगूहिष्व, अगूहिष्टम्, अगूहिष्टाम्; अगूहिष्म, अगूहिष्ट, अगूहिषुस्. Or अघुषम् (306. a), अघुषस्, अघुषत्; अघुषाष, अघुषतम्, अघुषताम्; अघुषामि, अघुषत, अघुषन्. *Átm.* अगूहिषि, अगूहिष्टास्,

अगूहिह, &c. Or अघुषि (439. b), अघुष्यास् or अगुढास्, अघुष्यत or अगुह; अघुष्यावहि or अगुहहि, अघुष्यायाम्, अघुष्याताम्; अघुष्यामहि, अघुष्यन्थम् or अघुषुम्, अघुष्यन्त. *Prec.* गुह्यासम्. *Ātm.* गूहिषीय or घुषीय (306. a). *Cond.* अगूहिष्यम् or अघोष्यम्. *Ātm.* अगूहिष्ये or अघोष्ये. *Pass., Pres.* गुह्ये; *Aor.* 3rd sing. अगूहि. *Caus., Pres.* गूहयामि; *Aor.* अजूगुहम्. *Des.* जुघुक्षामि, -क्षे. *Freq.* जोगुह्ये, जोगोषि (3rd sing. जोगोढि) or जोगुहीनि. *Part., Pres.* गूहत्; *Past Pass.* गूढ (305. a); *Past Indecl.* गूहिन्वा or गूढा or गुहिन्वा, -गुह्य; *Fut. Pass.* गूहितव्य or गोढव्य, गूहनीय, गुह्य or गोह्य (573. a).

610. Root दह्. *Inf.* दग्धुम् 'to burn.' *Par.* *Pres.* दहामि. *Impf.* अदहम्. *Pot.* दहेयम्, &c. *Impv.* दहानि, दह, &c. *Perf.* ददाह, देहिष्य (375. a) or ददग्ध (305), ददाह; देहिष्व, देहयुस्, देहतुस्; देहिम, देह, देह्युस्. *1st Fut.* दग्धास्मि. *2nd Fut.* धक्ष्यामि (306. a). *Aor.* अधाक्षम् (422), अधाक्षीस्, अधाक्षीत्; अधाक्ष, अदाग्धम्, अदाग्धाम्; अधाक्ष, अदाग्ध, अधाक्षुस्. *Prec.* दद्यासम्. *Cond.* अधक्ष्यम्. *Pass., Pres.* दक्षे; *Aor.* 3rd sing. अदाहि. *Caus., Pres.* दाहयामि, -ये; *Aor.* अदीदहम्. *Des.* दिधक्षामि (502. a). *Freq.* दन्दक्षे, दन्दक्षि or दन्दहीनि (3rd sing. दन्दग्धि or दन्दहीनि). *Part., Pres.* दहत्; *Past Pass.* दग्ध; *Past Indecl.* दग्ध्वा, -दक्ष; *Fut. Pass.* दग्धव्य, दहनीय, दाक्ष.

611. Root वह्. *Inf.* वोढुम् 'to carry.' *Par.* and *Ātm.* *Pres.* वहामि. *Ātm.* वहे. *Impf.* अवहम्. *Ātm.* अवहे. *Pot.* वहेयम्. *Ātm.* वहेय. *Impv.* वहानि, वह, &c. *Ātm.* वहै. *Perf.* (375. c) उवाह (368), उवहिष्य or उवोढ, उवाह; जहिव, जहयुस्, जहतुस्; जहिम, जह, जह्युस्. *Ātm.* जहे, जहिषे, जहे; जहिवहे, जहापे, जहाते; जहिमहे, जहिष्ये or जहिदे, जहिरे. *1st Fut.* वोढास्मि. *Ātm.* वोढाहे. *2nd Fut.* वक्ष्यामि. *Ātm.* वक्ष्ये. *Aor.* (425) अवाक्षम्, अवाक्षीस्, अवाक्षीत्; अवाक्ष, अवोढम्, अवोढाम्; अवाक्ष, अवोढ, अवाक्षुस्. *Ātm.* अवक्षि, अवोढास्, अवोढ; अवक्षहि, अवक्षायाम्, अवक्ष्याताम्; अवक्ष्महि, अवोढम्, अवक्षत. *Prec.* उद्यासम्. *Ātm.* वक्षीय. *Cond.* अवक्ष्यम्. *Ātm.* अवक्ष्ये. *Pass., Pres.* (471) उक्षे; *Impf.* औक्षे (251. a); *Aor.* 3rd sing. अवर्षाहि. *Caus., Pres.* वाहयामि, -ये; *Aor.* अवीवहम्. *Des.* विवक्षामि, -क्षे. *Freq.* वावक्षे, वावक्षि (3rd sing. वावोढि; cf. 425). *Part., Pres.* वहत्; *Ātm.* वहमान; *Pass.* उक्षमान; *Past Pass.* ऊढ; *Past Indecl.* ऊढा, -उक्ष (565); *Fut. Pass.* वोढव्य, वहनीय, वाक्ष.

a. सह्, *Inf.* सोढुम् or सहितुम् 'to bear,' is *Ātm.* only, and, like *vah*, makes सोढाहे &c. in *1st Fut.*: but in this tense optionally, and in the other General tenses necessarily inserts *i*; thus, *1st Fut.* सहिताहे; *2nd Fut.* सहिष्ये; *Aor.* असहिषि; *Prec.* सहिषीय; *Cond.* असहिष्ये. The *Perf.* is सेहे (375. a), सेहिषे, &c. *Part., Fut. Pass.* सोढव्य or सहितव्य, सहनीय, सक्ष (573). The other tenses are like the *Ātm.* of *vah*; thus, *Pres.* सहे, &c.

EXAMPLES OF PRIMITIVE VERBS OF THE FOURTH CLASS,
EXPLAINED AT 272.

612. Root मुह् *muh*. Infin. मोहितुम् *mohitum*, 'to be troubled.'

PARASMAI-PADA. *Present Tense*, 'I am troubled.'

मुह्यामि <i>muhydmi</i>	मुह्यावस् <i>muhydvas</i>	मुह्यामस् <i>muhydmas</i>
मुह्यासि <i>muhyasi</i>	मुह्यथस् <i>muhyathas</i>	मुह्यथ <i>muhyatha</i>
मुह्याति <i>muhyati</i>	मुह्यतस् <i>muhyatus</i>	मुह्यान्ति <i>muhyanti</i>

Imperfect, 'I was troubled.'

अमुह्याम् <i>amuhyam</i>	अमुह्याव <i>amuhyāva</i>	अमुह्याम <i>amuhyāma</i>
अमुह्यास् <i>amuhyas</i>	अमुह्यतम् <i>amuhyatam</i>	अमुह्यत <i>amuhyata</i>
अमुह्यात् <i>amuhyat</i>	अमुह्यताम् <i>amuhyatām</i>	अमुह्यन् <i>amuhyan</i>

Potential, 'I may be troubled.'

मुह्येयम् <i>muhyeyam</i>	मुह्येव <i>muhyeva</i>	मुह्येम <i>muhyema</i>
मुह्येस् <i>muhyes</i>	मुह्येतम् <i>muhyetam</i>	मुह्येत <i>muhyeta</i>
मुह्येत् <i>muhyet</i>	मुह्येताम् <i>muhyetām</i>	मुह्येयुस् <i>muhgeyus</i>

Imperative, 'Let me be troubled.'

मुह्यानि <i>muhyāni</i>	मुह्याव <i>muhyāva</i>	मुह्याम <i>muhyāma</i>
मुह्य <i>muhya</i>	मुह्यतम् <i>muhyatam</i>	मुह्यत <i>muhyata</i>
मुह्यातु <i>muhyatu</i>	मुह्यताम् <i>muhyatām</i>	मुह्यान्तु <i>muhyantu</i>

Perfect, 'I have been troubled.'

मुमोह <i>mumoha</i>	मुमुहिष <i>mumuhiva</i>	मुमुहिम <i>mumuhima</i>
मुमोहिष <i>mumohitha</i> *	मुमुह्युस् <i>mumuhathus</i>	मुमुह <i>mumuha</i>
मुमोह <i>mumoha</i>	मुमुहतुस् <i>mumuhatus</i>	मुमुहुस् <i>mumuhus</i>

First Future †, 'I shall or will be troubled.'

मोहितास्मि <i>mohitāsmi</i>	मोहितास्वस् <i>mohitāsvas</i>	मोहितास्मस् <i>mohitāsmas</i>
मोहितासि <i>mohitāsi</i>	मोहितास्यस् <i>mohitāsthas</i>	मोहितास्य <i>mohitāstha</i>
मोहिता <i>mohitā</i>	मोहितारौ <i>mohitārau</i>	मोहितारस् <i>mohitāras</i>

Second Future †, 'I shall or will be troubled.'

मोहिष्यामि <i>mohishyāmi</i>	मोहिष्यावस् <i>mohishyāvas</i>	मोहिष्यामस् <i>mohishyāmas</i>
मोहिष्यासि <i>mohishyasi</i>	मोहिष्यथस् <i>mohishyathas</i>	मोहिष्यथ <i>mohishyatha</i>
मोहिष्याति <i>mohishyati</i>	मोहिष्यतस् <i>mohishyatus</i>	मोहिष्यान्ति <i>mohishyanti</i>

* Or मुमोह (305. a) or मुमोग्ध (305).

† The 1st and 2nd Futures may optionally reject the inserted *i*; see 415. m.

Aorist (435), 'I became troubled.'

अमुहम् <i>amuham</i>	अमुहाव <i>amuhāva</i>	अमुहाम् <i>amuhāma</i>
अमुहस् <i>amuhas</i>	अमुहतम् <i>amuhatam</i>	अमुहन् <i>amuhata</i>
अमुहत् <i>amuhat</i>	अमुहताम् <i>amuhatām</i>	अमुहन् <i>amuhan</i>

Precativē or Benedictivē, 'May I be troubled.'

मुह्यासम् <i>muhyāsam</i>	मुह्यास्व <i>muhyāsva</i>	मुह्यास्व <i>muhyāsva</i>
मुह्यास् <i>muhyās</i>	मुह्यास्तम् <i>muhyāstam</i>	मुह्यास्त <i>muhyāsta</i>
मुह्यात् <i>muhyāt</i>	मुह्यास्ताम् <i>muhyāstām</i>	मुह्यासुस् <i>muhyāsus</i>

Conditional, 'I should be troubled.'

अमोहिष्यम् <i>amohishyam</i>	अमोहिष्याव <i>amohishyāva</i>	अमोहिष्याम् <i>amohishyāma</i>
अमोहिष्यस् <i>amohishyas</i>	अमोहिष्यतम् <i>amohishyatam</i>	अमोहिष्यत <i>amohishyata</i>
अमोहिष्यत् <i>amohishyat</i>	अमोहिष्यताम् <i>amohishyatām</i>	अमोहिष्यन् <i>amohishyan</i>

Pass., *Pres.* मुह्ये; *Aor.* 3rd sing. अमोहि. Caus., *Pres.* मोहयामि; *Aor.* अमूमुहम्. Des. मुमोहिषामि or मुमुहिषामि or मुमुह्यामि. Freq. मोमुह्ये, मोमोहि (3rd sing. मोमोहि or मोमोहि, 305). Part., *Pres.* मुह्यत्; *Past Pass.* मूढ (305. a) or मुग्ध; *Past Indecl.* मोहित्वा or मुहित्वा or मुग्ध्वा or मूढा, -मुह; *Fut. Pass.* मोहितव्य or मोग्धव्य, मोहनीय, मोक्ष.

OTHER EXAMPLES OF CL. 4 IN THE ORDER OF THEIR FINAL LETTERS.

613. Root सो (special stem स्य, 276. a). *Inf.* सातुम् 'to finish' (with prepositions *vi* and *ava*, 'to determine,' 'to strive'). Par. *Pres.* स्यामि. *Impf.* अस्यम्. *Pot.* स्येयम्. *Impv.* स्यानि. *Perf.* (373. d) ससौ, ससिष्य or ससाय, ससौ; ससिष्य, ससपुस्, ससतुस्; ससिम, सस, ससुस्. 1st *Fut.* सातास्मि. 2nd *Fut.* सास्यामि. *Aor.* (438. c) असाम्, असास्, असात्; असाव, असातम्, असाताम्; असाम, असात, असुस्. Or असासिषम् (433), असासीस्, असासीत्; असासिष्य, असासिष्यम्, असासिष्याम्; असासिष्य, असासिष्य, असासिषुस्. *Prec.* सेयासम्. *Cond.* असास्यम्. Pass., *Pres.* सीये; *Aor.* 3rd sing. असायि. Caus., *Pres.* साययामि; *Aor.* असीषयम्. Des. सिषा-सामि. Freq. सेषीये, सासेमि, सासामि. Part., *Pres.* स्यत्; *Past Pass.* सित; *Past Indecl.* सित्वा, -साय; *Fut. Pass.* सातव्य, सानीय, सेय.

614. Root बुष् (special stem बुध्य). *Inf.* बोडुम् 'to perceive *'. *Atm.* *Pres.* बुध्ये. *Impf.* अबुध्ये. *Pot.* बुध्ये. *Impv.* बुध्यै. *Perf.* बुबुधे; see the tables at 583. 1st *Fut.* बोडाहे. 2nd *Fut.* भोत्से (299. a). *Aor.* (420, 299. a) अभुत्सि, अबुड्वास, अबुड् or अबोधि (424. a); अभुत्सहि, अभुत्सायाम्, अभुत्साताम्; अभुत्सहि, अभुड्म् (299. b), अभुत्सन्. *Prec.* भुत्सीय. *Cond.* अभोत्से. For the other forms, see बुष् at 583.

* बुष् is also conjugated in the 1st class. See the tables at 583.

615. Root **व्यध्** (special stem **विध्य**, 277). *Inf.* व्यङ्गुम् 'to pierce.' *Par. Pres.* विध्यामि. *Impf.* अविध्यम्. *Pot.* विध्येयम्. *Impv.* विध्यामि. *Perf.* (383) विव्याध, विव्याधिष or विव्याद्ध, विव्याध; विविधिष, विविधिषुस्, विविधिषुस्; विविधिम, विविध, विविधुस्. *1st Fut.* व्यङ्गास्मि (298). *2nd Fut.* व्यह्यामि (299). *Aor.* (420) अव्यात्सम्, अव्यात्सीस्, अव्यात्सीत्; अव्यात्स्, अव्याङ्गम् (419, 298), अव्याङ्गाम्; अव्यात्स्, अव्याङ्ग, अव्यात्सुस्. *Prec.* विध्यासम्. *Cond.* अव्याह्यम्. *Pass., Pres.* विध्ये; *Aor. 3rd sing.* अव्याधि. *Caus., Pres.* व्याधयामि; *Aor.* अविव्यधम्. *Des.* विव्यात्सामि. *Freq.* वेविध्ये, वाव्याधि. *Part., Pres.* विध्यत्; *Past Pass.* विद्ध; *Past Indecl.* विद्धा, -विध्य; *Fut. Pass.* व्यङ्ग्य, व्यधनीय, वेध्य or व्याध्य.

616. Root **सिध्** (special stem **सिध्य**, 273). *Inf.* सेङ्गुम् 'to succeed.' *Par. Pres.* सिध्यामि. *Impf.* असिध्यम्. *Pot.* सिध्येयम्. *Impv.* सिध्यामि. *Perf.* सिधेध, सिधेधिष or सिधेद्ध, सिधेध; सिधिधिष, सिधिधिषुस्, सिधिधिषुस्; सिधिधिम, सिधिध, सिधिधुस्. *1st Fut.* सेङ्गास्मि (298)*. *2nd Fut.* सेह्यामि (299)*. *Aor.* असिधम्*, असिधस्, असिधत्; असिधाव, असिधतम्, असिधताम्; असिधाम, असिधत, असिधन्. *Prec.* सिध्यासम्. *Cond.* असेह्यम्. *Pass., Pres.* सिध्ये; *Aor. 3rd sing.* असेधि. *Caus., Pres.* सेधयामि or साधयामि; *Aor.* असीधिषम्. *Des.* सिधिह्यामि. *Freq.* सेधिध्ये, सेधेधि. *Part., Pres.* सिध्यत्; *Past Pass.* सिद्ध; *Past Indecl.* सिद्धा or सेधित्वा or सिधित्वा, -सिध्य; *Fut. Pass.* सेङ्ग्य, सेधनीय, सेध्य.

617. Root **मन्**† (special stem **मन्य**). *Inf.* मनुम् 'to think,' 'to imagine.' *Atm. Pres.* मन्ये. *Impf.* अमन्ये. *Pot.* मन्येय. *Impv.* मन्ये. *Perf.* मेने (375. a), मेनिषे, मेने; मेनिवहे, मेनाये, मेनाते; मेनिमहे, मेनिध्वे, मेनिरे. *1st Fut.* मन्ताहे. *2nd Fut.* मंस्ये. *Aor.* (424. b) अमंसि†, अमंस्यास्, अमंस्त; अमंस्वहि, अमंसायाम्, अमंसाताम्; अमंस्वहि, अमन्ध्वम्, अमंसत. *Prec.* मंसीय. *Cond.* अमंस्ये. *Pass., Pres.* मन्ये; *Aor. 3rd sing.* अमानि. *Caus., Pres.* मानयामि; *Aor.* अमोमनम्. *Des.* मिमंसे or मीमांसे or मिमनिषे. *Freq.* ममन्ये, ममन्मि. *Part., Pres.* मन्यमान; *Past Pass.* मत्; *Past Indecl.* मत्वा, -मत्; *Fut. Pass.* मन्ग्य, मननीय, मान्य.

a. **जन्**, *Inf.* जनिहुम् 'to be born,' makes *Pres.* जाये; *Impf.* अजाये, &c.; *Pot.* जायेय; *Impv.* जाये. But these may be regarded as coming from Passive of **जान्**, cl. 3. See 667.

618. Root **तृप्**‡ (special stem **तृप्य**). *Inf.* तर्प्तिम् or त्रप्तिम् or तर्पितुम्

* When **सिध्** belongs to cl. 1, it optionally inserts इ i; सेङ्गास्मि or सेधिह्यास्मि, असेधिषम् or असेह्यम्.

† The root **मन्** is rarely conjugated in cl. 8, *Atmane* (see 684), when the Aorist is अमनिषि, अमनिहास् or अमयास्, अमनिह or अमत, &c. See 424. b.

‡ Also conjugated in cl. 5, *Par.* तृमोति, &c.

‘to be satisfied.’ Par. *Pres.* तृष्यामि. *Impf.* अतृष्यम्. *Pot.* तृष्येयम्. *Impv.* तृष्याणि. *Perf.* ततर्पे, ततर्पिष्य or ततर्प्य or ततर्प्य, ततर्पे; ततृपिष्य or ततृप्य, ततृपयुस्, ततृपतुस्; ततृपिम or ततृप्य, ततृप, ततृपुस्. *1st Fut.* (390. f) तर्प्तास्मि or तर्प्तास्मि or तर्पितास्मि (390. h). *2nd Fut.* तर्प्स्यामि or तर्प्स्यामि or तर्पिष्यामि, &c. *Aor.* (420) अतार्प्सम्, अतार्प्सीस्, अतार्प्सीत्; अतार्प्से, अतार्प्सम्, अतार्प्साम्; अतार्प्से, अतार्प्से. Or अतार्प्सम्, अतार्प्सीस्, अतार्प्सीत्, &c. Or अतर्पिष्यम्, अतर्पीस्, अतर्पीत्, &c. Or अतृपम्, अतृपस्, अतृपात्; अतृपाव, अतृपतम्, अतृपताम्; अतृपाम, अतृपत, अतृपन्. *Prec.* तृष्यासम्. *Cond.* अतर्प्स्यम् or अतर्प्स्यम् or अतर्पिष्यम्. *Pass., Pres.* तृष्ये; *Aor. 3rd sing.* अतर्पि. *Caus., Pres.* तर्पयामि; *Aor.* अतीतृपम् or अततर्पम्. *Des.* तितृप्सामि or तितर्प्सामि or तितर्पिष्यामि. *Freq.* तरीतृष्ये, तरीतर्प्से or तरीतर्प्से. *Part., Pres.* तृष्यत्; *Past Pass.* तृप्त; *Past Indecl.* तृप्ता, -तृप्य; *Fut. Pass.* तर्प्स्य, तर्प्स्यीय, तृप्य.

619. Root शम् (special stem शाम्य, 275). *Inf.* शमितुम् ‘to be appeased.’ Par. *Pres.* शाम्यामि. *Impf.* अशाम्यम्. *Pot.* शाम्येयम्. *Impv.* शाम्यानि. *Perf.* शशाम (368), शेमिष्य (375. a), शशाम; शेमिव, शेमयुस्, शेमतुस्; शेमिम, शेम, शेमुस्. *1st Fut.* शमित्तास्मि. *2nd Fut.* शमिष्यामि. *Aor.* अशामम्, अशामस्, अशामत्; अशामाव, अशामतम्, अशामताम्; अशामाम, अशामत, अशामन्. Or अशामिष्यम्, अशामीस्, अशामीत्; अशमिष्य, &c. *Prec.* शाम्यासम्. *Cond.* अशमिष्यम्. *Pass., Pres.* शाम्ये; *Aor. 3rd sing.* अशमि or अशामि. *Caus., Pres.* शमयामि; *Aor.* अशीशामम्. *Des.* शिशमिष्यामि. *Freq.* शंशाम्ये, शंशामि (3rd sing. शंशानि). *Part., Pres.* शाम्यत्; *Past Pass.* शान्त; *Past Indecl.* शान्ता or शमित्वा, -शम्य; *Fut. Pass.* शमित्य, शमनीय, शाम्य.

620. Root नश् (special stem नश्य). *Inf.* नशितुम् or नहुम् ‘to perish.’ Par. *Pres.* नश्यामि. *Impf.* अनश्यम्. *Pot.* नश्येयम्. *Impv.* नश्यानि. *Perf.* (375. a) ननाश or ननश, नेशिष्य or ननश् (375. a), ननाश; नेशिव or नेश्व, नेशयुस्, नेशतुस्; नेशिम or नेश्म, नेश, नेशुस्. *1st Fut.* नशित्तास्मि or नंष्टास्मि (390. k). *2nd Fut.* नशिष्यामि or नंष्ट्यामि. *Aor.* (437) अनशम्, अनशस्, अनशात्; अनशाव, अनशतम्, अनशताम्; अनशाम, अनशत, अनशन्. Or अनेशम्, &c. (437, 441). *Prec.* नश्यासम्. *Cond.* अनशिष्यम् &c. or अनंष्ट्यम्. *Pass., Pres.* नश्ये; *Aor. 3rd sing.* अनाशि. *Caus., Pres.* नाशयामि; *Aor.* अनीनशम्. *Des.* निनशिष्यामि, निनंष्ट्यामि. *Freq.* नानश्ये, नानश्मि (3rd sing. नानश्मि or नानंश्मि). *Part., Pres.* नश्यत्; *Past Pass.* नष्ट; *Past Indecl.* नष्टा or नंष्टा, -नश्य; *Fut. Pass.* नशित्य, नशनीय, नाश्य.

621. Root पुष्* (special stem पुष्य). *Inf.* पोहुम् ‘to be nourished,’ ‘to grow fat.’ Par. *Pres.* पुष्यामि. *Impf.* अपुष्यम्. *Pot.* पुष्येयम्. *Impv.* पुष्याणि. *Perf.* पुपोष, पुपोषिष्य, पुपोष; पुपुषिव, पुपुषयुस्, पुपुषतुस्; पुपुषिम, पुपुष, पुपुषुस्. *1st Fut.* पोष्टास्मि. *2nd Fut.* पोष्ट्यामि. *Aor.* (436)

* This root is also conjugated in the 9th class. See 698.

अपुबन्, अपुबन्, अपुबन्; अपुबाव, अपुबन्, अपुबन्; अपुबान्, अपुबन्, अपुबन्.
Prec. पुष्पासम्. *Cond.* अपोष्यम्. *Pass., Pres.* पुष्ये; *Aor. 3rd sing.* अपोषि.
Caus., Pres. पोषयामि; *Aor.* अपूपुषम्. *Des.* पुषोषिषामि or पुषुषिषामि or
 पुषुषामि. *Freq.* पोषुष्ये, पोषोषि. *Part., Pres.* पुष्यत्; *Past Pass.* पुष्ट;
Past Indecl. पुष्टा, -पुष्ट; *Fut. Pass.* पोष्य, पोषणीय, पोष.

622. Root अस् (special stem अस्त्य). *Inf.* असितुम् 'to throw.' *Par.*
Pres. अस्यामि, &c. *Impf.* आस्यम्. *Pot.* अस्येयम्. *Impv.* अस्यामि. *Perf.*
 आस, आसिष, आस; आसिष, आसपुस्, आसतुस्; आसिम, आस, आसुस्. *1st Fut.*
 असितामि. *2nd Fut.* असिष्यामि. *Aor.* (441) आस्यस्, आस्यस्, आस्यत्; आस्याव,
 आस्यन्, आस्यन्; आस्याम, आस्यत, आस्यन्. *Prec.* अस्यासम्. *Cond.* आसिष्यम्.
Pass., Pres. अस्ये; *Aor. 3rd sing.* आसि. *Caus., Pres.* आसयामि; *Aor.*
 आसिसम्. *Des.* असिसिषामि. *Part., Pres.* अस्यत्; *Past Pass.* अस्त; *Past*
Indecl. असित्वा or अस्त्वा, -अस्य; *Fut. Pass.* असितव्य, असनीय, आस्य.

623. Root दुह् (special stem दुह्य). *Inf.* द्रोघुम् or द्रोहितुम् 'to injure,'
 'to bear malice.' *Par.* *Pres.* दुह्यामि. *Impf.* अदुह्यम्. *Pot.* दुह्येयम्.
Impv. दुह्यामि. *Perf.* दुद्रोह, दुद्रोहिष or दुद्रोघ or दुद्रोढ, दुद्रोह; दुद्रुहिष,
 दुद्रुह्युस्, दुद्रुह्युस्; दुद्रुहम, दुद्रुह, दुद्रुहस्. *1st Fut.* (415. m) द्रोघामि or
 द्रोढामि or द्रोहितामि, &c. *2nd Fut.* धोष्यामि (306. a) or द्रोहिष्यामि.
Aor. अदुहम्, अदुहस्, अदुहत्; अदुहाव, अदुहतम्, अदुहताम्; अदुहाम, अदुहत,
 अदुहन्. *Prec.* दुह्यासम्, &c. *Cond.* अधोष्यम् (306. a) or अद्रोहिष्यम्. *Pass.,*
Pres. दुह्ये; *Aor. 3rd sing.* अद्रोहि. *Caus., Pres.* द्रोहयामि; *Aor.* अदुदुहम्.
Des. दुद्रोहिषामि or दुद्रुहिषामि or दुधुष्यामि (306. a). *Freq.* दोदुह्ये, दोद्रोहि
 (3rd sing. दोद्रोहिष or दोद्रोढि, 514. d). *Part., Pres.* दुह्यत्; *Past Pass.*
 दूग्ध; *Past Indecl.* दूग्धा or दुहित्वा or द्रोहित्वा, -दुह्य; *Fut. Pass.* द्रोघ्य, द्रोहणीय, द्रोह.

624. Root नह् (special stem नह्य). *Inf.* नहुम् 'to tie,' 'to bind,' 'to
 fasten.' *Par. and Atm.* *Pres.* नह्यामि. *Atm.* नह्ये. *Impf.* अनह्यम्.
Atm. अनह्ये. *Pot.* नह्येयम्. *Atm.* नह्येय. *Impv.* नह्यामि. *Atm.* नह्ये.
Perf. ननाह or ननह, नेहिष or ननड, ननाह; नेहिष, नेह्युस्, नेह्युस्; नेहिम,
 नेह, नेहस्. *Atm.* नेहे, नेहिषे, नेहे; नेहिषहे, नेहाये, नेहाते; नेहिमहे, नेहिष्ये
 or -दे, नेहिरे. *1st Fut.* नह्यामि. *Atm.* नह्याहे. *2nd Fut.* (306. b) नह्यामि.
Atm. नह्ये. *Aor.* (426) अनाह्यम्, अनाह्यस्, अनाह्यत्; अनाह्य, अनाह्यम्,
 अनाह्यम्; अनाह्य, अनाह्य, अनाह्युस्. *Atm.* अनह्यस्, अनह्यस्, अनह्य; अनह्यहि,
 अनह्यह्यम्, अनह्यह्यम्; अनह्यहि, अनह्यम्, अनह्यत्. *Prec.* नह्यासम्. *Atm.*
 नह्यीय. *Cond.* अनह्यम्. *Atm.* अनह्ये. *Pass., Pres.* नह्ये; *Aor. 3rd sing.*
 अनह्यि. *Caus., Pres.* नाहयामि; *Aor.* अननीहम्. *Des.* निनह्यामि, -ह्ये.
Freq. नानह्ये, नानह्यि (3rd sing. नानह्यि). *Part., Pres.* नह्यत्; *Past Pass.*
 नह्य; *Past Indecl.* नह्या, -नह्य; *Fut. Pass.* नह्य, नहनीय, नाह्य.

EXAMPLES OF PRIMITIVE VERBS OF THE SIXTH CLASS,
EXPLAINED AT 278.

625. Root *सृज् srij*. Infin. *स्रष्टुम् sraštūm*, 'to create,' 'to let go.'

PARASMAI-PADA only.

Present Tense, 'I create.'

सृजामि <i>srijāmi</i>	सृजावस् <i>srijāvas</i>	सृजामस् <i>srijāmas</i>
सृजसि <i>srijasi</i>	सृजथस् <i>srijathas</i>	सृजथ <i>srijatha</i>
सृजति <i>srijati</i>	सृजतस् <i>srijatas</i>	सृजन्ति <i>srijanti</i>

Imperfect, 'I was creating,' or 'I created.'

असृजम् <i>asrijam</i>	असृजाव <i>asrijāva</i>	असृजाम <i>asrijāma</i>
असृजस् <i>asrijas</i>	असृजतम् <i>asrijatam</i>	असृजत <i>asrijata</i>
असृजात् <i>asrijat</i>	असृजताम् <i>asrijatām</i>	असृजन् <i>asrijan</i>

Potential, 'I may create.'

सृजेयम् <i>srijeyam</i>	सृजेव <i>srijeva</i>	सृजेम <i>srijeṃa</i>
सृजेस् <i>srijes</i>	सृजेतम् <i>srijetam</i>	सृजेत <i>srijeta</i>
सृजेत् <i>srijet</i>	सृजेताम् <i>srijetām</i>	सृजेयुस् <i>srijeyus</i>

Imperative, 'Let me create.'

सृजानि <i>srijāni</i>	सृजाव <i>srijāva</i>	सृजाम <i>srijāma</i>
सृज <i>srija</i>	सृजतम् <i>srijatām</i>	सृजत <i>srijata</i>
सृजातु <i>srijatu</i>	सृजताम् <i>srijatām</i>	सृजन्तु <i>srijantu</i>

Perfect, 'I created,' or 'I have created.'

ससृज <i>sasarja</i>	ससृजिव <i>sasrijiva</i>	ससृजिम <i>sasrijima</i>
ससृजिथ <i>sasarjitha</i> or ससृष्ट *	ससृजथुस् <i>sasrijathus</i>	ससृज <i>sasrija</i>
ससृज <i>sasarja</i>	ससृजतुस् <i>sasrijatus</i>	ससृजुस् <i>sasrijus</i>

First Future, 'I shall or will create.'

स्रष्टास्मि <i>sraštāsmi</i> (399. i)	स्रष्टावस् <i>sraštāvas</i>	स्रष्टावस् <i>sraštāmas</i>
स्रष्टसि <i>sraštāsi</i>	स्रष्टथस् <i>sraštāthas</i>	स्रष्टथ <i>sraštātha</i>
स्रष्टा <i>sraštā</i>	स्रष्टातु <i>sraštātau</i>	स्रष्टन्तु <i>sraštāntu</i>

Second Future, 'I shall or will create.'

स्रक्ष्यामि <i>sraکشyāmi</i>	स्रक्ष्यावस् <i>sraکشyāvas</i>	स्रक्ष्यावस् <i>sraکشyāmas</i>
स्रक्ष्यसि <i>sraکشyasi</i>	स्रक्ष्यथस् <i>sraکشyathas</i>	स्रक्ष्यथ <i>sraکشyatha</i>
स्रक्ष्यति <i>sraکشyati</i>	स्रक्ष्यातस् <i>sraکشyatas</i>	स्रक्ष्यन्ति <i>sraکشyanti</i>

* As to *sasraštātha*, see 370. f.

Aorist, 'I created.'

अस्राक्षम् <i>asráksham</i>	अस्राक्ष् <i>asrákshva</i>	अस्राक्ष् <i>asrákshma</i>
अस्राक्षीस् <i>asrákshís</i>	अस्राष्टम् <i>asráshṭam</i>	अस्राष्ट <i>asráshṭa</i>
अस्राक्षीत् <i>asrákshát</i>	अस्राष्टाम् <i>asráshṭám</i>	अस्राक्षुस् <i>asrákshus</i>

Precative or Benedictive, 'May I create.'

सृज्यासम् <i>srijyásam</i>	सृज्यास् <i>srijyásva</i>	सृज्यास् <i>srijyásma</i>
सृज्यास् <i>srijyás</i>	सृज्यास्तम् <i>srijyástam</i>	सृज्यास्त <i>srijyásta</i>
सृज्यात् <i>srijyát</i>	सृज्यास्ताम् <i>srijyástám</i>	सृज्यासुस् <i>srijyásus</i>

Conditional, 'I should create.'

अस्रक्ष्यम् <i>asrakshyam</i>	अस्रक्ष्याव <i>asrakshyáva</i>	अस्रक्ष्याम <i>asrakshyáma</i>
अस्रक्ष्यस् <i>asrakshyas</i>	अस्रक्ष्यतम् <i>asrakshyatam</i>	अस्रक्ष्यत <i>asrakshyata</i>
अस्रक्ष्यात् <i>asrakshyat</i>	अस्रक्ष्यताम् <i>asrakshyatám</i>	अस्रक्ष्यन् <i>asrakshyan</i>

Pass., *Pres.* सृज्ये; *Aor.* 3rd sing. अस्रर्जि. Caus., *Pres.* सर्जयामि; *Aor.* अस्रसर्जम् or असरीसृजम्. Des. सिसृक्षामि, -क्षे. Freq. सरीसृज्ये. Part., *Pres.* सृजन्त; *Past Pass.* सृष्ट; *Past Indecl.* सृष्टा, -सृज्य; *Fut. Pass.* स्रक्ष्य, सर्जनीय, सृज्य.

OTHER EXAMPLES OF CL. 6 IN THE ORDER OF THEIR FINAL LETTERS.

626. Root मृ (special stem चिय, 280). *Inf.* मर्तुम् 'to die.' Átm. in Special tenses, also in *Aor.* and *Prec.*; Par. in others. *Pres.* चिये. *Impf.* अचिये. *Pot.* चियेय. *Impv.* चियै. *Perf.* ममार, ममथे, ममार; मस्रिव, मस्रयुस्, मस्रतुस्; मस्रिम, मस्र, मसुस्. Átm. मसे, मस्रिवे, मसे; मस्रिवहे, मसाथे, मसाते; मस्रिमहे, मस्रिध्वे or -द्धे, मस्रिरे. 1st *Fut.* मर्तासि. 2nd *Fut.* मरिष्यामि. *Aor.* अमृषि, अमृषास्, अमृत; अमृष्वहि, अमृषायाम्, अमृषाताम्; अमृष्वहि, अमृदम्, अमृषत. *Prec.* मृषीय. *Cond.* अमरिष्यम्. Pass., *Pres.* चिये; *Aor.* 3rd sing. अमारि. Caus., *Pres.* मारयामि; *Aor.* अमीमरम्. Des. मुमूर्षामि (502). Freq. मेघीये, मरि- or मरी- or मर्मेर्नि. Part., *Pres.* चियमाण; *Past Pass.* मृत; *Past Indecl.* मृत्वा, -मृत्य; *Fut. Pass.* मर्तव्य, मरणीय, मार्यै.

627. Root कृ (special stem किर, 280). *Inf.* कर्तुम् or करीतुम् 'to scatter.' Par. *Pres.* किरामि. *Impf.* अकिरम्. *Pot.* किरेयम्. *Impv.* किराणि. *Perf.* (374. k) चकार, चकारिष, चकार; चकरिष, चकरयुस्, चकरतुस्; चकरिम, चकर, चकरुस्. 1st *Fut.* (393) कर्तासि or करीतासि. 2nd *Fut.* (393) करिष्यामि or करीष्यामि, &c. *Aor.* अकारिषम्, अकारीस्, अकारीत्; अकारिष्व, अकारिहम्, अकारिहाम्; अकारिष्व, अकारिह, अकारिषुस्. *Prec.* कीर्यसम्. *Cond.* अकरिष्यम् or अकरीष्यम्. Pass., *Pres.* कीर्ये; *Aor.* 3rd sing. अकारि. Caus., *Pres.* कारयामि; *Aor.* अचीकरम्. Des. चिकरिषामि*. Freq. चेकीर्ये,

* With regard to 393, 501, कृ and गृ are not allowed the option of *isha*.

चाकर्मि. Part., *Pres.* किरत्; *Past Pass.* कीर्त्त (530. a); *Past Indecl.* कीर्त्ता, -कीर्त्त; *Fut. Pass.* करितव्य or कर्त्तव्य, करणीय, कार्य.

628. Root मुच् (special stem मुच, 281). *Inf.* मोक्तुम् 'to loose,' 'to let go.' Par. and *Atm. Pres.* मुचामि. *Atm. मुचे. Impf.* अमुचम्. *Atm. अमुचे. Pot. मुचेयम्. Atm. मुचेय. Impv. मुचानि. Atm. मुचे. Perf.* मुमोच, मुमोचिष, मुमोच; मुमुचिव, मुमुचयुस्, मुमुचतुस्; मुमुचिम, मुमुच, मुमुचुस्. *Atm. मुमुचे, मुमुचिमे, मुमुचे; मुमुचिवहे, मुमुचाये, मुमुचाते; मुमुचिमहे, मुमुचिध्वे, मुमुचिरे. 1st Fut. मोक्तास्मि. Atm. मोक्ताहे. 2nd Fut. मोक्ष्यामि. Atm. मोक्ष्ये. Aor. (436) अमुचम्, अमुचस्, अमुचत्; अमुचाव, अमुचतम्, अमुचताम्; अमुचाम, अमुचत, अमुचन्. Atm. अमुक्षि, अमुक्यास्, अमुक्त; अमुक्षहि, अमुक्षायाम्, अमुक्षाताम्; अमुक्षहि, अमुग्ध्यम्, अमुक्षत. Prec. मुच्यासम्. Atm. मुक्षीय (452). Cond. अमोक्ष्यम्. Atm. अमोक्ष्ये. Pass., Pres. मुच्ये; Aor. 3rd sing. अमोचि. Caus., Pres. मोचयामि; Aor. अमूमुचम्. Des. मुमुक्षामि, -क्षे, मोक्षे (503). Freq. मोमुच्ये, मोमोच्यि (3rd sing. मोमोचि). Part., Pres. मुचत्; *Past Pass.* मुक्त; *Past Indecl.* मुक्ता, -मुच्य; *Fut. Pass.* मोक्तव्य, मोचनीय, मोच्य.*

629. Root व्यच् (special stem विच, 282). *Inf.* व्यचितुम् 'to deceive.' Par. *Pres.* विचामि. *Impf.* अविचम्. *Pot. विचेयम्. Impv. विचानि. Perf. (383) विव्याच, विव्याचिष, विव्याच; विविचिव, विविचयुस्, विविचतुस्; विविचिम, विविच, विविचुस्. 1st Fut. व्यचितास्मि. 2nd Fut. व्यचिष्यामि. Aor. (428) अव्यचिषम्, अव्यचीस्, &c., or अव्याचिषम्, &c. Prec. विव्यासम्. Cond. अव्यचिष्यम्. Pass., Pres. विच्ये; Aor. 3rd sing. अव्याचि. Caus., Pres. व्याचयामि; Aor. अव्यच्यम्. Des. विव्यचिषामि. Freq. वेविच्ये, वाव्यचि or वाव्यचीमि. Part., Pres. विचत्; *Past Pass.* विचित; *Past Indecl.* विचिता, -विच्य; *Fut. Pass.* व्यचितव्य, विचनीय, व्याच्य.*

630. Root वृश् (special stem वृश्च, 282). *Inf.* वृश्चितुम् 'to cut.' Par. *Pres.* वृश्चामि. *Impf.* अवृश्चम्. *Pot. वृश्चेयम्. Impv. वृश्चानि. Perf. वव्रश्च, वव्रश्चिष or वव्रह, वव्रश्च; वव्रश्चिव or वव्रश्च (371), वव्रश्चयुस्, वव्रश्चतुस्; वव्रश्चिम or वव्रश्म, वव्रश्च, वव्रश्चुस्. 1st Fut. (415) वृश्चितास्मि or व्रह्मास्मि. 2nd Fut. वृश्चिष्यामि or व्रह्मास्मि. Aor. अवृश्चिषम्, अवृश्चीस्, अवृश्चीत्; अवृश्चिष्व, &c., see 427. Or अव्राक्षम् (423), अव्राक्षीस्, अव्राक्षीत्; अव्राक्ष, अव्राहम् (297), अव्राहम्; अव्राक्ष, अव्राह, अव्राक्षुस्. Prec. वृक्ष्यासम्. Cond. अवृश्चिष्यम् or अव्रह्यम्. Pass., Pres. वृक्ष्ये (472); Aor. 3rd sing. अवृश्चि (475. b). Caus., Pres. वृक्षयामि; Aor. अविवृश्चम्. Des. विवृश्चिषामि or विवृक्षामि. Freq. वरीवृक्ष्ये, वरीवृक्षीमि. Part., Pres. वृश्चत्; *Past Pass.* वृक्ष्य (544, 58); *Past Indecl.* वृश्चिता, -वृक्ष्य (565); *Fut. Pass.* वृश्चितव्य or व्रह्य, वृश्चनीय, वृक्ष्य.*

a. Root सिच् (special stem सिच, 281). *Inf.* सेक्तुम् 'to sprinkle.' Par. and *Atm. Pres.* सिचामि. *Atm. सिच्ये. Impf.* असिचम्. *Atm. असिच्ये.*

Pot. सिञ्चेयम्. *Átm.* सिञ्चेय. *Impv.* सिञ्चानि. *Átm.* सिञ्चै. *Perf.* सिञ्चेच, सिञ्चेचिष, सिञ्चेच; सिञ्चिचिष, सिञ्चिचिषुस्, -चतुस्; सिञ्चिचिष, सिञ्चिच, सिञ्चिचुस्. *Átm.* सिञ्चिचे, सिञ्चिचिषे, सिञ्चिचे; सिञ्चिचिचहै, &c. *1st Fut.* सेञ्चस्मि, सेञ्चसि, &c. *Átm.* सेञ्चाहे. *2nd Fut.* सेञ्चामि. *Átm.* सेञ्चे. *Aor.* अस्मिचम्, -चस्, -चत्; अस्मिचाव, -चतम्, -चताम्; अस्मिचाम, -चत, -चत्. *Átm.* अस्मिचे, -चयास्, -चत; अस्मिचावहि, -चेयाम्, -चेताम्; अस्मिचामहि, -चध्वम्, चन्, or अस्मिचि, अस्मिच्यास्, अस्मिच; अस्मिचहि, -छायाम्, -छाताम्; अस्मिचहि, अस्मिध्वम्, अस्मिछात. *Prec.* सिञ्चासम्. *Átm.* सिञ्चीय. *Cond.* असेच्यम्. *Átm.* असेच्ये. *Pass., Pres.* सिञ्चे. *Caus., Pres.* सेचयामि; *Aor.* असीचिचम्. *Des.* सिञ्चिष्यामि, -छे. *Freq.* सेसिञ्चे, सेसेप्ति. *Part., Pres.* सिञ्चत्, सिञ्चमान; *Past Pass.* सिञ्क्त; *Past Indecl.* सिञ्क्ता, -सिञ्च्य; *Fut. Pass.* सेञ्क्य, सेचनीय, सेच्य.

631. Root प्रच्छ् (special stem पृच्छ, 282). *Inf.* प्रष्टुम् 'to ask.' *Par.* *Pres.* पृच्छामि (51). *Impf.* अपृच्छम्. *Pot.* पृच्छेयम्. *Impv.* पृच्छानि. *Perf.* (381) पप्रच्छ, पप्रच्छिष or पप्रष्ट, पप्रच्छ; पप्रच्छिष, पप्रच्छपुस्, पप्रच्छतुस्; पप्रच्छिष, पप्रच्छ, पप्रच्छुस्. *1st Fut.* प्रष्टास्मि. *2nd Fut.* प्रष्ट्यामि. *Aor.* अप्राक्षम्, अप्राक्षीस्, अप्राक्षीत्; अप्राक्ष, अप्राष्टम्, अप्राष्टात्; अप्राक्ष, अप्राष्ट, अप्राक्षुस्. *Prec.* पृच्छासम्. *Cond.* अप्रष्ट्यम्. *Pass., Pres.* पृच्छे (472); *Aor.* 3rd sing. अप्राच्छि. *Caus., Pres.* प्रच्छयामि; *Aor.* अपप्रच्छम्. *Des.* विपृच्छ्यामि. *Freq.* परोपृच्छे, पाप्रश्मि. *Part., Pres.* पृच्छत्; *Past Pass.* पृष्ट; *Past Indecl.* पृष्टा, -पृच्छ्य (565); *Fut. Pass.* प्रष्ट्य, प्रच्छनीय, प्रच्छ्य.

632. Root भज् or भञ्ज् (special stem भृज्). *Inf.* भट्टुम् or भट्टुम् 'to fry.' *Par. and Átm.* *Pres.* भृज्जामि. *Átm.* भृज्जे. *Impf.* अभृज्जम्. *Átm.* अभृज्जे. *Pot.* भृज्जेयम्. *Átm.* भृज्जेय. *Impv.* भृज्जानि. *Átm.* भृज्जै. *Perf.* (381) बभज्ज, बभज्जिष or बभष्ट, बभज्ज; बभज्जिष, बभज्जपुस्, बभज्जतुस्; बभज्जिष, बभज्ज, बभज्जुस्. Or बभज्जै, बभज्जिष or बभष्ट, बभज्जै; बभज्जिष, &c. *Átm.* बभज्जे, बभज्जिषे, &c. Or बभज्जै, बभज्जिषे, &c. *1st Fut.* भष्टास्मि or भष्टास्मि. *Átm.* भष्टाहे or भष्टाहे. *2nd Fut.* भष्ट्यामि or भष्ट्यामि. *Átm.* भष्ट्ये or भष्ट्ये. *Aor.* अभ्राक्षम्, अभ्राक्षीस्, अभ्राक्षीत्; अभ्राक्ष, अभ्राष्टम्, अभ्राष्टात्; अभ्राक्ष, अभ्राष्ट, अभ्राक्षुस्. Or अभ्राक्षम्. *Átm.* अभ्रक्षि, अभ्रक्षास्, अभ्रष्ट; अभ्रक्षहि, अभ्रक्षायाम्, अभ्रक्षताम्; अभ्रक्षहि, अभ्रष्टुम्, अभ्रक्षत. Or अभ्रक्षै, अभ्रष्टास्, अभ्रष्टै; अभ्रक्षहि, अभ्रक्षायाम्, अभ्रक्षताम्; अभ्रक्षहि, अभ्रष्टुम्, अभ्रक्षत. *Prec.* भृज्यासम्. *Átm.* भृज्जीय or भृज्जीय. *Cond.* अभ्रष्ट्यम् or अभ्रष्ट्यम्. *Átm.* अभ्रष्ट्ये or अभ्रष्ट्ये. *Pass., Pres.* भृज्जे (472). *Caus., Pres.* भ्रज्जयामि; *Aor.* अबभज्जम् or अबभज्जम्. *Des.* विभ्रज्यामि, -छे, or विभ्रज्यामि, -छे; or विभ्रज्जयामि, -वे, or विभ्रज्जयामि, -वे, &c. *Freq.* बरोभृज्जे, बाभ्रज्मि (3rd sing. बाभ्रष्टि). *Part., Pres.* भृज्जत्; *Past Pass.* भृष्ट; *Past Indecl.* भृष्टा, -भृज्ज्य; *Fut. Pass.* भ्रष्ट्य or भ्रष्ट्य, भ्रज्जनीय or भ्रज्जनीय, भ्रष्ट्य or भ्रष्ट्य.

633. Root नञ् or नञ्ज् (special stem नञ्). *Inf.* संकुम् 'to be

immersed,' 'to sink.' Par. Pres. मज्जामि. Impf. अमज्जम्. Pot. मज्जेयम्. Impv. मज्जामि. Perf. ममज्ज, ममज्जय or ममंजय, ममज्ज; ममज्जय, ममज्जयुस्, ममज्जतुस्; ममज्जिम, ममज्ज, ममज्जुस्. 1st Fut. मंज्जास्मि. 2nd Fut. मंज्यामि. Aor. (424) अमांजम्, अमांजीस्, अमांजीत्; अमांज, अमांजम्, अमांजाम्; अमांज, अमांज, अमांजुस्. Prec. मज्ज्यासम्. Cond. अमंज्यम्. Pass., Pres. मज्जे. Caus., Pres. मज्जयामि; Aor. अममज्जम्. Des. मिमंज्यामि. Freq. मामज्जे, मामज्जि (3rd sing. मामंजि). Part., Pres. मज्जत्; Past Pass. मग्ग; Past Indecl. मंज्जा, मज्जा, -मज्ज्य; Fut. Pass. मंज्य, मज्जनीय, मज्ज्य.

634. Root तुद्. Inf. तोक्तुम् 'to strike,' 'to hurt.' Par. and Åtm. Pres. तुदामि. Åtm. तुदे. Impf. अतुदम्. Åtm. अतुदे. Pot. तुदेयम्. Åtm. तुदेय. Impv. तुदामि. Åtm. तुदै. Perf. तुतोद, तुतोदिष्य, तुतोद; तुतुदिष, तुतुदयुस्, तुतुदुस्; तुतुदिम, तुतुद, तुतुदुस्. Åtm. तुतुदे, तुतुदिषे, तुतुदे; तुतुदिषहे, तुतुदापे, तुतुदाते; तुतुदिमहे, तुतुदिष्ये, तुतुदिरे. 1st Fut. तोत्तास्मि. Åtm. तोत्ताहे. 2nd Fut. तोत्स्यामि. Åtm. तोत्स्ये. Aor. अतोत्ताम्, अतोत्तीस्, अतोत्तीत्; अतोत्स, अतोत्तम्, अतोत्ताम्; अतोत्स, अतोत्त, अतोत्सुस्. Åtm. अतुत्ति, अतुत्त्यास्, अतुत्त; अतुत्सहि, अतुत्सायाम्, अतुत्साताम्; अतुत्सहि, अतुत्तम्, अतुत्सत. Prec. तुद्यासम्. Åtm. तुत्सीय (452). Cond. अतोत्स्यम्. Åtm. अतोत्स्ये. Pass., Pres. तुद्ये; Aor. 3rd sing. अतोदि. Caus., Pres. तोदयामि; Aor. अतुत्तुदम्. Des. तुतुत्तामि, -त्से. Freq. तोतुद्ये, तोतोमि (3rd sing. तोतोमि). Part., Pres. तुदत्; Past Pass. तुज्; Past Indecl. तुत्सा, -तुद्य; Fut. Pass. तोत्तव्य, तोदनीय, तोद्य.

635. Root क्षिप्. Inf. क्षेप्तुम् 'to throw.' Par. and Åtm. Pres. क्षिपामि. Åtm. क्षिपे. Impf. अक्षिपम्. Åtm. अक्षिपे. Pot. क्षिपेयम्. Åtm. क्षिपेय. Impv. क्षिपाणि. Åtm. क्षिपै. Perf. चिक्षेप, चिक्षेपिष्य, चिक्षेप; चिक्षिपिष्य, चिक्षिपयुस्, चिक्षिपतुस्; चिक्षिपिम, चिक्षिप, चिक्षिपुस्. Åtm. चिक्षिपे, चिक्षिपिये, चिक्षिपे; चिक्षिपियहे, चिक्षिपापे, चिक्षिपाते; चिक्षिपिमहे, चिक्षिपिष्ये, चिक्षिपिरे. 1st Fut. क्षेमास्मि. Åtm. क्षेमाहे. 2nd Fut. क्षेप्स्यामि. Åtm. क्षेप्स्ये. Aor. अक्षेप्सम्, अक्षेप्सीस्, अक्षेप्सीत्; अक्षेप्स, अक्षेप्म, अक्षेप्ताम्; अक्षेप्स, अक्षेप्सुस्. Åtm. अक्षिप्ति, अक्षिप्त्यास्, अक्षिप्ति; अक्षिप्सहि, अक्षिप्सायाम्, अक्षिप्साताम्; अक्षिप्सहि, अक्षिप्तम्, अक्षिप्सत. Prec. क्षिप्सासम्, &c. Åtm. क्षिप्सीय. Cond. अक्षेप्स्यम्. Åtm. अक्षेप्स्ये. Pass., Pres. क्षिप्ये; Aor. 3rd sing. अक्षेपि. Caus., Pres. क्षेपयामि; Aor. अचिक्षिपम्. Des. चिक्षिप्तामि, -प्से. Freq. चेक्षिप्ये, चेक्षिप्ति (710, 43. e). Part., Pres. क्षिपत्; Past Pass. क्षिप्त; Past Indecl. क्षिप्ता, -क्षिप्य; Fut. Pass. क्षेप्तव्य, क्षेपणीय, क्षेप्य.

a. Root विश्. Inf. वेष्टुम् 'to enter.' Par. Pres. विशामि, विशस्मि, &c. Impf. अविशम्, अविशस्, &c. Pot. विशेयम्, विशेस्, &c. Impv. विशामि, विश, &c. Perf. विवेश, विवेशिष्य, विवेश; विविशिव, विविशयुस्, विविशतुस्; विविशिम, विविश, विविशुस्. 1st Fut. वेष्टास्मि. 2nd Fut. वेष्ट्यामि. Aor. अविशम्, -क्षस्, -क्षत्; अविशाव, -क्षतम्, -क्षताम्; अविशाम, -क्षत, -क्षन्. Prec.

विश्यासन्. *Cond.* अवेक्ष्यम्. *Pass., Pres.* विश्ये; *Aor. 3rd sing.* अवेक्षि. *Caus., Pres.* वेक्ष्यामि; *Aor.* अवीक्षाम्. *Des.* विविक्षाणि. *Freq.* वेविश्ये, वेवेक्षि (*3rd sing.* वेवेक्षि). *Part., Pres.* विशात्; *Past Pass.* विष्ट; *Past Indecl.* विष्टा, -विश्य; *Fut. Pass.* वेष्ट्य, वेक्षणीय, वेश्य.

636. Root स्पृश्. *Inf.* स्पृष्टुम् or स्प्रष्टुम् 'to touch.' *Par. Pres.* स्पृशामि. *Impf.* अस्पृशम्. *Pot.* स्पृशेयम्. *Impv.* स्पृशानि. *Perf.* पस्पृशे, पस्पृशेष्, पस्पृशे; पस्पृशिव, पस्पृशयुस्, पस्पृशतुस्; पस्पृशिम, पस्पृश, पस्पृशुस्. *1st Fut.* स्पृशेहि or स्प्रष्टहि. *2nd Fut.* स्पृक्ष्यामि or स्प्रष्ट्यामि. *Aor.* अस्पृक्षाम्, अस्पृक्षीम्, अस्पृक्षीत्; अस्पृक्षे, अस्पृक्षे, अस्पृक्षे, अस्पृक्षे; अस्पृक्षे, अस्पृक्षे, अस्पृक्षे. Or अस्पृक्षाम्, अस्पृक्षीम्, &c. Or अस्पृक्षम्, अस्पृक्षस्, अस्पृक्षत; अस्पृक्षिव, अस्पृक्षतम्, अस्पृक्षताम्; अस्पृक्षाम, अस्पृक्षत, अस्पृक्षन्. *Prec.* स्पृश्यासम्. *Cond.* अस्पृक्षेम् or अस्पृक्ष्यम्. *Pass., Pres.* स्पृश्ये; *Aor. 3rd sing.* अस्पृक्षि. *Caus., Pres.* स्पृश्यामि; *Aor.* अपस्पृशाम् or अपस्पृशम्. *Des.* पिस्पृक्षाणि. *Freq.* परीस्पृश्ये, परीस्पृशे or परीस्पृशम्. *Part., Pres.* स्पृशात्; *Past Pass.* स्पृष्ट; *Past Indecl.* स्पृष्टा, -स्पृश्य; *Fut. Pass.* स्पृष्ट्य or स्प्रष्ट्य, स्पृक्षणीय, स्पृश्य.

637. Root इष् (special stem इच्छ, 282). *Inf.* इष्टितुम् or इष्टुम् 'to wish.' *Par. Pres.* इच्छामि. *Impf.* ऐच्छम्. *Pot.* इच्छेयम्. *Impv.* इच्छानि. *Perf.* (367) इषेष्, इषेष्मि, इषेष्; ईषिव, ईषयुस्, ईषतुस्; ईषिम, ईष, ईषुस्. *1st Fut.* इष्टितामि or इष्टामि. *2nd Fut.* इष्ट्यामि. *Aor.* इष्टिषाम्, इष्टीम्, इष्टीत्; इष्टिष्व, इष्टिष्व, इष्टिष्व; इष्टिष्व, इष्टिष्व, इष्टिष्व. *Prec.* इष्यासम्. *Cond.* इष्टिष्यम्. *Pass., Pres.* इष्ये; *Aor. 3rd sing.* इष्टि. *Caus., Pres.* इष्यामि; *Aor.* इष्टिषाम्. *Des.* इष्टिष्यामि. *Part., Pres.* इच्छत्; *Past Pass.* इष्ट; *Past Indecl.* इष्टा or इष्टिता, -इष्य; *Fut. Pass.* इष्ट्य or इष्टित्य, इष्टणीय, इष्य.

EXAMPLES OF PRIMITIVE VERBS OF THE TENTH CLASS, EXPLAINED AT 283.

638. Root चुर cur. *Infin.* चोरयितुम् *corayitum*, 'to steal.'

PARASMAI-PADA.

ĀTMANE-PADA.

Present Tense, 'I steal.'

चोरयामि	चोरयावस्	चोरयामस्	चोरये	चोरयावहे	चोरयामहे
चोरयसि	चोरयथस्	चोरयथ	चोरयसे	चोरयेथे	चोरयथ्वे
चोरयति	चोरयतस्	चोरयन्ति	चोरयते	चोरयेते	चोरयन्ते

Imperfect, 'I was stealing,' or 'I stole.'

अचोरयम्	अचोरयाव	अचोरयाम	अचोरये	अचोरयावहि	अचोरयामहि
अचोरयस्	अचोरयतम्	अचोरयत	अचोरयथास्	अचोरयेथाम्	अचोरयथ्वम्
अचोरयात्	अचोरयाताम्	अचोरयन्	अचोरयत	अचोरयेताम्	अचोरयन्त

Potential, 'I may steal.'

चोरयेयम्	चोरयेद्य	चोरयेम	चोरयेय	चोरयेद्यहि	चोरयेमहि
चोरयेस्	चोरयेतम्	चोरयेत	चोरयेयास्	चोरयेयायाम्	चोरयेध्वम्
चोरयेत्	चोरयेताम्	चोरयेयुस्	चोरयेत	चोरयेयाताम्	चोरयेरन्

Imperative, 'Let me steal.'

चोरयाणि	चोरयाव	चोरयाम	चोरयै	चोरयावहै	चोरयामहै
चोरय	चोरयतम्	चोरयत	चोरयस्व	चोरयेयाम्	चोरयध्वम्
चोरयतु	चोरयताम्	चोरयन्तु	चोरयताम्	चोरयेताम्	चोरयन्ताम्

Perfect, 'I stole,' or 'I have stolen.'

चो	रास्	चोरयामासिद्य	चोरयामासिम	चोर	-चकृषहे	-चकृमहे
चोरयामासिद्य	चोरयामासयुस्	चोरयामास	चोरयाचकृषे	-चक्राथे	-चकृद्वे	
चोरयामास	चोरयामासतुस्	चोरयामासुस्	चोरयाचक्रे	-चक्राते	-चक्रिरे	

First Future, 'I shall or will steal.'

चारायतास्म	चारायतास्वस्	चारायतास्मस्	चारायताह	चोरयितास्वहे	चोरयितास्महे
चोरयितासि	चोरयितास्यस्	चोरयितास्य	चोरयितासे	चोरयितासाथे	चोरयिताध्वे
चोरयिता	चोरयितारौ	चोरयितारस्	चोरयिता	चोरयितारौ	चोरयितारस्

Second Future, 'I shall or will steal.'

चारायिष्याम	चारायिष्यावस्	चारायिष्यामस्	चारायिष्य	चोरयिष्यावहे	चोरयिष्यामहे
चोरयिष्यसि	चोरयिष्यस्वस्	चोरयिष्यस्व	चोरयिष्यसे	चोरयिष्येथे	चोरयिष्यध्वे
चोरयिष्यति	चोरयिष्यतस्	चोरयिष्यन्ति	चोरयिष्यते	चोरयिष्येते	चोरयिष्यन्ते

Aorist, 'I stole.'

अचूचुरम्	अचूचुराव	अचूचुराम	अचूचुरे	अचूचुरावहि	अचूचुरामहि
अचूचुरस्	अचूचुरतम्	अचूचुरत	अचूचुरयास्	अचूचुरेयाम्	अचूचुरध्वम्
अचूचुरत्	अचूचुरताम्	अचूचुरन्	अचूचुरत	अचूचुरेताम्	अचूचुरन्त

Precative or Benedictive, 'May I steal.'

चोर्यासम्	चोर्यास्व	चोर्यास्म	चोरयिषीय	-यिषीवहि	-यिषीमहि
चोर्यास्	चोर्यास्तम्	चोर्यास्त	चोरयिषीडास्	-यिषीयास्याम्	-यिषीध्वम्
चोर्यात्	चोर्यास्ताम्	चोर्यासुस्	चोरयिषीष्ट	-यिषीयास्ताम्	-यिषीरन्

Conditional, 'I should steal.'

अचारायिष्यम्	अचारायिष्याव	अचारायिष्याम	अचारायिष्य	-यिष्यावाह	-यिष्यामाह
अचोरयिष्यस्	अचोरयिष्यतम्	अचोरयिष्यत	अचोरयिष्ययास्	-यिष्येयाम्	-यिष्यध्वम्
अचोरयिष्यत्	अचोरयिष्यताम्	अचोरयिष्यन्	अचोरयिष्यत	-यिष्येताम्	-यिष्यन्त

639. Pass., *Pres.* चोर्ये; *Aor.* 3rd sing. जचोरि. Caus. same as the Primitive verb. Des. चुचोरयिषामि. Part., *Pres.* चोरयत्; *Past Pass.* चुचुरित or चोरित; *Past Indecl.* चोरयित्वा; *Fut. Pass.* चोरयितव्य, चोरणीय, चोर्ये.

OTHER EXAMPLES OF CL. 10 IN THE ORDER OF THEIR FINAL LETTERS.

640. Root पृ or पूर (stem पूरय). *Inf.* पूरयितुम् 'to fill *.' Par. *Pres.* पूरयामि. *Impf.* अपूरयम्. *Pot.* पूरयेयम्. *Impv.* पूरयाणि. *Perf.* पूरयानास. *1st Fut.* पूरयितास्मि. *2nd Fut.* पूरयिष्यामि. *Aor.* अपूपुरम्. *Prec.* पूर्यासम्. *Cond.* अपूरयिष्यम्. Pass., *Pres.* पूर्ये; *Aor.* 3rd sing. अपूरि or अपूरिह. Caus. like the Primitive. Des. पुपूरयिषामि. Part., *Pres.* पूरयत्; *Past Pass.* पूर्ये or पूरित or पूरते; *Past Indecl.* पूरयित्वा or पूर्या, -पूर्ये; *Fut. Pass.* पूरयितव्य, पूरणीय, पूर्ये.

641. Root चिन् (stem चिन्तय). *Inf.* चिन्तयितुम् 'to think.' Par. *Pres.* चिन्तयामि. *Impf.* अचिन्तयम्. *Pot.* चिन्तयेयम्. *Impv.* चिन्तयानि. *Perf.* चिन्तयानास. *1st Fut.* चिन्तयितास्मि. *2nd Fut.* चिन्तयिष्यामि. *Aor.* अचिचिन्तम्. *Prec.* चिन्त्यासम्. *Cond.* अचिन्तयिष्यम्. Pass., *Pres.* चिन्त्ये. Caus. like the Primitive. Des. चिचिन्तयिषामि. Part., *Pres.* चिन्तयत्; *Atm.* चिन्तयान (527); *Past Pass.* चिन्तित; *Past Indecl.* चिन्तयित्वा, -चिन्त्य; *Fut. Pass.* चिन्तयितव्य, चिन्तनीय, चिन्त्ये.

642. Root अर्थ (stem अर्थय). *Inf.* अर्थयितुम् (with prep. प्र, प्रार्थे, प्रार्थयितुम्) 'to ask,' 'to seek.' *Atm.* *Pres.* अर्थये. *Impf.* आर्थये. *Pot.* अर्थयेय. *Impv.* अर्थये. *Perf.* अर्थयाञ्चक्रे. *1st Fut.* अर्थयिताहे. *2nd Fut.* अर्थयिष्ये. *Aor.* आर्तिषे, आर्तिष्यास्, &c. *Prec.* अर्थयिषीय. *Cond.* आर्थयिष्ये. Pass., *Pres.* अर्थ्ये. Caus. like the Primitive. Des. अर्त्रिषयिषामि, -ये. Part., *Pres.* अर्थयान (527); *Past Pass.* अर्थित; *Past Indecl.* अर्थयित्वा, -अर्थ्ये; *Fut. Pass.* अर्थयितव्य, अर्थनीय, अर्थ्ये.

643. Root कथ् (stem कथय). *Inf.* कथयितुम् 'to say,' 'to tell.' Par. *Pres.* कथयामि. *Impf.* अकथयम्. *Pot.* कथयेयम्. *Impv.* कथयानि. *Perf.* कथयानास. *1st Fut.* कथयितास्मि. *2nd Fut.* कथयिष्यामि. *Aor.* अकथयम् or अकथीकयम्. *Prec.* कथ्यासम्. *Cond.* अकथयिष्यम्. Pass. कथ्ये, &c. Caus. like the Primitive. Des. चिकथयिषामि. Part., *Pres.* कथयत्; *Past Pass.* कथित; *Past Indecl.* कथयित्वा, -कथ्य (566. a); *Fut. Pass.* कथयितव्य, कथनीय, कथ्ये.

a. Root घोष (stem घोषय). *Inf.* घोषयितुम् 'to proclaim.' Par. *Pres.* घोषयामि. *Impf.* अघोषयम्. *Pot.* घोषयेयम्. *Impv.* घोषयाणि (58). *Perf.*

* This root forms its stem पारय *pāraya* from पृ, and पूरय *pūraya* from पूर; but the meaning of पारयामि is rather 'to fulfil,' 'to accomplish,' 'to get through.' The Caus. of पृ *pri*, cl. 3, is also पारयामि 'to carry over,' 'to accomplish.'

शोषयाचकार. 1st Fut. शोषयितास्मि. 2nd Fut. शोषयिष्यामि. Aor. अशुषुषन्.
Prec. शोष्यासन्. Cond. अशोषयिष्यन्. Pass., Pres. शोष्ये; Aor. 3rd sing.
अशोषि. Caus. like the Primitive. Des. जुशोषयिष्यामि. Part., Pres.
शोषयात्; Past Pass. शोषित; Past Indecl. शोषयित्वा, -शोष; Fut. Pass.
शोषयितव्य, शोषणीय, शोष्य.

b. Root भक्ष् (stem भक्षय). Inf. भक्षयितुम् 'to eat,' 'to devour.' Par.
Pres. भक्षयामि. Impf. अभक्षयम्. Pot. भक्षयेयम्. Impv. भक्षयाणि. Perf.
भक्षयामास. 1st Fut. भक्षयितास्मि. 2nd Fut. भक्षयिष्यामि. Aor. अभभक्षम्.
Prec. अभक्ष्यासन्. Cond. अभक्षयिष्यम्. Pass., Pres. भक्ष्ये. Des. बिभक्षयिष्यामि.
Part., Pres. भक्षयात्; Past Pass. भक्षित; Past Indecl. भक्षयित्वा, -भक्ष;
Fut. Pass. भक्षयितव्य, भक्षणीय, भक्ष्य.

EXAMPLES OF PRIMITIVE VERBS OF THE SECOND CLASS,
EXPLAINED AT 307.

644. Root या yá. Infin. यातुम् yátum, 645. Root इ i (310). Infin. इतुम्
'to go.' etum, 'to go.'

PARASMAI-PADA only.

For इ with adhi, á, &c., see 311.

Present, 'I go.'

Present, 'I go.'

यामि yámi	यावस् yávas	यामस् yámas	एमि emi†	इवस् ivas	इमस् imas
यासि yási	यायस् yáthas	याय yátha	एषि eshi	इयस् ithas	इष itha
याति yáti	यातस् yátas	यान्ति yánti	एति eti	इतस् itas	यन्ति yanti(34)

Imperfect, 'I was going,' or 'I went.'

Imperfect, 'I was going,' or 'I went.'

अयाम् ayám	अयाव ayáva	अयाम ayáma	अयाम् ayám(37)	ऐव aiva(25La)	ऐम aima
अयास् ayás	अयातम् ayátam	अयात ayáta	ऐस् ais(33)	ऐतम् aitam	ऐत aita
अयात् ayát	अयाताम् ayátám	अयान् ayán *	ऐत् ait	ऐताम् aitám	अयान् áyan ‡

Potential, 'I may go.'

Potential, 'I may go.'

यायाम् yáyám	यायाव yáyáva	यायाम yáyáma	इयाम् iyám	इयाव iyáva	इयाम iyáma
यायास् yáyás	यायातम् yáyátam	यायात yáyáta	इयास् iyás	इयातम् iyátam	इयात iyáta
यायात् yáyát	यायाताम् yáyátám	यायुस् yáyus	इयात् iyát	इयाताम् iyátám	इयुस् iyus

Imperative, 'Let me go.'

Imperative, 'Let me go.'

यानि yáni	याव yáva	याम yáma	अयानि ayáni	अयाव ayáva	अयाम ayáma
याहि yáhi	यातम् yátam	यात yáta	इहि ihi	इतम् itam	इत ita
यातु yātu	याताम् yátám	यान्तु yántu	इतु itu	इताम् itám	यन्तु yantu

* Or अयुस् ayus (see 310. Obs.)

† This root is also of the 1st class, making अयामि, अयसि, &c., in Pres. tense.

‡ Foster gives अयन्. See Pāṇini (vi. 4. 81), and compare Lāghu-kaum. 608.

Perf. ययौ (373), ययाय or ययिष, ययौ; ययिष, यययुस्, ययतुस्; ययिन, यय, ययुस्; *1st Fut.* यातास्मि, यातासि, याता, &c. *2nd Fut.* यास्यामि, यास्यसि, यास्यति; यास्यावस्, &c. *Aor.* अयासिषम् (433), अयासीस्, अयासीत्; अयासिष्व, अयासिहम्, अयासिहाम्; अयासिष्व, अयासिह, अयासिबुस्. *Prec.* यायासम्, यायास्, यायात्; यायास्व, &c. *Cond.* अयास्यम्, अयास्यस्, अयास्यत्, &c. *Pass., Pres.* याये, &c.; *Aor.* 3rd sing. अयायि. *Caus., Pres.* यापयामि, &c.; *Aor.* अयीयपम्, &c. *Des.* यियासाति. *Freq.* यायाये, यायामि or यायेमि (3rd sing. यायाति or यायेति). *Part., Pres.* यात् (Nom. case यान्); *Past Pass.* यात; *Past Indecl.* यात्वा, -याय; *Fut. Pass.* यातव्य, यानीय, येय.

Perf. इयाय (367. a), इययिष or इयेष, इयाय; इयिव, इययुस्, इयतुस्; इयिन, इय, इयुस्. *1st Fut.* इतास्मि, &c. *2nd Fut.* इष्यामि, &c. *Aor.* (438. e) अगाम्, अगावस्, अगात्; अगाव, अगातम्, अगाताम्; अगाम, अगात, अगुस्. *Prec.* ईयासम्, &c. (see 447. a). *Cond.* ऐष्यम्. *Pass., Pres.* ईये; *1st Fut.* इताहे or आयिताहे (474); *2nd Fut.* इष्ये or आयिष्ये; *Aor.* 3rd sing. अगायि or अगासत or आयिषत. *Caus., Pres.* गमयामि (from गम् at 602) or आययामि or आपयामि; *Aor.* अजीगमम् or आयियम् or आपिपम् (with *adhi* prefixed, अध्याजीगपम् 493. e). *Des.* जिगमिषामि (from गम् at 602) or ईषिषामि, -षे. *Part., Pres.* यत् (Nom. यन्); *Past Pass.* इत; *Past Indecl.* इत्वा, -इय; *Fut. Pass.* इतव्य, अयनीय, इत्य or इय.

a. Like या may be conjugated भा 'to shine.' *Pres.* भामि; *Perf.* बभौ; *1st Fut.* भातास्मि; *Aor.* अभसिषम्, &c.

OTHER EXAMPLES OF CL. 2 IN THE ORDER OF THEIR FINAL LETTERS.

646. Root शी (special stem शे, 315). *Inf.* शयितुम् 'to lie down,' 'to sleep.' *Átm. Pres.* शये, शेवे, शेते (keítai); शेवहे, शयाये, शयाते; शेनहे (kelueθa), शेन्वे, शेरते. *Impf.* अशयि, अशेषास्, अशेत; अशेवहि, अशयायाम्, अशयाताम्; अशेनहि, अशेन्वन्, अशेरत. *Pot.* शयीय, शयीषास्, शयीत; शयीवहि, शयीयायाम्, शयीयाताम्; शयीनहि, शयीन्वन्, शयीरन्. *Impv.* श्यै, शेष्वा, शेताम्; शयावहे, शयायाम्, शयाताम्; शयामहे, शेन्वन्, शेरताम्. *Perf.* शिश्ये, शिशिये, शिश्ये; शिशियवहे, शिशयाये, शिशयाते; शिशियनहे, शिशियन्वे or -शियदे, शिशियदे. *1st Fut.* श्यिताहे. *2nd Fut.* शयिष्ये. *Aor.* अशयिषि, अशयिषास्, अशयिह; अशयिष्वहि, अशयिषायाम्, अशयिषाताम्; अशयिष्वहि, अशयिष्वन् or -यिदम्, अशयिषत. *Prec.* शयिषीय. *Cond.* अशयिष्ये. *Pass., Pres.* श्ये; *Aor.* 3rd sing. अशयि. *Caus., Pres.* श्रावयामि; *Aor.* अशीशयम्. *Des.* शिशयिषे. *Freq.* श्राश्रय्ये, शेशेमि or शेशयीमि. *Part., Pres.* शयान (526. a); *Past Pass.* शयित; *Past Indecl.* शयित्वा, -शय्य; *Fut. Pass.* शयितव्य, शयनीय, शेय.

647. Root सू or सु (special stems सू and सुव्, see 312). *Inf.* सोतुम् or सवितुम् 'to bring forth.' *Átm. Pres.* सुवे, सूवे, सूते; सूवहे, सुवाये, सुवाते; सूनहे, सून्वे, सुवते. *Impf.* असुवि, असूपास्, असूत; असूवहि, असुवायाम्,

असुवाताम्; असूम्हि, असूध्मम्, असुवत्. *Pot.* सुवीय. *Impv.* सुवे (Pāṇ. vii. 3, 88), सूष्य, सूताम्; सुवावहे, सुवायाम्, सुवाताम्; सुवामहे, सूध्मम्, सुवताम्. *Perf.* सुपुवे, सुपुविषे, सुपुवे; सुपुविषहे, सुपुवाये, सुपुवाते; सुपुविमहे, सुपुविष्ये or -विदे, सुपुविरे. *1st Fut.* सोताहे or सविताहे. *2nd Fut.* सोष्ये or सविष्ये. *Aor.* असविषि, असविषास्, असविष; असविष्यहि, असविषायाम्, असविषाताम्; असविष्यहि, असविष्यम् or -दुम्, असविषत्. Or असोषि, असोषास्, असोष; असोष्यहि, असोषायाम्, असोषाताम्; असोष्यहि, असोदुम्, असोषत्. *Prec.* सोषीय or सविषीय. *Cond.* असोष्ये or असविष्ये. *Pass., Pres.* सूये; *Aor. 3rd sing.* असावि. *Caus., Pres.* सावयामि; *Aor.* असूषवम्. *Des.* सुसूषामि, -षे. *Freq.* सोषूये, सोषोमि or सोषधीनि. *Part., Pres.* सुवान्; *Past Pass.* सुत or सूत or सून; *Past Indecl.* सूत्वा or सुत्वा, -सूय; *Fut. Pass.* सोतष्य or सवितष्य, सवनीय, साष्य or सष्य.

648. Root स्तु (special stems स्तौ or स्तवी, स्तु and स्तुव्, see 313). *Inf.* स्तोतुम् 'to praise.' *Par. and Åtm.* *Pres.* स्तौमि or स्तवीमि, स्तौषि or स्तवीषि, स्तौति or स्तवीति; स्तुवस् or स्तुवीवस्*, स्तुयस् or स्तुवीयस्*, स्तुतस् or स्तुवीतस्*; स्तुमस् or स्तुवीमस्*, स्तुय or स्तुवीय*, स्तुवन्ति. *Åtm.* स्तुवे, स्तुषे or स्तुवीषे*, स्तुते or स्तुवीते*; स्तुवहे or स्तुवीवहे*, स्तुवाये, स्तुवाते; स्तुमहे or स्तुवीमहे*, स्तुष्ये or स्तुवीष्ये*, स्तुवते. *Impf.* अस्तुवम् or अस्तवम्, अस्तौस् or अस्तवीस्, अस्तौत् or अस्तवीत्; अस्तुव or अस्तुवीव*, अस्तुतम् or अस्तुवीतम्, अस्तुताम् or अस्तुवीताम्; अस्तुम or अस्तुवीम*, अस्तुत or अस्तुवीत, अस्तुवन्. *Åtm.* अस्तुवि, अस्तुयास् or अस्तुवीयास्, अस्तुत or अस्तुवीत; अस्तुविह or अस्तुवीविह*, अस्तुवायाम्, अस्तुवाताम्; अस्तुमहि or अस्तुवीमहि*, अस्तुध्मम् or अस्तुवीध्मम्*, अस्तुवत्. *Pot.* स्तुयाम् or स्तुवीयाम्*. *Åtm.* स्तुयीय. *Impv.* स्तुवन्ति or स्तवानि, स्तुहि or स्तुवीहि*, स्तौतु or स्तवीतु; स्तवाव, स्तुतम् or स्तुवीतम्, स्तुताम् or स्तुवीताम्; स्तवाम, स्तुत or स्तुवीत, स्तुवन्तु. *Åtm.* स्तवै, स्तुष्य or स्तुवीष्य*, स्तुताम् or स्तुवीताम्; स्तवावहे, स्तुवायाम्, स्तुवाताम्; स्तवामहे, स्तुध्मम् or स्तुवीध्मम्*, स्तुवताम्. *Perf.* (369) तुष्टाव, तुष्टोय, तुष्टाव; तुष्टुव, तुष्टुवपुस्, तुष्टुवतुस्; तुष्टुम, तुष्टुव, तुष्टुवुस्. *Åtm.* तुष्टुवे, तुष्टुषे, तुष्टुवे; तुष्टुवहे, तुष्टुवाये, तुष्टुवाते; तुष्टुमहे, तुष्टुदे (372), तुष्टुविरे. *1st Fut.* स्तोतास्मि. *Åtm.* स्तोताहे. *2nd Fut.* स्तोष्यामि. *Åtm.* स्तोष्ये. *Aor.* (427. a) अस्ताविषम्, अस्तावीस्, अस्तावीत्; अस्ताविष्य, अस्ताविष्यम्, अस्ताविष्यम्; अस्ताविष्य, अस्ताविष्ट, अस्ताविषुस्. *Åtm.* अस्तोषि, अस्तोषास्, अस्तोष; अस्तोष्यहि, अस्तोषायाम्, अस्तोषाताम्; अस्तोष्यहि, अस्तोदुम्, अस्तोषत्. *Prec.* स्तूयासम्. *Åtm.* स्तोषीय. *Cond.* अस्तोष्यम्. *Åtm.* अस्तोष्ये. *Pass., Pres.* स्तूये; *Aor. 3rd sing.* अस्तावि. *Caus., Pres.* स्तावयामि; *Aor.* अतुष्टवम्. *Des.* तुष्टूयामि, -षे. *Freq.* तोष्टूये, तोष्टोमि. *Part., Pres.* स्तुवत्; *Past Pass.* स्तुत; *Past Indecl.* स्तुत्वा, -स्तुय; *Fut. Pass.* स्तोतष्य, स्तवनीय, स्तुय or स्ताष्य or स्तष्य.

649. Root वृ (special stems व्रवी, वृ, वृव, see 314). *Inf.* वक्तुम्

* Some authorities reject these forms.

650. Root वच् (320). *Inf.* वक्तुम् 'to say,' 'to speak.' *Par.* In the General tenses *Atm.* also. *Pres.* वच्मि, वक्षि, वक्ति; वक्ष्यस्, वक्ष्यस्, वक्तस्; वक्ष्मस्, वक्ष्य, व्रुवन्ति (borrowed from व्रू at 649). *Impf.* अवचम्, अवक् (294), अवक् (294); अवध्य, अवक्तम्, अवक्ताम्; अवध्य, अवक्त, अवचन्तः. *Pot.* वक्ष्याम्, वक्ष्यास्, वक्ष्यात्, &c. *Impv.* वचानि, वग्धि, वक्तु; वचाव, वक्तम्, वक्ष्मन्; वचान, वक्त, व्रुवन्तु (borrowed from व्रू). *Perf.* (375.c) उवाच, उवक्षिष or उवक्ष्य, उवाच; उचिष, ऊचयुस्, उचतुस्; उचिम, उच, उचुस्. *Atm.* उचे, उचिषे, उचे; उचिषहे, उचाये, उचाते; उचिमहे, उचिष्ये, उचिषे. *1st Fut.* वक्तामि. *Atm.* वक्ताहे. *2nd Fut.* वक्ष्यामि. *Atm.* वक्ष्ये. *Aor.* (441) अवोचम्, अवोचस्, अवोचत; अवोचाव, अवोचाम्, अवोचताम्; अवोचाम, अवोचत, अवोचन्. *Atm.* अवोचे, अवोचयास्, अवोचत; अवोचावहि, अवोचेयाम्, अवोचेताम्; अवोचामहि, अवोचध्वम्, अवोचन्त. *Prec.* वक्ष्यामस्. *Atm.* वक्ष्याय. *Cond.* अवक्ष्यम्. *Atm.* अवक्ष्ये. *Pass., Pres.* उच्ये (471); *Aor.* 3rd sing. अवचिष. *Caus., Pres.* वाचयामि; *Aor.* अवचिषम्. *Des.* विवक्षामि, -क्षे. *Freq.* वाच्ये, वाच्यम्. *Part., Pres.* व्रुवत्; *Atm.* व्रुवाण (borrowed from व्रू at 649); *Past Pass.* उक्त; *Past Indecl.* उक्ता, -उच्य; *Fut. Pass.* वक्तव्य, वचनीय, वाच्य or वाक्य.

651. Root मृज् (special stems मर्ज् and मृज्, 321). *Inf.* माहुम् or मार्जितुम् 'to wipe,' 'to rub,' 'to clean.' *Par. Pres.* मार्जि, मार्जि (296), मार्जि (297); मृजस्, मृजस्, मृजस्; मृज्मस्, मृज्, मार्जनि or मृजनि. *Impf.* अमार्जम्, अमार्ज (294), अमार्जि; अमृज्, अमृजम्, अमृजाम्; अमृज्, अमृज्, अमार्जन् or अमृजन्. *Pot.* मृज्याम्, मृज्यास्, &c. *Impv.* मार्जनि, मृज्ति (303), माहु; मार्जव, मृजम्, मृजाम्; मार्जन्, मृज्, मार्जन् or मृजन्. *Perf.* ममार्ज, ममार्जिष or ममार्जि (370. e), ममार्जि; ममर्जिष or ममार्जिष, ममर्जस् or ममार्जिषुस्, ममर्जितुस् or ममार्जितुस्; ममर्जिन or

† According to some, the 3rd pl. of the Imperfect is also wanting.

ममार्ज्जन्, ममृज्ज or ममार्ज्ज, ममृजुस् or ममार्जुस्. 1st Fut. मार्ज्जस्मि or मार्ज्जितस्मि (415-a). 2nd Fut. मार्ज्ज्यामि or मार्ज्जिष्यामि. Aor. समार्ज्जम्, समार्ज्जिषि, समार्ज्जित्; समार्ज्ज, समार्ज्जम्, समार्ज्जो; समार्ज्ज, समार्ज्ज, समार्ज्जुस्. Or समार्ज्जिष्यम्, समार्ज्जिषि, समार्ज्जित्; समार्ज्जिष्य, &c. Prec. मृज्ज्यासम्. Cond. समार्ज्ज्याम् or समार्ज्जिष्यम्. Pass., Pres. मृज्जे; Aor. 3rd sing. समार्ज्ज. Caus., Pres. मार्ज्जयामि; Aor. सममार्ज्जम् or समीमृजम्. Des. निमार्ज्ज्यामि or निमृज्यामि or निमार्ज्जिष्यामि. Freq. मरीमृज्जे, मरी- or मरि- or मरीमृज्जित् (3rd sing. -मार्ज्जि). Part., Pres. मार्ज्जत; Past Pass. मृज्ज; Past Indecl. मृज्जा or मार्ज्जिता, -मृज्ज; Fut. Pass. मार्ज्ज्य or मार्ज्जित्य, मार्ज्जनीय, मार्ज्य or मृज्य.

652. Root अद् (317). Inf. अद्नु 'to eat.' Par. Pres. अस्मि, अस्ति, अस्ति; अद्स्, अन्त्यस्, अद्स्; अद्स्, अन्त्य, अदन्ति. Impf. आदम्, आदस् (317.δ), आदत् (317.β); आद्, आद्म, आद्माम्; आद्, आद्, आदन्. Pot. अद्याम्. Impv. अदानि, अद्मि, अद्नु; अदाव, अद्म, अद्माम्; अदाम, अद्, अदन्तु. Perf. आद, आदिय, आद; आदिव, आदयुस्, आदतुस्; आदिम, आद, आदुस्. 1st Fut. अद्यास्मि. 2nd Fut. अद्यामि. Aor. अद्यसम् (borrowed from root घस्), अद्यसस्, अद्यसत्; अद्यसाव, अद्यसतम्, अद्यसताम्; अद्यसाम, अद्यसत, अद्यसन्. Prec. अद्यासम्. Cond. आद्याम्. Pass., Pres. अद्ये; Aor. 3rd sing. आदि. Caus., Pres. आदयामि; Aor. आदिदम्. Des. निघत्यामि (borrowed from घस्). Part., Pres. अद्त; Past Pass. जग्ध; Past Indecl. जग्धा; Fut. Pass. अद्तव्य, अदनीय, आद्य.

653. Root रुद् (special stems रोद्, रोदि, रुदि, रुद्, see 322). Inf. रोदिहम् 'to weep.' Par. Pres. रोदिमि, रोदिषि, रोदिषि; रुदिवस्, रुदिषस्, रुदितास्; रुदिमस्, रुदिष, रुदन्ति. Impf. अरोदम्, अरोदस् or अरोदीस्, अरोदत् or अरोदीत् (Pāṇ. VII. 3, 98, 99); अरुदिव, अरुदितम्, अरुदिताम्; अरुदिम, अरुदित, अरुदन्. Pot. रुद्याम्. Impv. रोदानि, रुदिहि, रोदिह; रोदाव, रुदितम्, रुदिताम्; रोदाम, रुदित, रुदन्तु. Perf. अरोद, अरोदिष, अरोद; अरुदिव, अरुदयुस्, अरुदतुस्; अरुदिम, अरुद, अरुदुस्. 1st Fut. रोदितास्मि. 2nd Fut. रोदिष्यामि. Aor. अरुदम्, अरुदस्, अरुदत्; अरुदाव, अरुदतम्, अरुदताम्; अरुदाम, अरुदत, अरुदन्. Or अरोदिषम्, अरोदीस्, अरोदीत्; अरोदिष्य, अरोदिष्यम्, अरोदिष्यम्; अरोदिष्य, अरोदिष्य, अरोदिष्युस्. Prec. रुद्यासम्. Cond. अरोदिष्यम्. Pass., Pres. रुद्ये; Aor. 3rd sing. अरोदि. Caus., Pres. रोदयामि; Aor. अरुददम्. Des. अरुदिष्यामि. Freq. रोरुद्ये, रोरोदि (3rd sing. रोरोदि) or रोरुदीमि. Part., Pres. रुदत्; Past Pass. रुदित; Past Indecl. रुदिता, -रुद्य; Fut. Pass. रोदितव्य, रोदनीय, रोद्य.

654. Root हन्* (special stems हन्, ह, ह, and ज, see 323). Inf. हनुम् 'to strike,' 'to kill.' Par. Pres. हस्मि, हंसि, हन्ति*; हन्वस्, हयस्, हतस्;

* It must be borne in mind (with reference to 323) that *han* only loses its nasal before *t* and *th*, if not marked with *P*. When the prep. *आ* *á* is prefixed, this root may take the *Átmane*, in which case the 3rd sing. Pres. will be *आहन्ते*.

हन्मस्, हय, हन्ति. *Impf.* अहनम्, अहन, अहन् (294); अहन्व, अहतम्, अहताम्; अहन्म, अहत, अहन्. *Pot.* हन्याम्, &c. *Impv.* हनानि, जहि, हन्तु*; हनाव, हतम्, हताम्; हनाम, हत, हन्तु. *Perf.* जघान (376), जघनिय or जघन्थ, जघान; जग्निव, जग्नुयस्, जग्नुतुस्; जग्निम, जग्म, जग्मुस्. *1st Fut.* हन्तास्मि. *2nd Fut.* हनिष्यामि. *Aor.* (432. b) अवधिषम्, अवधीस्, अवधीत्; अवधिष्व, अवधिहम्, अवधिहाम्; अवधिष्व, अवधिह, अवधिषुस्. *Prec.* बध्यासम्. *Cond.* अहनिष्यम्. *Pass., Pres.* हन्ये; *Perf.* जग्ने (473); *Aor.* 3rd sing. अघानि (or अवधि, borrowed from बध्); *1st Fut.* हन्ताहे or घानिताहे; *2nd Fut.* हनिष्ये or घानिष्ये. *Caus., Pres.* घातयामि; *Aor.* अजीघतम्. *Des.* जिघांतामि. *Freq.* जेघीये or जङ्घन्ये, जङ्घन्मि or जंहन्मि or जङ्घनीमि; see 708. *Part., Pres.* गत; *Past Pass.* हत; *Past Indecl.* हत्वा, -हत; *Fut. Pass.* हन्तव्य, हननीय, घाय.

655. Root स्वप् (special stems स्वप् and स्वपि, 322. a). *Inf.* स्वप्नुम् 'to sleep.' *Par. Pres.* स्वपिमि, स्वपिषि, स्वपिति; स्वपिवस्, स्वपियस्, स्वपितस्; स्वपिमस्, स्वपिय, स्वपन्ति. *Impf.* अस्वपम्, अस्वपस् or अस्वपीस्, अस्वपत् or अस्वपीत्; अस्वपिव, &c. (see रुद् at 653). *Pot.* स्वप्स्याम्. *Impv.* स्वपानि, स्वपिहि, स्वपितु; स्वपाव, स्वपितम्, स्वपिताम्; स्वपाम, स्वपित, स्वपन्तु. *Perf.* (382) सुष्वाप, सुष्वपिय or सुष्वप्य, सुष्वाप; सुषुपिव, सुषुपयुस्, सुषुपतुस्; सुषुपिम, सुषुप, सुषुपुस्. *1st Fut.* स्वप्तास्मि. *2nd Fut.* स्वप्स्यामि. *Aor.* अस्वाप्सम्, अस्वाप्सीस्, अस्वाप्सीत्; अस्वाप्स्व, अस्वाम्, अस्वामां; अस्वाप्स्व, अस्वाम, अस्वाप्सुस्. *Prec.* सुष्यासम्. *Cond.* अस्वप्स्यम्. *Pass., Pres.* सुष्ये (471); *Aor.* 3rd sing. अस्वापि. *Caus., Pres.* स्वापयामि; *Aor.* असूषुपम्, &c. *Des.* सुषुप्तामि. *Freq.* सोषुष्ये, सास्वप्मि or सास्वपीमि. *Part., Pres.* स्वपत्; *Past Pass.* सुप्त; *Past Indecl.* सुप्ता, -सुप्य; *Fut. Pass.* स्वप्स्य, स्वपनीय, स्वप्य.

656. Root वञ् (special stems वञ् and उञ्, 324). *Inf.* वञ्शितुम् 'to wish.' *Par. Pres.* वञ्शिम, वञ्शि (302), वञ्शि (300); उञ्मस्, उञ्मस्, उञ्मस्; उञ्मस्, उञ्, उञ्शन्ति. *Impf.* अवञ्शम्, अवद् (294), अवद्; औञ्म (251. a), औञ्म, औञ्म; औञ्म, औञ्, औञ्शन्. *Pot.* उञ्श्याम्, उञ्श्यास्, &c. *Impv.* वञ्शानि, उञ्हि (303), वहु; वञ्शाव, उञ्म, उञ्मां; वञ्शाम, उञ्, उञ्शन्तु. *Perf.* (375. c) उवाञ्श, उवञ्शिय, उवाञ्श; उञ्शिव, उञ्शयुस्, उञ्शतुस्; उञ्शिम, उञ्श, उञ्शुस्. *1st Fut.* वञ्शितास्मि. *2nd Fut.* वञ्शिष्यामि. *Aor.* अवञ्शिवम्, अवञ्शीस्, अवञ्शीत्, &c.; or अवञ्शिवम्, -शीस्, -शीत्, &c.; see 427. *Prec.* उञ्श्यासम्. *Cond.* अवञ्शिष्यम्. *Pass., Pres.* उञ्श्ये (471); *Aor.* 3rd sing. अवञ्शि or अवञ्शि. *Caus., Pres.* वाञ्शयामि; *Aor.* अवीवञ्शम्. *Des.* विवञ्शयामि. *Freq.* वावञ्श्ये, वावञ्शिम or वावञ्शीमि. *Part., Pres.* उञ्शत्; *Past Pass.* उञ्शित; *Past Indecl.* वञ्शित्वा, -उञ्श्य; *Fut. Pass.* वञ्शितव्य, वञ्शनीय, वाञ्श्य.

* It must be borne in mind (with reference to 323) that *han* only loses its nasal before *t* and *th*, if not marked with *P*.

657. Root **हृष्** (special stems **हृष्** and **हृष्ट**, 309). *Inf.* **हृष्टुम्** 'to hate.' *Par. and Aṭm.* *Pres.* **हृष्मि, हृषि** (302), **हृष्टि** (301); **हृष्वस्, हृष्टस्, हृष्टस्**; **हृष्मस्, हृष्ट, हृषन्ति**. *Aṭm.* **हृषे, हृषे, हृष्टे**; **हृष्वहे, हृषाये, हृषाते**; **हृष्महे, हृष्टे, हृषते**. *Impf.* **अहृषम्, अहृष्ट** (294), **अहृष्ट**; **अहृष्व, अहृष्टम्, अहृष्टाम्**; **अहृष्म, अहृष्ट, अहृषन् or अहृषुस्**. *Aṭm.* **अहृषि, अहृष्टास्, अहृष्ट**; **अहृष्वहि, अहृषायाम्, अहृषाताम्**; **अहृष्महि, अहृष्टुम्, अहृषत**. *Pot.* **हृष्याम्**. *Aṭm.* **हृषीय**. *Impv.* **हृषाणि, हृष्टि, हृष्टु**; **हृषाव, हृष्टम्, हृष्टाम्**; **हृषाम, हृष्ट, हृषन्तु**. *Aṭm.* **हृषे, हृष, हृष्टाम्**; **हृषावहे, हृषायाम्, हृषाताम्**; **हृषामहे, हृष्टुम्, हृषताम्**. *Perf.* **दिहृषे, दिहृषिष, दिहृषे**; **दिहृषिव, दिहृषयुस्, दिहृषतुस्**; **दिहृषिम, दिहृष, दिहृषुस्**. *Aṭm.* **दिहृषे, दिहृषिषे, दिहृषे**; **दिहृषिवहे, दिहृषाये, दिहृषाते**; **दिहृषिमहे, दिहृषिषे, दिहृषिरे**. *1st Fut.* **हृष्टास्मि**. *Aṭm.* **हृष्टाहे**. *2nd Fut.* **हृष्ट्यामि**. *Aṭm.* **हृष्ट्ये**. *Aor.* (439) **अहृषम्, -षस्, -षत्**; **-षाव, -षातम्, -षाताम्**; **-षाम, -षत, -षन्**. *Aṭm.* (439. a) **अहृषि, -ष्यास्, -षत**; **-षावहि, -षायाम्, -षाताम्**; **-षामहि, -ष्वम्, -षन्**. *Prec.* **हृष्यासम्**. *Aṭm.* **हृषीय**. *Cond.* **अहृष्यम्**. *Aṭm.* **अहृष्ये**. *Pass., Pres.* **हृष्ये, &c.**; *Aor. 3rd sing.* **अहृषिष**. *Caus., Pres.* **हृषयामि**; *Aor.* **अदिहृषम्**. *Des.* **दिहृष्यामि, -ष्ये**. *Freq.* **देहृष्ये, देहृषि or देहृषीमि**. *Part., Pres.* **हृषत्**; *Past Pass.* **हृष्ट**; *Past Indecl.* **हृष्टा, -हृष्य**; *Fut. Pass.* **हृष्य, हृषणीय, हृष्य**.

a. Root **वस्**. *Inf.* **वसितुम्** 'to wear,' 'to put on (as clothes, &c.)' *Aṭm.* *Pres.* **वसे, वस्ते** (62. b), **वस्ते**; **वस्वहे, वसाये, वसाते**; **वस्महे, वञ्जे or वञ्जे** (304), **वसते**. *Impf.* **अवसि, अवस्यास्, अवस्त**; **अवस्महि, अवसायाम्, अवसाताम्**; **अवस्महि, अवञ्जम् or अवञ्चम्, अवसत**. *Pot.* **वसीय**. *Impv.* **वसे**. *Perf.* **ववसे, ववसिषे, &c.** *1st Fut.* **वसिताहे**. *2nd Fut.* **वसिष्ये**. *Aor.* **अवसिषि, अवसि-ष्टास्, अवसिष्ट**; **अवसिष्वहि, अवसिषायाम्, अवसिषाताम्, &c.** *Prec.* **वसिषीय**. *Cond.* **अवसिष्ये**. *Pass., Pres.* **वस्ये**. *Caus., Pres.* **वासयामि or -ये**. *Des.* **विवसिषे**. *Freq.* **वावस्ये, वावस्मि**. *Part., Pres.* **वसान**; *Past Pass.* **वसित**; *Past Indecl.* **वसित्वा, -वस्य**; *Fut. Pass.* **वसितव्य, वसनीय, वास्य**.

658. Root **शास्** (special stems **शास्** and **शिष्**, see 328). *Inf.* **शासितुम्** 'to rule,' 'to punish.' *Par.* (With **आ** 'to bless,' *Aṭm.*) *Pres.* **शास्मि, शास्ति, शास्ति**; **शिष्वस्, शिष्टस्, शिष्टस्**; **शिष्वस्, शिष्ट, शासति** (310. Obs.) *Aṭm.* **शासे, शास्ते** (62. b), **शास्ते**; **शास्वहे, शासाये, शासाते**; **शास्महे, शाञ्जे or शाञ्जे** (304), **शासते**. *Impf.* **अशासम्, अशात् or अशास्** (294, 304. a), **अशात्** (304); **अशिष्व, अशिष्टम्, अशिष्टाम्**; **अशिष, अशिष्ट, अशासुस्**. *Aṭm.* **अशासि, &c.** *Pot.* **शिष्याम्**. *Aṭm.* **शासीय**. *Impv.* **शासानि, शाधि** (304), **शासु**; **शासाव, शिष्टम्, शिष्टाम्**; **शासान, शिष्ट, शासतु**. *Aṭm.* **शासे**. *Perf.* **शशास, शशासिष, शशास**; **शशासिव, शशासयुस्, शशासतुस्**; **शशासिम, शशास, शशासुस्**. *Aṭm.* **शशासे, शशासिषे, &c.** *1st Fut.* **शासितास्मि**. *Aṭm.* **शासिताहे**. *2nd Fut.* **शासिष्यामि**. *Aṭm.* **शासिष्ये**. *Aor.* (441) **अशिषम्, अशिषस्, अशिषत्**; **अशिषाव,**

दुदुहाये, दुदुहाते; दुदुहिमहे, दुदुहिमहे or -दे, दुदुहिरे. 1st Fut. दोग्धासि. Atm. दोग्धाहे. 2nd Fut. भोक्ष्यामि. Atm. भोक्ष्ये. Aor. (439) अभुक्षम्, अभुक्षस्, अभुक्षत्; अभुक्षाव, अभुक्षताम्, अभुक्षताम्; अभुक्षान्, अभुक्षत, अभुक्षन्. Atm. (439. b) अभुक्षि, अभुक्ष्यास् or अदुग्धास्, अभुक्षत or अदुग्ध; अभुक्षावहि or अदुग्हि, अभुक्षायाम्, अभुक्षायाम्; अभुक्षामहि, अभुक्षाम् or अभुग्धम्, अभुक्षन्. Prec. दुद्यासम्. Atm. भुक्षीय. Cond. अभोक्ष्यम्. Atm. अभोक्ष्ये. Pass., Pres. दुक्षे; Aor. 3rd sing. अदोहि. Caus., Pres. दोहयामि; Aor. अदुदुहम्. Des. दुधुक्षामि, -क्षे. Freq. दोदुक्षे, दोदोक्षि (3rd sing. दोदोग्धि). Part., Pres. दुहत्, दुहान्; Past Pass. दुग्ध; Past Indecl. दुग्धा, -दुक्ष; Fut. Pass. दोग्धय, दोहनीय, दोक्ष or दुक्ष (573. a).

661. Root लिह् (special stems लिह् and लेह्). Inf. लेदुम् 'to lick.' Par. and Atm. Pres. (329) लेषि, लेषि (306), लेदि (305. a); लिङ्क्ष, लीढस् (305. a), लीढस्; लिङ्क्ष, लीढ, लिहन्ति. Atm. लिहे, लिषे, लीडे; लिङ्क्षे, लिहाये, लिहाते; लिङ्क्षे, लीडे, लिहते. Impf. अलेहम्, अलेद् (294), अलेद्; अलिङ्क्ष, अलीढम्, अलीढाम्; अलिङ्क्ष, अलीढ, अलिहन्. Atm. अलिहि, अलीढास्, अलीढ; अलिङ्क्षहि, अलिहायाम्, अलिहाताम्; अलिङ्क्षहि, अलीढम्, अलिहन्. Pot. लिष्याम्, लिष्यास्, &c. Atm. लिषीय. Impv. लेहानि, लीढि (306. c), लेदु; लेहाय, लीढम्, लीढाम्; लेहाम्, लीढ, लिहन्. Atm. लेहै, लिङ्क्ष, लीढाम्; लेहायहै, लिहायाम्, लिहाताम्; लेहामहै, लीढम् (306. c), लिहाताम्. Perf. लिलेह, लिलेह्य, लिलेह; लिलिह्य, लिलिह्युस्, लिलिह्युस्; लिलिह्य, लिलिह, लिलिह्युस्. Atm. लिलिहे, लिलिह्ये, &c. 1st Fut. लेढासि. Atm. लेढाहे. 2nd Fut. लेष्यामि. Atm. लेष्ये. Aor. (439) अलिङ्क्षम्, -ङ्क्षस्, -ङ्क्षत्; -ङ्क्षाव, -ङ्क्षताम्, -ङ्क्षताम्; -ङ्क्षान्, -ङ्क्षत, -ङ्क्षन्. Atm. (439. b) अलिङ्क्षि, अलिङ्क्ष्यास् or अलीढास्, अलिङ्क्षत or अलीढ; अलिङ्क्षावहि or अलिङ्क्षहि, -ङ्क्षायाम्, -ङ्क्षायाम्; अलिङ्क्षामहि, अलिङ्क्षाम् or अलीढम्, अलिङ्क्षन्. Prec. लिष्यासम्. Atm. लिषीय, &c. Cond. अलेष्यम्. Atm. अलेष्ये, &c. Pass., Pres. लिष्ये; Aor. 3rd sing. अलेहि. Caus., Pres. लेहयामि; Aor. अलीलिहम्. Des. लिलिङ्क्षामि, -क्षे. Freq. लेलिषे, लेलेषि (3rd sing. लेलेढि). Part., Pres. लिहत्; Atm. लिहान्; Past Pass. लीढ; Past Indecl. लीढा, -लिङ्क्ष; Fut. Pass. लेढय, लेहनीय, लेक्ष.

EXAMPLES OF PRIMITIVE VERBS OF THE THIRD CLASS,
EXPLAINED AT 331.

662. Root हु hu (333). Infin. होतुम् hotum, 'to sacrifice.'

PARASMAI-PADA. Present Tense, 'I sacrifice.'

जुहोमि juhomi	जुहुवस् juhuvas or जुह्वस्	जुहुमस् juhumas or जुह्वस्
जुहोषि juhoshi	जुहुयस् juhuthas	जुहुय जुहुथा
जुहोति juhoti	जुहुतस् juhutas	जुहति juhvati

Imperfect, 'I was sacrificing.'

अनुहवम् <i>ajuhavam</i>	अनुहुव <i>ajuhuva</i>	अनुहुम <i>ajuhuma</i>
अनुहोस् <i>ajuhos</i>	अनुहुतम् <i>ajuhutam</i>	अनुहुत <i>ajuhuta</i>
अनुहोत् <i>ajuhot</i>	अनुहुताम् <i>ajuhutām</i>	अनुहुवुस् <i>ajuhavus</i> (331. Obs.)

Potential, 'I may sacrifice.'

नुहुयाम् <i>juhuyām</i>	नुहुयाव <i>juhuyāva</i>	नुहुयाम् <i>juhuyāma</i>
नुहुयास् <i>juhuyās</i>	नुहुयातम् <i>juhuyātam</i>	नुहुयात् <i>juhuyāta</i>
नुहुयात् <i>juhuyāt</i>	नुहुयाताम् <i>juhuyātām</i>	नुहुयुस् <i>juhuyus</i>

Imperative, 'Let me sacrifice.'

नुहवानि <i>juhavāni</i>	नुहवाव <i>juhavāva</i>	नुहवाम् <i>juhavāma</i>
नुहुधि <i>juhudhi</i> (293)	नुहुतम् <i>juhutam</i>	नुहुत <i>juhuta</i>
नुहोतु <i>juhotu</i>	नुहुताम् <i>juhutām</i>	नुहुतु <i>juhvatu</i>

Perf. (374. g) नुहाव, नुहविष or नुहोष, नुहाव; नुहुविष, नुहुवपुस्, नुहुवतुस्; नुहुविम, नुहुव, नुहुवुस्. Or नुहवाचकार, &c.; see 385. e. 1st *Fut.* होतास्मि. 2nd *Fut.* होष्यामि. *Aor.* अहौषम्, अहौषीस्, अहौषीत्; अहौष्व, अहौष्टम्, अहौष्टम्; अहौष्व, अहौष्ट, अहौषुस्. *Prec.* हूयासम्. *Cond.* अहोष्यम्. *Pass., Pres.* हूये; *Aor.* 3rd sing. अहावि. *Caus., Pres.* हावयामि; *Aor.* अमूहवम्. *Des.* नुहूषामि. *Freq.* जोहूये, जोहोमि or जोहवीमि. *Part., Pres.* नुहूत; *Past Pass.* हुत; *Past Indecl.* हुत्वा, -हुत; *Fut. Pass.* होतव्य, हवनीय, हव्य or हाव्य.

OTHER EXAMPLES OF CL. 3 IN THE ORDER OF THEIR FINAL LETTERS.

663. Root दा (special stems ददा, दद्, see 335). *Inf.* दातुम् 'to give.' *Par. and Atm. Pres.* ददामि, ददासि, ददाति; दद्वस्, दत्थस्, दत्तस्; दद्वस्, दत्थ, ददति. *Atm.* ददे, दत्से, दत्ते; दद्वहे, ददाथे, ददाते; दद्वहे, दद्वे, ददते. *Impf.* अददाम्, अददास्, अददात्; अदद्व, अदद्वम्, अदद्वाम्; अदद्व, अदद्व, अदद्वुस् (331. Obs.) *Atm.* अददि, अददाथस्, अदद्व; अदद्वहि, अददाथाम्, अददाताम्; अदद्वहि, अदद्वम्, अददत्. *Pot.* दद्याम्. *Atm.* ददीय. *Impv.* ददामि, देहि, ददातु; ददाव, दद्वम्, दद्वाम्; ददाम, दद्व, ददतु. *Atm.* ददै, दद्वस्, दद्वाम्; ददावहे, ददाथाम्, ददाताम्; ददामहे, दद्वम्, ददताम्. *Perf.* (373) ददौ, ददिष or ददाष, ददौ; ददिष, ददपुस्, ददतुस्; ददिम, दद, ददुस्. *Atm.* ददे, ददिषे, ददे; ददिवहे, ददाथे, ददाते; ददिमहे, ददिध्वे, ददिरे. 1st *Fut.* दातास्मि. *Atm.* दाताहे. 2nd *Fut.* दास्यामि. *Atm.* दास्ये. *Aor.* (438) अदाम्, अदास्, अदात्; अदाव, अदातम्, अदाताम्; अदाम, अदात्, अदुस्. *Atm.* (438. d) अदिषि, अदिषास्, अदिषि; अदिष्वहि, अदिषायाम्, अदिषाताम्; अदिष्वहि, अदिषुम्, अदिषत. *Prec.* देयासम्. *Atm.* दासीय. *Cond.* अदास्यम्. *Atm.* अदास्ये. *Pass., Pres.* दीये; *Aor.* 3rd sing. अदायि, see 700. *Caus., Pres.* दापयामि (483); *Aor.*

अदीदपम्. Des. (503) दित्सामि, दित्से. Freq. देदीये, दादामि or दादेमि. Part., Pres. ददत् (141. a); Átm. ददान; Past Pass. दत्त; Past Indecl. दत्त्वा, -दाय; Fut. Pass. दातव्य, दानीय, देय.

664. Root धा (special stems दधा, दध्, see 336). Inf. धातुम् 'to place.' Par. and Átm. Pres. दधामि, दधासि, दधाति; दध्वस्, धत्स् (299. a), धत्तस् (299. a); दध्मस्, धत्थ, दधति. Átm. दधे, धत्से, धत्ते; दध्वहे, दधाथे, दधाते; दध्वहे, धत्ते (299. b), दधते. Impf. अदधाम्, अदधास्, अदधात्; अदध्व, अधत्तम्, अधत्ताम्; अदध्म, अधत्त, अधत्थुस्. Átm. अदधि, अधत्थास्, अधत्त; अदध्वहि, अदधायाम्, अदधाताम्; अदध्वहि, अधत्तम् (299. b), अदधात. Pot. दध्याम्. Átm. दधीय. Impv. दधानि, धेहि, दधातु; दधाव, धत्तम्, धत्ताम्; दधाम, धत्त, दधतु. Átm. दधै, धत्स्, धत्ताम्; दधावहै, दधायाम्, दधाताम्; दधामहै, धत्तम्, दधताम्. Perf. (373) दधौ, दधिष्य or दधाष्य, दधौ; दधिव, दधयुस्, दधतुस्; दधिम, दध, दधुस्. Átm. दधे, दधिषे, &c. 1st Fut. धातास्मि. Átm. धाताहे, &c. 2nd Fut. धास्यामि. Átm. धास्ये. Aor. (438) अधाम्, अधास्, अधात्; अधाव, अधातम्, अधाताम्; अधाम, अधात, अधुस्. Átm. (438. d) अधिषि, अधिषास्, अधिषति; अधिष्वहि, अधिषायाम्, अधिषाताम्; अधिष्वहि, अधिषुम्, अधिषत. Prec. धेयासम्. Átm. धासीय. Cond. अधास्यम्. Átm. अधास्ये. Pass., Pres. धीये; 1st Fut. धायिताहे or धाताहे; Aor. 3rd sing. अधायि. Caus., Pres. धापयामि; Aor. अदीदपम्. Des. धित्सामि (503). Freq. देधीये, दाधामि or दाधेमि. Part., Pres. दधत् (141. a); Átm. दधान; Past Pass. हित; Past Indecl. हित्वा, -धाय; Fut. Pass. धातव्य, धानीय, धेय.

a. Root ना (special stems निमी, निम्, see 338). Inf. मातुम् 'to measure.' Átm. Pres. निमे, निमीषे, निमीते; निमीवहे, निमाथे, निमाते; निमीवहे, निमीध्वे, निमते. Impf. अनिमि, अनिमिषास्, अनिमित; अनिमिवहि, अनिमायाम्, अनिमाताम्; अनिमिहहि, अनिमिध्वम्, अनिमित. Pot. निमीय, निमीषास्, निमीत, &c. Impv. निमै, निमीष्व, निमीताम्; निमावहै, निमायाम्, निमाताम्; निमामहै, निमीध्वम्, निमताम्. Perf. मने, ममिषे, मने; ममिवहे, ममाथे, ममाते; ममिमहे, ममिध्वे, ममिरे. 1st Fut. माताहे. 2nd Fut. मास्ये. Aor. (434) अमासि, अमास्थास्, अमास्त; अमास्वहि, अमासायाम्, अमासाताम्; अमास्वहि, अमाध्वम्, अमासत. Prec. मासीय. Cond. अमास्ये. Pass., Pres. मीये; Aor. 3rd sing. अमायि. Caus., Pres. मापयामि; Aor. अमीमपम्. Des. मित्सामि, -त्से (503). Freq. मेमीये, मामामि or मामेमि. Part., Pres. मिमान; Past Pass. मित; Past Indecl. मित्वा, -माय; Fut. Pass. मातव्य, मानीय, मेय.

665. Root हा (special stems जहा, जही, जह्, see 337). Inf. हातुम् 'to quit.' Par. Pres. जहामि, जहासि, जहाति; जहीवस् (or जहिवस्, see Pân. VI. 4, 116), जहीयस् (or जहियस्), जहीतस् (or जहितस्); जहीमस् (or जहिमस्), जहीष (or जहिष), जहति. Impf. अजहाम्, अजहास्, अजहात्; अजहीव (or अजहिव), अजहीतम् (or अजहितम्), अजहीताम् (or अजहिताम्); अजहीम (or अज-

हिम्), अजहीत (or अजहित), अजहुस्. *Pot.* जह्याम्, जह्यास्, &c. *Impv.* जहानि, जहीहि (or जहिहि) or जहाहि, जहातु; जहाव, जहीतम् (or जहितम्), जहीताम् (or जहिताम्); जहाम, जहीत (or जहित), जहतु. *Perf.* जहौ, जहिय or जहाय, जहौ; जहिय, जहयुस्, जहतुस्; जहिम्, जह, जहुस्. *1st Fut.* हातास्मि. *2nd Fut.* हास्यामि. *Aor.* (433) अहासिषम्, अहासीस्, अहासीत्; अहासिष्व, अहासिष्टम्, अहासिष्टाम्; अहासिष्व, अहासिष्ट, अहासिषुस्. *Prec.* हेयासम्. *Cond.* अहास्यम्. *Pass.*, *Pres.* हीये; *Aor.* 3rd sing. अहायि. *Caus.*, *Pres.* हापयामि; *Aor.* अजीहयम्. *Des.* जिहासामि. *Freq.* जेहीये, जाहामि or जाहेमि. *Part.*, *Pres.* जहत् (141. a); *Past Pass.* हीन; *Past Indecl.* हिन्वा, -हाय; *Fut. Pass.* हातव्य, हानीय, हेय.

666. Root भी (special stems बिभे, बिभी, बिभि, see 333). *Inf.* भेतुम् 'to fear.' *Par.* *Pres.* बिभेमि, बिभेषि, बिभेति; बिभीवस् or बिभिषस्, बिभीयस् or बिभिषस्, बिभीतस् or बिभितस्; बिभीमस् or बिभिमम्, बिभीय or बिभिष, बिभ्यति (34). *Impf.* अबिभयम्, अबिभेस्, अबिभेत्; अबिभीव or अबिभिव, अबिभीतम् or अबिभितम्, अबिभीताम् or अबिभिताम्; अबिभीम or अबिभिम, अबिभीत or अबिभित, अबिभयुस् (331. Obs.) *Pot.* बिभीयाम् or बिभियाम्, &c. *Impv.* बिभयानि, बिभीहि or बिभिहि, बिभेत्; बिभयाव, बिभीतम् or बिभितम्, बिभीताम् or बिभिताम्; बिभयाम, बिभीत or बिभित, बिभ्यतु (34). *Perf.* (374) बिभाय, बिभयिष or बिभेष, बिभाय; बिभिव, बिभ्युस्, बिभ्यतुस्; बिभिम, बिभ्य, बिभ्युस्. Or बिभयाञ्चकार (385. e). *1st Fut.* भेतास्मि. *2nd Fut.* भेष्यामि. *Aor.* अभैषम्, अभैषीस्, अभैषीत्; अभैष्व, अभैष्टम्, अभैष्टाम्; अभैष्व, अभैष्ट, अभैषुस्. *Prec.* भीयासम्. *Cond.* अभैष्यम्. *Pass.*, *Pres.* भीये; *Aor.* 3rd sing. अभायि. *Caus.*, *Pres.* भाययामि or -ये, or भापये or भीषये; *Aor.* अवीभयम् or अवीभयम् or अवीभयम्. *Des.* बिभीषामि. *Freq.* बेभीये or बेभेमि or बेभयीमि. *Part.*, *Pres.* बिभ्यत् (141. a); *Past Pass.* भीत; *Past Indecl.* भीत्वा, -भीय; *Fut. Pass.* भेतव्य, भयनीय, भेय.

a. Root ही (special stems जिहे, जिही, जिहिय, see 333. a). *Inf.* हेतुम् 'to be ashamed.' *Par.* *Pres.* जिहेमि, जिहेषि, जिहेति; जिहीवस्, जिहीयस्, जिहीतस्; जिहीमस्, जिहीय, जिहियति (123. a). *Impf.* अजिहयम्, अजिहेस्, अजिहेत्; अजिहीव, अजिहीतम्, अजिहीताम्; अजिहीम, अजिहीत, अजिह्युस् (331. Obs.) *Pot.* जिह्याम्. *Impv.* जिह्याणि, जिहीहि, जिहेत्; जिह्याव, जिहीतम्, जिहीताम्; जिह्याम, जिहीत, जिहियतु. *Perf.* जिहाय, जिहियष or जिहेष, जिहाय; जिहियिव (374. e), जिहिययुस्, जिहियतुस्; जिहियिम, जिहिय, जिहियुस्. *1st Fut.* हेतास्मि. *2nd Fut.* हेष्यामि. *Aor.* अहैषम्, अहैषीस्, अहैषीत्; अहैष्व, -ष्टम्, -ष्टाम्; अहैष्व, -ष्ट, -षुस्. *Prec.* हीयासम्. *Cond.* अहेष्यम्. *Pass.*, *Pres.* हीये; *Aor.* 3rd sing. अहायि. *Caus.*, *Pres.* हेपयामि; *Aor.* अजिहयम्. *Des.* जिहीषामि. *Freq.* जेहीये, जेहेमि or जेहयीमि. *Part.*, *Pres.* जिहियत् (141. a); *Past*

Pass. ह्रीय or ह्रीत; *Past Indecl.* ह्रीत्वा; *Fut. Pass.* हेतव्य, ह्य-
शीय, हेय.

b. Root जन् (special stems जजन्, जजा, जज्ञ, see 339). *Inf.* जनितुम् 'to produce.' *Par. Pres.* जजन्मि, जजंसि, जजन्ति; जजन्वस्, जजायस्, जजातस्; जजन्मस्, जजाय, जज्ञति. *Impf.* अजजन्, अजजन् (294), अजजन्; अजजन्, अजजातम्, अजजाताम्; अजजन्म, अजजात, अजज्ञुस्. *Pot.* जजन्याम् or जजायाम्. *Impv.* अजनानि, जजाहि, जजन्तु; जजनाव, जजातम्, जजाताम्; जजनाम्, जजात, जज्ञतु. *Perf.* जजान or जजन, जजनिष्य, जजान; जज्ञिष्य, जज्ञयुस्, जज्ञतुस्; जज्ञिम, जज्ञ, जज्ञुस्. *1st Fut.* जनितास्मि. *2nd Fut.* जनिष्यामि. *Aor.* अजानिष्यम्, अजानीस्, अजानीत्; अजानिष्य, &c. Or अजनिष्यम्, &c.; see 418. B. *Prec.* जन्यासम् or जायासम्. *Cond.* अजनिष्यम्. *Pass., Pres.* जाये (cf. 617. a) or जन्ये; *Aor. 3rd sing.* अजनि. *Caus., Pres.* जनयामि; *Aor.* अजीजनम्. *Des.* जिजनिषे. *Freq.* जाजाये or जज्जन्ये, जज्जन्मि. *Part., Pres.* जज्ञत् (141. a); *Past Pass.* जात, जनित; *Past Indecl.* जनित्वा, -जन्य, -जाय; *Fut. Pass.* जनितव्य, जननीय, जन्य.

EXAMPLES OF PRIMITIVE VERBS OF THE SEVENTH CLASS,
EXPLAINED AT 342.

667. Root छिद् *chid*. *Inf.* छेतुम् *chettum*, 'to cut.'

PARASMAI-PADA. *Present Tense*, 'I cut.'

छिनमि <i>chinadmi</i>	छिन्दस् <i>chindvas</i>	छिन्दस् <i>chindmas</i>
छिनत्ति <i>chinatsi</i>	छिन्यस् <i>chinthas</i> (345)	छिन्य <i>chinta</i> (345)
छिनत्ति <i>chinatti</i>	छिनस् <i>chintas</i> (345)	छिन्दन्ति <i>chindanti</i>

Imperfect, 'I was cutting,' or 'I cut.'

अछिनदम् <i>acchinadam</i> (51)	अछिन्द <i>acchindva</i>	अछिन्द <i>acchindma</i>
अछिनत् <i>acchinat</i> (294)	अछिनत् <i>acchintam</i> (345)	अछिनत् <i>acchinta</i> (345)
अछिनत् <i>acchinat</i> (294)	अछिन्ताम् <i>acchintām</i> (345)	अछिन्दन् <i>acchindan</i>

Potential, 'I may cut.'

छिन्द्याम् <i>chindyām</i>	छिन्द्याव <i>chindyāva</i>	छिन्द्याम् <i>chindyāma</i>
छिन्द्यास् <i>chindyās</i>	छिन्द्यात् <i>chindyātam</i>	छिन्द्यात् <i>chindyāta</i>
छिन्द्यात् <i>chindyāt</i>	छिन्द्याताम् <i>chindyātām</i>	छिन्द्युस् <i>chindyus</i>

Imperative, 'Let me cut.'

छिनदानि <i>chinadāni</i>	छिनदाव <i>chinadāva</i>	छिनदाम् <i>chinadāma</i>
छिन्धि <i>chinddhi</i> (or <i>chindhi</i> , 345)	छिन्ताम् <i>chintam</i> (345)	छिन्ता <i>chinta</i> (345)
छिनतु <i>chinattu</i>	छिन्ताम् <i>chintām</i> (345)	छिन्दन्तु <i>chindantu</i>

Perf. चिच्छेद (51), चिच्छेदिष, चिच्छेद; चिच्छिदिष, चिच्छिदपुस्, चिच्छिदपुस्; चिच्छिदिम, चिच्छिद, चिच्छिदुस्. *1st Fut.* छेत्तासि. *2nd Fut.* छेत्स्यामि. *Aor.* अचिच्छिदम्, अचिच्छिदस्, अचिच्छिदत्; अचिच्छिदाव, अचिच्छिदतम्, अचिच्छिदताम्; अचिच्छिदाम्, अचिच्छिदत, अचिच्छिदन्. Or अचिच्छेत्सन्, अचिच्छेत्सीस्, अचिच्छेत्सीत्; अचिच्छेत्स्, अचिच्छेत्सन्, अचिच्छेत्तान्; अचिच्छेत्स्, अचिच्छेत्, अचिच्छेत्सुस्. *Prec.* छिद्येतासम्. *Cond.* अचिच्छेत्स्यन्.

ATMANE-PADA. *Present Tense, 'I cut.'*

छिन्दे <i>chinde</i>	छिन्दहे <i>chindvaha</i>	छिन्दमहे <i>chindmahe</i>
छिन्दसे <i>chintse</i>	छिन्दाथे <i>chindāthe</i>	छिन्द्वे <i>chinddhve</i>
छिन्दो <i>chinte</i> (345)	छिन्दाते <i>chindāte</i>	छिन्दते <i>chindate</i>

Imperfect, 'I was cutting,' or 'I cut.'

अचिच्छिन्दि <i>acchindi</i> (51)	अचिच्छिन्दहि <i>acchindvahi</i>	अचिच्छिन्महि <i>acchindmahi</i>
अचिच्छिन्थास् <i>acchinthās</i> (345)	अचिच्छिन्दाथाम् <i>acchindāthām</i>	अचिच्छिन्द्वम् <i>acchinddhvam</i>
अचिच्छिन्त <i>acchinta</i> (345)	अचिच्छिन्दाताम् <i>acchindātām</i>	अचिच्छिन्दत <i>acchindata</i>

Potential, 'I may cut.'

छिन्दीय <i>chindtya</i>	छिन्दीवहि <i>chindvahi</i>	छिन्दीमहि <i>chindmahi</i>
छिन्दीयास् <i>chindīthās</i>	छिन्दीयाथाम् <i>chindīthām</i>	छिन्दीध्वम् <i>chindīdhvam</i>
छिन्दीत <i>chindīta</i>	छिन्दीयाताम् <i>chindīyātām</i>	छिन्दीरन् <i>chindīran</i>

Imperative, 'Let me cut.'

छिन्दै <i>chinadai</i>	छिन्ददावहै <i>chinadāvahai</i>	छिन्ददामहै <i>chinadāmahai</i>
छिन्दस्व <i>chintsva</i>	छिन्दाथाम् <i>chindāthām</i>	छिन्द्वम् <i>chinddhvam</i>
छिन्नाम् <i>chintām</i> (345)	छिन्दाताम् <i>chindātām</i>	छिन्दताम् <i>chindatām</i>

Perf. चिच्छिदे, चिच्छिदिषे, चिच्छिदे; चिच्छिदिषहे, चिच्छिदाथे, चिच्छिदाते; चिच्छिदिमहे, चिच्छिदिध्वे, चिच्छिदिरे. *1st Fut.* छेत्ताहे. *2nd Fut.* छेत्स्ये. *Aor.* अचिच्छिस्, अचिच्छिथास्, अचिच्छिह; अचिच्छिस्वहि, अचिच्छिसाथाम्, अचिच्छिसाताम्; अचिच्छिस्महि, अचिच्छिस्वम्, अचिच्छिस्त. *Prec.* छिस्तीय. *Cond.* अचिच्छेत्स्ये. *Pass., Pres.* छिद्ये; *Aor. 3rd sing.* अचिच्छेदि. *Caus., Pres.* छेदयामि; *Aor.* अचिच्छिदम्. *Des.* चिच्छित्सामि, -त्से. *Freq.* चिच्छिद्ये, चिच्छिद्यि. *Part., Pres.* छिन्दन्; *Ātm.* छिन्दान्; *Past Pass.* छिन्न; *Past Indecl.* छिन्त्वा, -छिद्य; *Fut. Pass.* छेत्तव्य, छेदनीय, छेद्य.

OTHER EXAMPLES OF CL. 7 IN THE ORDER OF THEIR FINAL LETTERS.

668. Root अञ्ज (special stems अजञ्, अञ्ज्, see 347): *Inf.* अञ्जुम् 'to anoint,' 'to make clear.' *Par. Pres.* अजञ्मि, अजञ्मि (296), अजञ्मि; अञ्जस्, अञ्जस्, अञ्जस्; अञ्जस्, अञ्जस्, अञ्जन्मि. *Impf.* अजञ्मन्, अजञ्मन् (294), अजञ्मन्; अञ्ज, अञ्जम्, अञ्जाम्; अञ्जम्, अञ्ज, अञ्जन्. *Pot.* अञ्ज्याम्. *Impv.*

जनजानि, संगिध, जनकु; जनजाव, संक्रम, संक्राम्; जनजाम, संक्त, सज्जन्तु. *Perf.* जानन्न, जानन्निय or जानन्नय, जानन्न; जानन्निय, जानन्नयुस्, जानन्नतुस्; जानन्नित्, जानन्नित्. *1st Fut.* संक्रासि or सज्जितासि. *2nd Fut.* संक्ष्यामि or सज्जिष्यामि. *Aor.* साज्जिष्व, साज्जीत्, साज्जीत; साज्जिष्व, &c., see 418.B. *Prec.* सज्यासम् (453). *Cond.* सांक्ष्यम् or साज्जिष्यम्. *Pass., Pres.* सज्ये (469); *Aor. 3rd sing.* साज्जि. *Caus., Pres.* सज्जयामि; *Aor.* साज्जिजम्. *Des.* सज्जिष्यामि. *Part., Pres.* सज्जत; *Past Pass.* सक्त; *Past Indecl.* सज्जिता or संक्रा or सक्ता, -सज्य; *Fut. Pass.* संक्राम्य or सज्जितव्य, सज्जनीय, संज्य or संग्य.

a. Root भुज् (special stems भुनज्, भुज्, 346). *Inf.* भोक्तुम् 'to eat,' 'to enjoy.' *Par. and Atm. Pres.* भुनज्मि, भुनक्षि, भुनक्ति; भुंजस्, भुंक्यस्, भुंक्तस्; भुंजस्, भुंक्य, भुञ्जन्ति. *Atm.* भुञ्जे, भुंक्षे, भुंक्ते; भुंजहे, भुञ्जाये, भुञ्जाते; भुंजहे, भुंक्षे, भुञ्जते. *Impf.* अभुनजम्, अभुनक् (294), अभुनक्; अभुंज, अभुंक्तम्, अभुंक्तम्; अभुंज, अभुंक्त, अभुञ्जन्. *Atm.* अभुञ्जि, अभुंक्यास्, अभुंक्त; अभुंजहि, अभुञ्जायाम्, अभुञ्जाताम्; अभुंजहि, अभुंक्ष्वम्, अभुञ्जत. *Pot.* भुंज्याम्. *Atm.* भुञ्जीय. *Impv.* भुनजानि, भुंगिध, भुनक्तु; भुनजाव, भुंक्तम्, भुंक्राम्; भुनजाम, भुंक्त, भुञ्जन्तु. *Atm.* भुनजे, भुंक्ष, भुंक्राम्; भुनजावहे, भुञ्जायाम्, भुञ्जाताम्; भुनजामहे, भुंक्ष्वम्, भुञ्जताम्. *Perf.* बुभोज, बुभोजिष्य, बुभोज; बुभुजिष्व, बुभुजयुस्, बुभुजतुस्; बुभुजिष्व, बुभुज, बुभुजस्. *Atm.* बुभुजे, बुभुजिष्वे, बुभुजे; -जिष्वहे, -जाये, -जाते; -जिष्वहे, -जिष्वे, -जिरे. *1st Fut.* भोक्तासि. *Atm.* भोक्ताहे. *2nd Fut.* भोक्ष्यामि. *Atm.* भोक्ष्ये. *Aor.* अभोक्षम्, -क्षीत्, -क्षीत; अभोक्ष, अभोक्तम्, -क्राम्; अभोक्ष, अभोक्त, अभोक्षुस्. *Atm.* अभुक्षि, अभुंक्यास्, अभुंक्त; अभुंक्षहि, अभुंक्षायाम्, अभुंक्षताम्; अभुंक्षहि, अभुंक्ष्वम्, अभुंक्षत. *Prec.* भुज्यासम्. *Atm.* भुक्षीय. *Cond.* अभोक्ष्यम्. *Atm.* अभोक्ष्ये. *Pass., Pres.* भुज्ये; *Aor. 3rd sing.* अभोजि. *Caus., Pres.* भोजयामि, -ये; *Aor.* अभूभुजम्. *Des.* बुभुक्षामि, -क्षे. *Freq.* बोभुज्ये, बोभोजि. *Part., Pres.* भुञ्जत; *Atm.* भुञ्जान; *Past Pass.* भुक्त; *Past Indecl.* भुंक्ता, -भुज्य; *Fut. Pass.* भोक्तव्य, भोजनीय, भोज्य or भोग्य (574).

669. Root भञ्ज् (special stems भनज्, भञ्ज्, 347). *Inf.* भंक्तुम् 'to break.' *Par. Pres.* भनज्मि, भनक्षि, भनक्ति; भंजस्, भंक्यस्, भंक्तस्; भंजस्, भंक्य, भञ्जन्ति. *Impf.* अभनजम्, अभनक् (294), अभनक्; अभंज, अभंक्तम्, अभंक्राम्; अभंज, अभंक्त, अभञ्जन्. *Pot.* भंज्याम्. *Impv.* भनजानि, भंगिध, भनक्तु; भनजाव, भंक्तम्, भंक्राम्; भनजाम, भंक्त, भञ्जन्तु. *Perf.* वभञ्ज, वभञ्जिष्य or वभंक्य, वभञ्ज; वभञ्जिष्व, वभञ्जयुस्, वभञ्जतुस्; वभञ्जिष्व, वभञ्ज, वभञ्जस्. *1st Fut.* भंक्रासि. *2nd Fut.* भंक्ष्यामि. *Aor.* अभंक्षम्, -क्षीत्, -क्षीत; अभंक्ष, अभंक्तम्, -क्राम्; अभंक्ष, अभंक्त, अभंक्षुस्. *Prec.* भज्यासम् (453). *Cond.* अभंक्ष्यम्. *Pass., Pres.* भज्ये (469); *Aor. 3rd sing.* अभञ्जि. *Caus., Pres.* भञ्जयामि; *Aor.* वभभञ्जम्. *Des.* वभंक्षामि. *Freq.* वंभज्ये, वंभजि. *Part., Pres.* भञ्जत; *Past Pass.* भग्न; *Past Indecl.* भंक्ता or भक्ता, -भज्य; *Fut. Pass.* भंक्तव्य, भञ्जनीय, भंज्य.

670. Root युज् (special stems युनज्, युज्, see 346). *Inf.* योक्तुम् 'to

join,' 'to unite.' Par. and Átm. *Pres.* युनञ्जि, युनञ्जि, &c.; like भुञ्, 668. a. Átm. युञ्जे, युञ्जे, &c. *Impf.* अयुनजम्, अयुनक् (294), अयुनक्; अयुञ्ज, &c. Átm. अयुञ्जि, अयुञ्क्यास्, &c. *Pot.* युञ्ज्याम्. Átm. युञ्जीय. *Impv.* युनजानि, युञ्धि, युनक्तु; युनजाव, &c. Átm. युनजै, युञ्क्ष, युञ्क्षाम्, &c. *Perf.* युयोज, युयोजिष, युयोज; युयुजिव, &c.; like भुञ्, 668. a. Átm. युयुजे. *1st Fut.* योक्तास्मि. Átm. योक्ताहे. *2nd Fut.* योक्ष्यामि. Átm. योक्ष्ये. *Aor.* अयुजम्, -जस्, -जत्; -जाव, -जतम्, -जताम्; -जाम, -जत, -जन्. Or अयौजम्, -क्षीस्, -क्षीत्; अयौक्ष, &c. Átm. अयुञ्जि, अयुञ्क्यास्, अयुक्त; अयुक्षहि, &c. *Prec.* युज्यासम्. Átm. युञ्जीय. *Cond.* अयोक्ष्यम्. Átm. अयोक्ष्ये. *Pass., Pres.* युज्ये; *Aor. 3rd sing.* अयोजि, see 702. *Caus., Pres.* योजयामि; *Aor.* अयूयुजम्. *Des.* युयुक्षामि, -क्षे. *Freq.* योयुज्ये, योयोजिम्. *Part., Pres.* युञ्जत्; Átm. युञ्जान; *Past Pass.* युक्त; *Past Indecl.* युक्ता, -युज्य; *Fut. Pass.* योक्तव्य, योजनीय, योग्य or योज्य (574, 574. a).

671. Root रुध् (special stems रुणध्, रुन्ध्, 344). *Inf.* रोद्धुम् 'to hinder.' Par. and Átm. *Pres.* रुणधि, रुणत्ति, रुणडि; रुन्धस्, रुन्धस्*, रुन्धस्*; रुन्धस्, रुन्ध*, रुन्धन्ति. Átm. रुन्धे, रुन्धे, रुन्धे*; रुन्धहे, रुन्धापे, रुन्धाते; रुन्धहे, रुन्धे, रुन्धते. *Impf.* अरुणधम्, अरुणत् or अरुणस् (294), अरुणत् (294); अरुन्ध, अरुन्धम्*, अरुन्धाम्*; अरुन्ध, अरुन्ध*, अरुन्धन्. Átm. अरुन्धि, अरुन्धास्*, अरुन्ध*; अरुन्धहि, अरुन्धापाम्, अरुन्धाताम्; अरुन्धहि, अरुन्धम्, अरुन्धत. *Pot.* रुन्ध्याम्. Átm. रुन्धीय. *Impv.* रुणधानि, रुन्धि, रुण्डु; रुणधाव, रुन्धम्*, रुन्धाम्*; रुणधाम, रुन्ध*, रुन्धन्तु. Átm. रुणधै, रुन्ध, रुन्धाम्*; रुणधावहै, रुन्धापाम्, रुन्धाताम्; रुणधामहै, रुन्धम्, रुन्धाताम्. *Perf.* हरोध, हरोधिष, हरोध; हरुधिव, हरुधपुस्, हरुधतुस्; हरुधिम, हरुध, हरुधुस्. Átm. हरुधे, हरुधिषे, हरुधे; हरुधिवहे, हरुधापे, हरुधाते; हरुधिमहे, हरुधिष्ये, हरुधिरे. *1st Fut.* रोडास्मि. Átm. रोडाहे. *2nd Fut.* रोत्स्यामि. Átm. रोत्स्ये. *Aor.* अरुधम्, -धस्, -धत्; -धाव, -धतम्, -धताम्; -धाम, -धत, -धन्. Or अरौत्सम्, अरौत्सीस्, अरौत्सीत्; अरौत्स्व, अरौडम्, अरौडाम्; अरौत्स, अरौड, अरौत्सुस्. Átm. अरुत्ति, अरुडास्, अरुड; अरुत्सहि, अरुत्सापाम्, अरुत्साताम्; अरुत्सहि, अरुडम्, अरुत्सत. *Prec.* रुध्यासम्. Átm. रुत्सीय. *Cond.* अरोत्स्यम्. Átm. अरोत्स्ये. *Part., Pres.* रुध्मे; *Aor. 3rd sing.* अरोधि. *Caus., Pres.* रोधयामि; *Aor.* अरुधम्. *Des.* हरुत्सामि, -त्से. *Freq.* रोरुध्मे, रोरोधिम्. *Part., Pres.* रुन्धत्; Átm. रुन्धान; *Past Pass.* रुड; *Past Indecl.* रुडा, -रुध; *Fut. Pass.* रोद्धव्य, रोधनीय, रोध्य.

672. Root शिष् (special stems शिनष्, शिञ्). *Inf.* शेष्टुम् 'to distinguish,' 'to separate,' 'to leave remaining.' Par. *Pres.* शिनञ्जि, शिनञ्जि, शिनञ्जि; शिञ्जस्, शिञ्जस्, शिञ्जस्; शिञ्जस्, शिञ्ज, शिञ्जन्ति. *Impf.* अशिनजम्, अशिनद् (294),

* रुन्धस् may be written for रुन्धस्. Similarly, रुन्ध for रुन्ध, &c. See 298. a.

अशिनद्; अशिंष्व, अशिंहम्, अशिंहाम्; अशिंष्म, अशिंह, अशिंषन्. *Pot.* शिंष्याम्. *Impv.* शिनषाणि, शिंहिद् or शिंहिद् (303, compare 345), शिनद्; शिनषाव, शिंहम्, शिंहाम्; शिनषाम, शिंह, शिंषन्. *Perf.* शिशेष, शिशेषिष, शिशेष; शिशिषिष, शिशिषयुस्, शिशिषतुस्; शिशिषिम, शिशिष, शिशिषुस्. *1st Fut.* शेष्टास्मि. *2nd Fut.* शेष्ट्यामि. *Aor.* अशिषम्, -षस्, -षत्; -षाव, -षतम्, -षताम्; -षाम, -षत, -षन्. *Prec.* शिष्यासम्. *Cond.* अशेष्यम्. *Pass., Pres.* शिष्ये; *Aor.* 3rd sing. अशेषि. *Caus., Pres.* शेषयामि; *Aor.* अशीशिषम्. *Des.* शिशिष्यामि. *Freq.* शेष्ये, शेष्यि. *Part., Pres.* शिषत्; *Past Pass.* शिष्ट; *Past Indecl.* शिष्टा, -शिष्य; *Fut. Pass.* शेष्ट्य, शेषणीय, शेष्य.

673. Root हिंस् (special stems हिनस्, हिंस्). *Inf.* हिंसितुम् 'to injure.' *Par. Pres.* हिनस्मि, हिनस्सि*, हिनस्ति; हिंस्वस्, हिंस्वस्, हिंस्तस्; हिंस्वस्, हिंस्वस्. *Impf.* अहिनसम्, अहिनत् or अहिनस् (294, 304. a), अहिनत्; अहिंस्व, अहिंस्तम्, अहिंस्ताम्; अहिंस्म, अहिंस्त, अहिंसन्. *Pot.* हिंस्याम्. *Impv.* हिनसानि, हिन्दि or हिन्धि (304), हिनस्तु; हिनसाव, हिंस्तम्, हिंस्ताम्; हिनसाम, हिंस्त, हिंसन्. *Perf.* जिहिंस, जिहिंसिष, जिहिंस; जिहिंसिष, जिहिंसयुस्, जिहिंसतुस्; जिहिंसिम, जिहिंस, जिहिंसुस्. *1st Fut.* हिंसितास्मि. *2nd Fut.* हिंसिष्यामि. *Aor.* अहिंसिषम्, अहिंसीस्, अहिंसीत्; अहिंसिष्व, अहिंसिष्टम्, अहिंसिष्टाम्; अहिंसिष्म, अहिंसिष्ट, अहिंसिषुस्. *Prec.* हिंस्यासम्. *Cond.* अहिंसिष्यम्. *Pass., Pres.* हिंस्ये; *Aor.* 3rd sing. अहिंसि. *Caus., Pres.* हिंसयामि; *Aor.* अजिहिंसम्. *Des.* जिहिंसिष्यामि. *Freq.* जेहिंस्ये, जेहिंस्मि. *Part., Pres.* हिंसत्; *Past Pass.* हिंसित; *Past Indecl.* हिंसित्वा, -हिंस्य; *Fut. Pass.* हिंसितव्य, हिंसनीय, हिंस्य.

674. Root तृह् (special stems तृणह्, तृणेह्, तृंह्, see 348). *Inf.* तर्हिंतुम् or तर्हेम् 'to injure,' 'to kill.' *Par. Pres.* तृणेषि, तृणेषि (306), तृणेदि (305. a); तृंहस्, तृणहस्, तृणहस् (298. b); तृंहस्, तृणह, तृंहन्ति. *Impf.* अतृणहम्, अतृणेद (294), अतृणेद; अतृंह, अतृणहम्, अतृणहाम्; अतृंह, अतृणह, अतृंहन्. *Pot.* तृह्याम्. *Impv.* तृणहानि, तृणह (see 306. c), तृणेदु; तृणहाव, तृणहम्, तृणहाम्; तृणहाम, तृणह, तृंहन्. *Perf.* ततर्हे, ततर्हिय or ततर्दे, ततर्हे; ततर्हिव, ततर्हयुस्, ततर्हतुस्; ततर्हिम, ततर्ह, ततर्हुस्. *1st Fut.* तर्हिंतास्मि or तर्देतास्मि. *2nd Fut.* तर्हिष्यामि or तर्ष्यामि. *Aor.* अतर्हिषम्, -र्हीस्, -र्हीत्; -र्हिष्व, -र्हिष्टम्, -र्हिष्टाम्; -र्हिष्म, -र्हिष्ट, -र्हिषुस्. Or अतृणहम्, -हस्, -हत्; -हाव, -हतम्, -हताम्; -हाम, -हत, -हन्. *Prec.* तृह्यासम्. *Cond.* अतर्हिष्यम् or अतर्ष्यम्. *Pass., Pres.* तृष्ये; *Aor.* 3rd sing. अतर्हि. *Caus., Pres.* तर्हयामि; *Aor.* अतर्हम् or अतीतृहम्. *Des.* ततर्हिष्यामि or तितृह्यामि. *Freq.* तर्हीतृष्ये, तर्हीतृषि (3rd sing. तर्हीतर्दि). *Part., Pres.* तृंहत्; *Past Pass.* (305. a) तृह; *Past Indecl.* तर्हिन्त्वा or तृदा, -तृह; *Fut. Pass.* तर्हितव्य or तर्देव्य, तर्हणीय, तृह.

* Final स् s preceded by a or á remains unchanged before the terminations णि and से; see 62. b.

EXAMPLES OF PRIMITIVE VERBS OF THE FIFTH CLASS,
EXPLAINED AT 349.

675. Root वृ *vrī*. Infin. वरितुम् *varitum* or वरीतुम् *varītum*, 'to cover,' 'to enclose,' 'to surround,' 'to choose *.'

Note, that the conjugational नु *nu* becomes यु *nyu* after वृ *vrī* by 58.

PARASMAI-PADA. *Present Tense*, 'I cover.'

वृणोमि <i>vrīṇomi</i>	वृणुवस् <i>vrīṇuvas</i> †	वृणुमस् <i>vrīṇumas</i> †
वृणोषि <i>vrīṇoshi</i>	वृणुथस् <i>vrīṇuthas</i>	वृणुथ <i>vrīṇutha</i>
वृणोति <i>vrīṇoti</i>	वृणुतस् <i>vrīṇutas</i>	वृण्वन्ति <i>vrīṇvanti</i>

Imperfect, 'I was covering,' or 'I covered.'

अवृणवम् <i>avṛiṇavam</i>	अवृणुव <i>avṛiṇuva</i> §	अवृणुम <i>avṛiṇuma</i>
अवृणोस् <i>avṛiṇos</i>	अवृणुतम् <i>avṛiṇutam</i>	अवृणुत <i>avṛiṇuta</i>
अवृणोत् <i>avṛiṇot</i>	अवृणुताम् <i>avṛiṇutām</i>	अवृण्वन् <i>avṛiṇvan</i>

Potential, 'I may cover.'

वृणुयाम् <i>vrīṇuyām</i>	वृणुयाव <i>vrīṇuyāva</i>	वृणुयाम् <i>vrīṇuyāma</i>
वृणुयास् <i>vrīṇuyās</i>	वृणुयातम् <i>vrīṇuyātam</i>	वृणुयात <i>vrīṇuyāta</i>
वृणुयात् <i>vrīṇuyāt</i>	वृणुयाताम् <i>vrīṇuyātām</i>	वृणुयुस् <i>vrīṇuyus</i>

Imperative, 'Let me cover.'

वृणवानि <i>vrīṇavāni</i>	वृणवाव <i>vrīṇavāva</i>	वृणवाम् <i>vrīṇavāma</i>
वृणु <i>vrīṇu</i>	वृणुतम् <i>vrīṇutam</i>	वृणुत <i>vrīṇuta</i>
वृणोतु <i>vrīṇotu</i>	वृणुताम् <i>vrīṇutām</i>	वृण्वन्तु <i>vrīṇvantu</i>

Perf. (369) ववार, ववर्ये (Vedic) or ववरिष्य (see 370), ववार; ववृव, ववृयुस्, ववृतुस्; ववृम, ववृ, ववृस् or ववरुस् ¶. 1st *Fut.* (392. d) वरितास्मि or वरीतास्मि (393). 2nd *Fut.* वरिष्यामि or वरीष्यामि (393). *Aor.* अववारिषम्, अववारीस्, अववारीत्; अववारिष्व, अववारिष्टम्, अववारिष्टाम्; अववारिष्म, अववारिष्ट, अववारिषुस्. *Prec.* त्रियासम् or त्र्यौसम् (448. b). *Cond.* अववरिष्यम् or अववरीष्यम्.

ĀTMANE-PADA. *Present Tense*, 'I cover.'

वृण्वे <i>vrīṇve</i>	वृणुवहे <i>vrīṇuvahe</i> **	वृणुमहे <i>vrīṇumahe</i> ††
वृणुवे <i>vrīṇushe</i>	वृणुवाथे <i>vrīṇvāthe</i>	वृणुध्वे <i>vrīṇudhve</i>
वृणुते <i>vrīṇute</i>	वृणुवाते <i>vrīṇvāte</i>	वृणुवते <i>vrīṇvate</i>

* In the sense of 'to choose,' this root generally follows cl. 9; thus, Pres. वृणामि, वृणोसि, वृणाति; वृणोषस्, &c. See 686.

† Or वृणवस् *vrīṇvas*.

‡ Or वृणमस् *vrīṇmas*.

§ Or अवृणव *avṛiṇva*.

|| Or अवृणम *avṛiṇma*.

¶ वृ *vrī* is sometimes written with long *rī*, in which case 374. k may be applied.

** Or वृणवहे *vrīṇvāhe*.

†† Or वृणमहे *vrīṇmahe*.

Imperfect, 'I was covering,' or 'I covered.'

अवृण्वि <i>avṛiṇvi</i>	अवृण्वहि <i>avṛiṇvahi</i> *	अवृण्वमहि <i>avṛiṇvmahi</i> †
अवृण्व्यास् <i>avṛiṇvāthās</i>	अवृण्व्याथाम् <i>avṛiṇvāthām</i>	अवृण्वध्वम् <i>avṛiṇvadhvam</i>
अवृण्वीत् <i>avṛiṇvīta</i>	अवृण्वीताम् <i>avṛiṇvātām</i>	<i>avṛiṇvāta</i>

Potential, 'I may cover.'

वृण्वीय <i>vṛiṇvīya</i>	वृण्वीयहि <i>vṛiṇvīyahi</i>	वृण्वीमहि <i>vṛiṇvīmahi</i>
वृण्वीयास् <i>vṛiṇvīthās</i>	वृण्वीयाथाम् <i>vṛiṇvīthām</i>	वृण्वीध्वम् <i>vṛiṇvīdhvam</i>
वृण्वीत् <i>vṛiṇvīta</i>	वृण्वीयाताम् <i>vṛiṇvīyātām</i>	वृण्वीन् <i>vṛiṇvīran</i>

Imperative, 'Let me cover.'

[<i>vṛiṇvasi</i>	वृणवावहे <i>vṛiṇavāvahai</i>	वृणवामहे <i>vṛiṇavāmahai</i>
वृणुष्व <i>vṛiṇushva</i>	वृणवाथाम् <i>vṛiṇvāthām</i>	वृणुध्वम् <i>vṛiṇudhvam</i>
वृणुताम् <i>vṛiṇutām</i>	वृणवाताम् <i>vṛiṇvātām</i>	वृण्वताम् <i>vṛiṇvātām</i>

Perf. वव्रे (369) or ववरे †, ववृधे, वव्रे or ववरे; ववृधे, वव्राधे, वव्राते; ववृमहे, ववृदे, वव्रिरे. *1st Fut.* वरिताहे or वरोताहे. *2nd Fut.* वरिष्ये or वरीष्ये. *Aor.* अवृरिषि, अवृरिष्टास्, अवृरिष्ट; अवृरिष्वहि, अवृरिषाथाम्, अवृरिषाताम्; अवृरिष्वहि, अवृरिष्वम् or -रिद्धम्, अवृरिषत्. Or अवृरीषि, अवृरीष्टास्, &c. Or अवृषि, अवृषास्, अवृत्; अवृष्वहि, अवृषाथाम्, अवृषाताम्; अवृष्वहि, अवृद्धम्, अवृषत्. Or अवृषि, अवृष्टास्, अवृष्ट; अवृष्वहि, अवृषाथाम्, अवृषाताम्; अवृष्वहि, अवृष्टास्, अवृष्टत्. *Prec.* वरिषीय or वृषीय or वृषीय (448. b). *Cond.* अवृरिष्ये or अवरोष्ये. *Pass., Pres.* व्रिये; *Aor. 3rd sing.* अवृरि. *Caus., Pres.* वरयामि or -ये, or वारयामि or -ये; *Aor.* अवृवीरम्. *Des.* विवरिषामि or -ये, विवरीषामि or -ये, वुवृषामि or -ये (503). *Freq.* वेव्रीये (511) or वोवृर्ये, ववृरि. *Part., Pres.* वृण्वन्; *Átm.* वृण्वान्; *Past Pass.* वृत्; *Past Indecl.* वृत्वा, -वृत्; *Fut. Pass.* वरितव्य or वरीतव्य, वरणीय, वार्ये.

OTHER EXAMPLES OF CL. 5 IN THE ORDER OF THEIR FINAL LETTERS.

676. Root शृ (special stems शृणो, शृणु, see 352). *Inf.* श्रोतुम् 'to hear.' *Par. Pres.* शृणोमि, शृणोषि, शृणोति; शृणुवस् or शृण्वस्, शृणुपस्, शृणुतस्; शृणुमस् or शृण्वमस्, शृणुष, शृण्वन्ति. *Impf.* अशृण्वम्, अशृणोस्, अशृणोत्; अशृणुव or अशृण्व, अशृणुतम्, अशृणुताम्; अशृणुम or अशृण्वम, अशृणुत, अशृण्वन्. *Pot.* शृणुयाम्. *Impv.* शृण्वानि, शृणु, शृणोतु; शृणवाव, शृणुतम्, शृणुताम्; शृणवाम, शृणुत, शृण्वन्तु. *Perf.* (369) शृण्वाम, शृणोष, शृण्वाव; शृणुव, शृणुवपुस्, शृणुवतुस्; शृणुम, शृणुव, शृणुवस्. *1st Fut.* श्रोतास्मि. *2nd Fut.* श्रोष्यामि. *Aor.* अश्रोवम्, अश्रोवीस्, अश्रोवीत्; अश्रोष्व, अश्रोहम्, -हाम्; अश्रोष, अश्रोह,

* Or अवृण्वहि *avṛiṇvahi*.

† Or अवृण्वमहि *avṛiṇvmahi*.

‡ वृ is sometimes written with long र, in which case 374. k may be applied.

§ This root is placed by Indian grammarians under the 1st class.

अधौमुस्. *Prec.* अध्यासम्. *Cond.* अधोष्यम्. *Pass., Pres.* धूये; *Aor.* 3rd sing. अध्रावि. *Caus., Pres.* अधायामि; *Aor.* अधिश्रवम् or अशुश्रवम्. *Des.* शुश्रूवे. *Freq.* शोश्रूये, शोश्रोमि or शोश्रवीमि. *Part., Pres.* श्रुत्वात्; *Past Pass.* श्रुत; *Past Indecl.* श्रुत्वा, -श्रुत; *Fut. Pass.* श्रोतव्य, श्रवणीव, श्राव्य.

677. Root धू* (special stems धूनो, धूनु). *Inf.* धवितुम् or धोतुम् 'to shake,' 'to agitate.' *Par. and Ātm.* *Pres.* धूनोमि, धूनोषि, धूनोति; धूनुवस् or धून्वस्, धूनुयस्, धूनुतस्; धूनुमस् or धून्मस्, धूनुष, धून्वन्ति. *Ātm.* धून्वे; धूनुषे, धूनुते; धूनुवहे or धून्वहे, धून्वाये, धून्वाते; धूनुमहे or धून्महे, धूनुध्वे, धून्वते. *Impf.* अधूनवम्, अधूनोस्, अधूनोत्; अधूनुव or अधून्व, अधूनुतम्, अधूनुताम्; अधूनुम or अधून्म, अधूनुत, अधून्वन्. *Ātm.* अधून्वि, अधूनुयास्, अधूनुत; अधूनुवहि or अधून्वहि, अधून्वायाम्, अधून्वाताम्; अधूनुमहि, अधूनुध्वम्, अधून्वत. *Pot.* धूनुयाम्. *Ātm.* धून्वीय. *Impv.* धूनवानि, धूनु, धूनोतु; धूनवाव, धूनुतम्, धूनुताम्; धूनवाम, धूनुत, धून्वन्तु. *Ātm.* धूनवै, धूनुष्व, धूनुताम्; धूनवावहे, धून्वायाम्, धून्वाताम्; धूनवामहे, धूनुध्वम्, धून्वताम्. *Perf.* (374. g) दुधाव, दुधविष or दुधोष, दुधाव; दुधुविष, दुधुवयुस्, दुधुवतस्; दुधुविम, दुधुव, दुधुवुस्. *Ātm.* दुधुवे, दुधुविषे, दुधुवे; दुधुविषहे, दुधुवाये, दुधुवाते; दुधुविमहे, दुधुविध्वे or -द्वे, दुधुविरे. *1st Fut.* धवितास्मि or धोतास्मि. *Ātm.* धविताहे or धोताहे. *2nd Fut.* धविष्यामि or धोष्यामि. *Ātm.* धविष्ये or धोष्ये. *Aor.** अधाविषम्, अधावीस्, अधावीत्; अधाविष्व, अधाविष्टम्, अधाविष्टाम्; अधाविष्य, अधाविष्ट, अधाविषुस्. Or अधौयम्, -वीस्, -वीत्; अधौष्व, अधौष्टम्, -ष्टाम्; अधौष्य, अधौष्ट, अधौमुस्. *Ātm.* अधविषि, अधविष्टास्, अधविष्ट; अधविष्वहि, अधविषायाम्, -वाताम्; अधविष्यहि, अधविध्वम् (-द्वम्), अधविषत. Or अधोषि, अधोष्टास्, अधोष्ट; अधोष्वहि, अधोषायाम्, -वाताम्; अधोष्यहि, अधोद्वम्, अधोषत. *Prec.* धूयासम्. *Ātm.* धविषीय or धोषीय. *Cond.* अधविष्यम् or अधोष्यम्. *Ātm.* अधविष्ये or अधोष्ये. *Pass., Pres.* धूये; *Aor.* 3rd sing. अध्रावि. *Caus., Pres.* धूनयामि or धावयामि; *Aor.* अदूधुनम् or अदूधवम्. *Des.* दुधूयामि, -वे. *Freq.* दोधूये, दोधोमि or दोधवीमि. *Part., Pres.* धून्वात्; *Ātm.* धून्वान; *Past Pass.* धूत or धून; *Past Indecl.* धूत्वा, -धूय; *Fut. Pass.* धवितव्य or धोतव्य, धवनीय, धाव्य or धव्य.

a. Like धू may be conjugated सु 'to press out Soma juice,' which in native grammars is the model of the 5th class; thus, *Pres.* सुनोमि, &c. The two Futures reject *i*; *1st Fut.* सोतास्मि, &c.

678. Root लृ or लृ† (special stems लृणो, लृणु). *Inf.* स्तरितुम् or

* This root may also be धूनोमि &c., and also in the 9th class; *Pres.* धुनामि, धुनासि, धुनाति; धुनीवस्, &c.; see 686: and in the 6th (धुयामि 280). In the latter case the *Aor.* is अधुविषम्, &c.; see 430.

† This root may also be conjugated as a verb of the 9th class; thus, *Pres.* लृणामि, लृणासि, लृणाति; लृणीवस्, &c. See 686.

स्तरीतुम् or स्तृत्तुम् 'to spread,' 'to cover.' Par. and Átm. Pres. स्तृणोमि, &c.; like वृ at 675. Átm. स्तृण्वे, स्तृणुवे, &c. Impf. अस्तृणवम्. Átm. अस्तृणि. Pot. स्तृणयाम्. Átm. स्तृण्वीय. Impv. स्तृण्वानि. Átm. स्तृण्वे. Perf. (252. c, 374. k) तस्तार, तस्तार्ये, तस्तार; तस्तरिव, तस्तरयुस्, तस्तरतुस्; तस्तरिम, तस्तर, तस्तरुस्. Átm. तस्तरे, तस्तरिषे, तस्तरे; तस्तरिवहे, तस्तराये, तस्तराणे; तस्तरिमहे, तस्तरिष्वे or -द्दे, तस्तरिरे. 1st Fut. स्तरितास्मि or स्तरीतास्मि or स्ततीस्मि. Átm. स्तरिताहे or स्तरीताहे or स्ततीहे. 2nd Fut. स्तरिष्यामि or स्तरीष्यामि. Átm. स्तरिष्ये or स्तरीष्ये. Aor. अस्तारिषम्, -रीस्, -रीत्; अस्तारिष्व, &c.; see 675. Or अस्तार्षम्, -र्षीस्, -र्षीत्; अस्तार्ष्वे, -र्ष्टम्, -र्ष्टात्; अस्तार्षी, -र्ष्टे, -र्ष्टुस्. Átm. अस्तरिषि or अस्तरीषि or अस्तृषि or अस्तीषि. Prec. स्तरीयाम् or स्तरीयाम्. Átm. स्तृणीय or स्तरिणीय or स्तीणीय. Cond. अस्तरिष्यम् or अस्तरीष्यम्. Átm. अस्तरिष्ये or अस्तरीष्ये. Pass., Pres. (467) स्तर्ये; Aor. 3rd sing. अस्तरि. Caus., Pres. स्तारयामि; Aor. अतिस्तरम् or अतस्तरम्. Des. तिस्तरिष्यामि, -ये; or तिस्तरिष्यामि, -ये; or तिस्तीष्यामि, -ये. Freq. तास्तर्ये or तेस्तीर्ये, तास्तरि or तरीस्तरि. Part., Pres. स्तृणत्; Átm. स्तृण्वान; Past Pass. स्तृत or स्तीर्य (534); Past Indecl. स्तृत्वा, -स्तीर्य, -स्तृय; Fut. Pass. स्तरितव्य or स्तरीतव्य or स्तर्तव्य, स्तरणीय, स्तार्य.

679. Root शक्* (special stems शक्नो, शक्नु, शक्नुव). Inf. शक्नुम् 'to be able.' Par. Pres. शक्नोमि, शक्नोषि, शक्नोति; शक्नुवस्, शक्नुयस्, शक्नुतस्; शक्नुमस्, शक्नुय, शक्नुवन्ति. Impf. अशक्नवम्, अशक्नोस्, अशक्नोत्; अशक्नुव, अशक्नु-तम्, अशक्नुताम्; अशक्नुम, अशक्नुत, अशक्नुवन्. Pot. शक्नुयाम्. Impv. शक्नुवानि, शक्नुहि, शक्नोतु; शक्नुवाव, शक्नुतम्, शक्नुताम्; शक्नुवाम, शक्नुत, शक्नुवन्तु. Perf. शशाक, शेकिय or शशक्य, शशाक; शेकिव, शेकयुस्, शेकतुस्; शेकिम, शेक, शेकुस्. 1st Fut. शक्तास्मि. 2nd Fut. शक्ष्यामि. Aor. अशकम्, -कस्, -कत्; -काव, -कतम्, -कताम्; -काम, -कत, -कन्. Or अशकिषम्, -कीस्, -कीत्; अशकिष्व, -किष्टम्, -ष्टाम्; अशकिष्व, -किष्ट, -किष्टुस्. Prec. शक्यासम्. Cond. अशक्ष्यम्. Pass., Pres. शक्ये; Aor. 3rd sing. अशकि. Caus., Pres. शाकयामि; Aor. अशीशकम्. Des. शिशकिष्यामि or शिष्यामि, -क्षे† (503). Freq. शाशक्ये, शाशकिम or शाशकीमि. Part., Pres. शक्नुवत्; Átm. शक्नुवान; Past Pass. शक्त; Past Indecl. शक्ता, -शक्य; Fut. Pass. शक्तव्य, शक्नीय, शक्य.

680. Root वृष् (special stems वृष्णो, वृष्णु, वृष्णुव). Inf. वृषितुम् 'to prosper,' 'to flourish,' 'to increase.' Par. Pres. वृष्णोमि, वृष्णोषि, वृष्णोति; वृष्णवस्, वृष्णयस्, वृष्णतस्; वृष्णमस्, वृष्णय, वृष्णवन्ति. Impf. (251. a)

* शक् is also conjugated in the 4th class, Parasmai and Átmane (Pres. शक्यामि &c., शक्ये); but it may then be regarded as a Passive verb. See 461. b.

† This form of the Des. generally means 'to learn,' and is said by some to come from a root शिक्ष्.

आभ्रवम्, आभ्रोस्, आभ्रोत्; आभ्रुव, आभ्रुतम्, आभ्रुताम्; आभ्रुन, आभ्रुत, आभ्रुवन्.
Pot. आभ्रुयाम्. *Impv.* आभ्रवानि, आभ्रुहि, आभ्रोतु; आभ्रवाव, आभ्रुताम्, -ताम्;
 आभ्रवाम, आभ्रुत, आभ्रुवन्. *Perf.* आनर्थे, आनर्थिष, आनर्थे; आनृथिव, आनृथयुस्,
 आनृथतुस्; आनृथिम, आनृथ, आनृथुस्. *1st Fut.* अर्थितास्मि. *2nd Fut.* अर्थि-
 ष्यामि. *Aor.* आर्थिवम्, आर्थीस्, आर्थीत्; आर्थिष्व, आर्थिहन्, -हाम्; आर्थिष्,
 आर्थिह, आर्थिवुस्. Or आर्थेम्, -थेस्, -थेत्; -थेव, &c. *Prec.* आभ्यासम्.
Cond. आर्थिष्यम्. *Pass., Pres.* अर्थे; *Aor. 3rd sing.* आर्थि. *Caus., Pres.*
 अर्थयामि; *Aor.* अर्थिहन्. *Des.* अर्थिष्यामि or ईर्त्तामि (503). *Part., Pres.*
 आभ्रुवत्; *Past Pass.* आभ्रु; *Past Indecl.* अर्थित्वा or आभ्रु, -अभ्रु; *Fut. Pass.*
 अर्थितव्य, अर्थनीय, अभ्रु.

681. Root आप् (special stems आप्रो, आप्, आपुव्). *Inf.* आपुम् 'to obtain.' *Par. Pres.* आप्रोमि, आप्रोषि, आप्रोति; आपुवस्, आपुथस्, आपुतस्;
 आपुमस्, आपुप, आपुवन्ति. *Impf.* आप्रवम्, आप्रोस्, आप्रोत्; आप्रव, आप्रुताम्,
 -ताम्; आप्रुम, आप्रुत, आप्रुवन्. *Pot.* आप्रुयाम्. *Impv.* आप्रवानि, आप्रुहि,
 आप्रोतु; आप्रवाव, आप्रुताम्, -ताम्; आप्रवाम, आप्रुत, आप्रुवन्. *Perf.* आप,
 आपिष, आप; आपिव, आपयुस्, आपतुस्; आपिम, आप, आपुस्. *1st Fut.*
 आप्रास्मि. *2nd Fut.* आप्र्यामि. *Aor.* आपम्, आपस्, आपत्; आपाव, आपतम्,
 -ताम्; आपाम, आपत, आपन्. *Prec.* आप्यासम्. *Cond.* आप्र्यम्. *Pass.,*
Pres. आप्ये; *Aor. 3rd sing.* आपि. *Caus., Pres.* आपयामि; *Aor.* आपिपम्.
Des. (503) ईप्तामि. *Part., Pres.* आपुवत्; *Past Pass.* आप्र; *Past Indecl.*
 आप्रा, -आप्य; *Fut. Pass.* आप्रव्य, आपनीय, आप्य.

a. Root अश् (special stems अश्नो, अश्नु, अश्नुव्). *Inf.* अशितुम् or अष्टुम्
 'to obtain,' 'to enjoy,' 'to pervade.' *Atm. Pres.* अश्नुवे, अश्नुषे, अश्नुते;
 अश्नुवहे, अश्नुवाये, अश्नुवाते; अश्नुमहे, अश्नुध्वे, अश्नुवते. *Impf.* अश्नुवि, अश्नुयास्,
 अश्नुत; अश्नुवहि, अश्नुवायाम्, अश्नुवाताम्; अश्नुमहि, अश्नुध्वम्, अश्नुवत. *Pot.*
 अश्नुवीय. *Impv.* अश्नुवै, अश्नुष्व, अश्नुताम्; अश्नुवावहै, अश्नुवायाम्, अश्नुवाताम्;
 अश्नुवामहै, अश्नुध्वम्, अश्नुवताम्. *Perf.* (367. c) आनशे, आनशिषे or आनश्चे,
 आनशे; आनशिवहे or आनश्चहे (371), आनशाये, आनशाते; आनशिमहे or
 आनश्महे, आनशिध्वे or आनश्दे, आनशिरे. *1st Fut.* अशिताहे or अष्टाहे.
2nd Fut. अशिष्ये or अश्न्ये. *Aor.* आश्वि, आष्टास्, आष्ट; आश्वहि, आश्वायाम्,
 आश्वताम्; आश्वहि, आश्वध्वम्, आश्वत. Or आशिषि, आशिष्टास्, आशिष्ट;
 आशिष्वहि, आशिषायाम्, आशिषाताम्; आशिष्वहि, आशिष्वम्, आशिषत. *Prec.*
 अशिषीय or अश्नीय. *Cond.* आशिष्ये or अश्न्ये. *Pass., Pres.* अश्ये; *Aor.*
 3rd sing. आशि. *Caus., Pres.* आशयामि; *Aor.* आशिशम्. *Des.* अशिशिषे.
Freq. अशाश्ये (511. a). *Part., Pres.* अश्नुवान; *Past Pass.* अशित or
 अष्ट; *Past Indecl.* अशित्वा or अष्टा, -अश्य; *Fut. Pass.* अशितव्य or अष्टव्य,
 अशनीय, आश्य.

EXAMPLES OF PRIMITIVE VERBS OF THE EIGHTH CLASS,
EXPLAINED AT 353.

682. Root कृ *kṛi*. Infin. कर्तुम् *kartum*, 'to do' (355).

PARASMAI-PADA. *Present Tense*, 'I do.'

करोमि <i>karomi</i>	कुर्वेस् * <i>kurvas</i>	कुर्मस् * <i>kurmas</i>
करोषि <i>karoshi</i>	कुरुषस् <i>kuruthas</i>	कुरुथ <i>kurutha</i>
करोति <i>karoti</i>	कुरुतस् <i>kurutas</i>	कुर्वन्ति * <i>kurvanti</i>

Imperfect, 'I was doing,' or 'I did.'

अकरवम् <i>akaravam</i>	अकुर्वे <i>akurva</i> (73)	अकुर्मे <i>akurma</i> (73)
अकरोस् <i>akaros</i>	अकुरुतम् <i>akurutam</i>	अकुरुत <i>akuruta</i>
अकरोत् <i>akarot</i>	अकुरुताम् <i>akurutām</i>	अकुर्वन् <i>akurvan</i>

Potential, 'I may do,' &c.

कुर्याम् * <i>kuryām</i>	कुर्याव <i>kuryāva</i>	कुर्याम <i>kuryāma</i>
कुर्यास् <i>kuryās</i>	कुर्यातम् <i>kuryātām</i>	कुर्यात <i>kuryāta</i>
कुर्यात् <i>kuryāt</i>	कुर्याताम् <i>kuryātām</i>	कुर्युस् <i>kuryus</i>

Imperative, 'Let me do,' &c.

करवाणि <i>karavāṇi</i>	करवाव <i>karavāva</i>	करवाम <i>karavāma</i>
कुरु <i>kuru</i>	कुरुतम् <i>kurutam</i>	कुरुत <i>kuruta</i>
करोतु <i>karotu</i>	कुरुताम् <i>kurutām</i>	कुर्वन्तु * <i>kurvantu</i>

Perfect, 'I did,' or 'I have done.'

अकार <i>ākāra</i> (368)	अकृव <i>ākṛiva</i>	अकृम <i>ākṛima</i>
अकर्थे <i>ākārtha</i>	अक्रथुस् <i>ākṛathus</i>	अक्र <i>ākra</i>
अकार <i>ākāra</i>	अक्रतुस् <i>ākṛatus</i>	अक्रुस् <i>ākṛus</i>

First Future, 'I will do.'

कर्तास्मि <i>kartāsmi</i>	कर्तास्वस् <i>kartāsvas</i>	कर्तास्मस् <i>kartāsmas</i>
कर्तासि <i>kartāsi</i>	कर्तास्यस् <i>kartāsthas</i>	कर्तास्य <i>kartāstha</i>
कर्ता <i>kartā</i>	कर्तारे <i>kartārau</i>	कर्तारस् <i>kartāras</i>

Second Future, 'I shall do.'

करिष्यामि <i>karishyāmi</i>	करिष्यावस् <i>karishyāvas</i>	करिष्यामस् <i>karishyāmas</i>
करिष्यसि <i>karishyasi</i>	करिष्यथस् <i>karishyathas</i>	करिष्यथ <i>karishyatha</i>
करिष्यति <i>karishyati</i>	करिष्यतस् <i>karishyatas</i>	करिष्यन्ति <i>karishyanti</i>

* कुर्वेस्, कुर्मस्, कुर्याम्, &c., would be equally correct; see 73. An obsolete form कुर्मि for करोमि is found in Epic poetry.

Aorist, 'I did.'

अकार्षम् <i>akārsham</i>	अकार्ष्ये <i>akārshva</i>	अकार्षी <i>akārshma</i>
अकार्षीस् <i>akārshás</i>	अकार्षीम् <i>akārshám</i>	अकार्षी <i>akārshā</i>
अकार्षीत् <i>akārshát</i>	अकार्षीम् <i>akārshátám</i>	अकार्षीस् <i>akārshus</i>

Precaative or Benedictive, 'May I do.'

क्रियासम् <i>kriyāsam</i>	क्रियास्व <i>kriyāsva</i>	क्रियास्य <i>kriyāsma</i>
क्रियास् <i>kriyás</i>	क्रियास्तम् <i>kriyástam</i>	क्रियास्त <i>kriyásta</i>
क्रियात् <i>kriyát</i>	क्रियास्ताम् <i>kriyástám</i>	क्रियासुस् <i>kriyāsus</i>

Conditional, 'I should do.'

अकरिष्यम् <i>akarishyam</i>	अकरिष्याव <i>akarishyāva</i>	अकरिष्याम <i>akarishyāma</i>
अकरिष्यस् <i>akarishyas</i>	अकरिष्यतम् <i>akarishyatam</i>	अकरिष्यत <i>akarishyata</i>
अकरिष्यत् <i>akarishyat</i>	अकरिष्यताम् <i>akarishyatám</i>	अकरिष्यन् <i>akarishyan</i>

683. *ĀTMANE-PADA. Present Tense, 'I do.'*

कुर्वे <i>kurve</i> (73)	कुर्वहे <i>kurvahe</i>	कुर्वहे <i>kurmahe</i>
कुरुषे <i>kurushe</i>	कुर्वीषे <i>kurvāthe</i>	कुरुष्वे <i>kurudhve</i>
कुरुते <i>kurute</i>	कुर्वीते <i>kurvāte</i>	कुर्वीते <i>kurvate</i>

Imperfect, 'I was doing,' or 'I did.'

अकुर्वि <i>akurvi</i> (73)	अकुर्वहि <i>akurvahi</i>	अकुर्वहि <i>akurmahi</i>
अकुरुषास् <i>akuruthás</i>	अकुर्वीषाम् <i>akurvāthám</i>	अकुरुष्वम् <i>akurudhvam</i>
अकुरुत <i>akuruta</i>	अकुर्वीताम् <i>akurvātám</i>	अकुर्वीत <i>akurvata</i>

Potential, 'I may do.'

कुर्वीय <i>kurvīya</i>	कुर्वीषहि <i>kurvīvahi</i>	कुर्वीमहि <i>kurvīmahi</i>
कुर्वीषास् <i>kurvīthás</i>	कुर्वीषायाम् <i>kurvīyāthám</i>	कुर्वीष्वम् <i>kurvīdhvam</i>
कुर्वीत <i>kurvīta</i>	कुर्वीषीताम् <i>kurvīyātám</i>	कुर्वीरन् <i>kurvīran</i>

Imperative, 'Let me do.'

करवै <i>karavai</i>	करवावहे <i>karavāvahai</i>	करवामहे <i>karavāmahai</i>
कुरुष्व <i>kurushva</i>	कुर्वीषाम् <i>kurvāthám</i>	कुरुष्वम् <i>kurudhvam</i>
कुरुताम् <i>kurutām</i>	कुर्वीताम् <i>kurvātám</i>	कुर्वीतान् <i>kurvatām</i>

Perfect, 'I did,' or 'I have done.'

अक्रे <i>akre</i>	अकृषहे <i>akṛiṣahe</i>	अकृमहे <i>akṛimahi</i>
अकृषे <i>akṛiṣhe</i>	अकृषीषे <i>akṛīṣhe</i>	अकृष्वे <i>akṛiṣhve</i>
अक्रे <i>akre</i>	अकृषीते <i>akṛīṣte</i>	अकृषीरे <i>akṛīṣre</i>

First Future, 'I will do.'

कर्ताहे <i>kartáhe</i>	कर्तास्वहे <i>kartásvahe</i>	कर्तास्महे <i>kartásmāhe</i>
कर्तासे <i>kartáse</i>	कर्तासाथे <i>kartásāthe</i>	कर्ताभ्ये <i>kartādhye</i>
कर्ता <i>kartā</i>	कर्तारौ <i>kartārau</i>	कर्तारस् <i>kartāras</i>

Second Future, 'I shall do.'

करिष्ये <i>karishye</i>	करिष्यावहे <i>karishyávahe</i>	करिष्यामहे <i>karishyāmahe</i>
करिष्यसे <i>karishyase</i>	करिष्येथे <i>karishyethe</i>	करिष्यभ्ये <i>karishyādhye</i>
करिष्यते <i>karishyate</i>	करिष्येते <i>karishyete</i>	करिष्यन्ते <i>karishyante</i>

Aorist, 'I did.'

अकृषि <i>akṛishi</i>	अकृष्वहि <i>akṛishvahi</i>	अकृष्वमहि <i>akṛishmahi</i>
अकृष्यास् <i>akṛishās</i>	अकृषायाम् <i>akṛishāsthām</i>	अकृष्वाम् <i>akṛishvām</i>
अकृत <i>akṛita</i>	अकृषाताम् <i>akṛishātām</i>	अकृषत <i>akṛishata</i>

Precaative or Benedictive, 'May I do.'

कृषीय <i>kṛishīya</i>	कृषीवहि <i>kṛishīvahi</i>	कृषीमहि <i>kṛishīmahi</i>
कृषीयास् <i>kṛishīshās</i>	कृषीयास्याम् <i>kṛishīyāsthām</i>	कृषीभ्यम् <i>kṛishīdhvām</i>
कृषीष्ट <i>kṛishīshṭa</i>	कृषीयास्ताम् <i>kṛishīyāsthām</i>	कृषीरन् <i>kṛishīran</i>

Conditional, 'I should do.'

अकरिष्ये <i>akarishye</i>	अकरिष्यावहि <i>akarishyávahe</i>	अकरिष्यामहि <i>akarishyāmahe</i>
अकरिष्ययास् <i>akarishyathās</i>	अकरिष्येयाम् <i>akarishyethām</i>	अकरिष्यभ्यम् <i>akarishyādhyām</i>
अकरिष्यत <i>akarishyata</i>	अकरिष्येताम् <i>akarishyethām</i>	अकरिष्यन्त <i>akarishyanta</i>

Pass., Pres. क्रिये; Aor. 3rd sing. अकरि (701). Caus., Pres. कारयामि; Aor. अचीकरम्. Des. चिकीर्षामि, -षे (502). Freq. चेक्रीये, चर्कमि or चरिकर्मि or चरीकर्मि or चर्करीमि or चरिकरीमि or चरीकरोमि (Pāṇ. VII. 4, 92). Part., Pres. कुर्वत्; Atm. कुर्वण; Past Pass. कृत; Past Indecl. कृत्वा, -कृत्य; Fut. Pass. कर्तव्य, करणीय, कार्ये.

684. Only nine other roots are generally given in this class. Of these the commonest is कृन् 'to stretch,' conjugated at 583. The others are, कृण् 'to go,' क्षण् and क्षिण् 'to kill' or 'to hurt,' शृण् 'to shine,' तुण् 'to eat grass,' मन् 'to imagine,' Atm.; वन् 'to ask,' सन् 'to give.' As these end in nasals, their conjugation resembles that of verbs of cl. 5 at 675; thus—

685. Root कृण् (special stems कृणो, कृणु). Inf. कृणितुम् 'to kill,' 'to hurt.' Par. and Atm. Pres. कृणोमि, कृणोषि, कृणोमि; कृणुवस्, &c. Atm. कृणवे, कृणुवे, &c. Impf. अकृणवम्, अकृणोस्, &c. Atm. अकृण्वि. Pot. कृणुयाम्. Atm. कृणनीय. Impv. कृणयानि. Atm. कृणवे. Perf. अकृणव, अकृण्विष, अकृणव; अकृण्विष, अकृणवुस्, अकृणवुस्; अकृण्विष, अकृणव, अकृणवुस्. Atm. अकृणवे, अकृण्विषे, अकृणवे; अकृण्विषहे, अकृणवामे, अकृणवाते; अकृण्विषहे,

चक्षुषिष्वे, चक्षुषिरे. 1st Fut. क्षणित्तास्मि. Åtm. क्षणित्ताहे. 2nd Fut. क्षणिष्यामि. Åtm. क्षणिष्ये. Aor. अक्षुषिषम्, -शीस्, -शीत्; अक्षुषिष्व, -विहम्, -हाम्; अक्षुषिष, -विह, -विषुस्. Åtm. अक्षुषिषि, अक्षुषिहास् or अक्षुषास् (424. c), अक्षुषिह or अक्षुत; अक्षुषिष्वहि, -विषायाम्, -विषाताम्; अक्षुषिष्वहि, -विष्वम्, -विषत्. Prec. क्षस्यासम्. Åtm. क्षणिषीय. Cond. अक्षुषिष्यम्. Åtm. अक्षुषिष्ये. Pass., Pres. क्षस्ये; Aor. 3rd sing. अक्षुषि. Caus., Pres. क्षाणयामि; Aor. अक्षिष्याम्. Des. चिक्षुषिषामि, -वे. Freq. चंक्षस्ये, चंक्षिमि. Part., Pres. क्षस्यत्; Åtm. क्षस्यान; Past Pass. क्षत; Past Indecl. क्षन्ता or क्षणित्ता, -क्षत्; Fut. Pass. क्षणितव्य, क्षणनीय, क्षास्य.

EXAMPLES OF PRIMITIVE VERBS OF THE NINTH CLASS,
EXPLAINED AT 356.

686. Root यु यु. Infin. यवितुम् *yavitum*, 'to join,' 'to mix.'

PARASMAI-PADA. *Present Tense*, 'I join.'

युनामि <i>yunāmi</i>	युनीवस् <i>yunīvās</i>	युनीमस् <i>yunīmas</i>
युनासि <i>yundsi</i>	युनीयस् <i>yunīthas</i>	युनीथ <i>yunītha</i>
युनाति <i>yundti</i>	युनीतस् <i>yunītas</i>	युनन्ति <i>yunanti</i>

Imperfect, 'I was joining,' or 'I joined.'

अयुनाम् <i>ayunām</i>	अयुनीच <i>ayunīva</i>	अयुनीम <i>ayunīma</i>
अयुनास् <i>ayunās</i>	अयुनीतम् <i>ayunītam</i>	अयुनीत <i>ayunīta</i>
अयुनात् <i>ayunāt</i>	अयुनीताम् <i>ayunītām</i>	अयुनन् <i>ayunan</i>

Potential, 'I may join.'

युनीयाम् <i>yunīyām</i>	युनीयाच <i>yunīyāva</i>	युनीयाम <i>yunīyāma</i>
युनीयास् <i>yunīyās</i>	युनीयातम् <i>yunīyātām</i>	युनीयात <i>yunīyāta</i>
युनीयात् <i>yunīyāt</i>	युनीयाताम् <i>yunīyātām</i>	युनीयुस् <i>yunīyus</i>

Imperative, 'Let me join.'

युनानि <i>yunāni</i>	युनाव <i>yunāva</i>	युनाम <i>yunāma</i>
युनीहि <i>yunīhi</i>	युनीतम् <i>yunītam</i>	युनीत <i>yunīta</i>
युनातु <i>yunātu</i>	युनीताम् <i>yunītām</i>	युनन्तु <i>yunantu</i>

Perf. युयाव, युयविष or युयोष, युयाव; युयुचिच, युयुचिषुस्, -वतुस्; युयुचिम, युयुच, युयुचुस्. 1st Fut. यवित्तास्मि or योत्तास्मि*. 2nd Fut. यविष्यामि. Aor. अयाविषम्, -वीस्, -वीत्; अयाविष्व, -विहम्, -विहाम्; अयाविष, -विह, -विषुस्. Prec. यूयासम्. Cond. अयविष्यम्.

* Some authorities give योत्तास्मि &c. as the only form. See Laghu-kaum. 724.

687. *ĀTMANE-PADA. Present Tense, 'I join.'*

युने <i>yune</i>	युनीवहे <i>yunīvāhe</i>	युनीमहे <i>yunīmāhe</i>
युनीचे <i>yunīsche</i>	युनाचे <i>yundīhe</i>	युनीध्वे <i>yunīdhve</i>
युनीते <i>yunīte</i>	युनाते <i>yundāte</i>	युनते <i>yunate</i>

Imperfect, 'I was joining,' or 'I joined.'

अयुनि <i>ayuni</i>	अयुनीवहि <i>ayunīvahi</i>	अयुनीमहि <i>ayunīmahi</i>
अयुनीयास् <i>ayunīthās</i>	अयुनायाम् <i>ayunāthām</i>	अयुनीध्वम् <i>ayunīdhvam</i>
अयुनीत <i>ayunīta</i>	अयुनाताम् <i>ayunātdām</i>	अयुनत <i>ayunata</i>

Potential, 'I may join.'

युनीय <i>yunīya</i>	युनीवहि <i>yunīvahi</i>	युनीमहि <i>yunīmahi</i>
युनीयास् <i>yunīthās</i>	युनीयायाम् <i>yunīyāthām</i>	युनीध्वम् <i>yunīdhvam</i>
युनीत <i>yunīta</i>	युनीयाताम् <i>yunīyātdām</i>	युनीरन् <i>yunīran</i>

Imperative, 'Let me join.'

युनै <i>yunai</i>	युनावहै <i>yunāvahai</i>	युनामहै <i>yunāmahai</i>
युनीष्व <i>yunīshva</i>	युनायाम् <i>yunāthām</i>	युनीध्वम् <i>yunīdhvam</i>
युनीताम् <i>yunītdām</i>	युनाताम् <i>yunātdām</i>	युनताम् <i>yunātdām</i>

Perf. युयुवे, युयुविचे, युयुवे; युयुविचहे, युयुवाचे, युयुवाते; युयुविमहे, युयुविध्वे or -द्वे, युयुविरे. *1st Fut.* यविताहे. *2nd Fut.* यविष्ये. *Aor.* अयविषि, -विष्ठास्, -विष्ट; अयविष्वहि, अयविषायाम्, -याताम्; अयविष्वहि, -विध्वम् or -विदुम्, -विषत. *Prec.* यविषीय. *Cond.* अयविष्ये. *Pass., Pres.* यूये; *1st Fut.* याविताहे; *Aor. 3rd sing.* अयावि. *Caus., Pres.* याचयामि; *Aor.* अयीयवम्. *Des.* युयूषामि or यियविषामि. *Freq.* योयूये, योयोमि or योयवोमि. *Part., Pres.* युनत्; *Ātm.* युनान; *Past Pass.* युत; *Past Indecl.* युन्ता, -युत्; *Fut. Pass.* यवितव्य, यवनीय, याव्य or यव्य.

OTHER EXAMPLES OF CL. 9 IN THE ORDER OF THEIR FINAL LETTERS.

688. Root ज्ञा (special stems जाना, जानी, जान्, 361). *Inf.* ज्ञातुम् 'to know.' *Par. and Ātm. Pres.* जानामि, जानासि, जानाति; जानीवस्, जानीषस्, जानीतस्; जानीमस्, जानीय, जानन्ति. *Ātm.* जाने, जानीचे, जानीते; जानीवहे, जानाये, जानाते; जानीमहे, जानीध्वे, जानते. *Impf.* अजानाम्, अजानास्, अजानात्; अजानीव, अजानीतम्, अजानीताम्; अजानीम, अजानीत, अजानन्. *Ātm.* अजानि, अजानीयास्, अजानीत; अजानीवहि, अजानायाम्, अजानाताम्; अजानीमहि, अजानीध्वम्, अजानत. *Pot.* जानीयाम्. *Ātm.* जानीय. *Impv.* जानानि, जानीहि, जानातु; जानाव, जानीतम्, जानीताम्; जानाम, जानीत, जानन्तु. *Ātm.* जाने, जानीष्व, जानीताम्; जानावहै, जानायाम्, जानाताम्; जानामहै, जानीध्वम्, जानताम्. *Perf.* (373) जज्ञौ, जज्ञिष्य or जज्ञाप, जज्ञौ; जज्ञिष, जज्ञयुस्, जज्ञतुस्; जज्ञिम, जज्ञ, जज्ञुस्. *Ātm.* जज्ञे, जज्ञिषे, जज्ञे; जज्ञिवहे, जज्ञाये, जज्ञाते; जज्ञिमहे, जज्ञिध्वे, जज्ञिरे. *1st Fut.* ज्ञातास्मि. *2nd Fut.* ज्ञास्यामि. *Aor.* (433) अज्ञासिषम्, अज्ञासीस्,

अज्ञासीत्; अज्ञासिष्व, अज्ञासिहम्, -हम्; अज्ञासिष्, -सिह, -सिधुस्. *Átm.* अज्ञासि, अज्ञास्यास्, अज्ञास्त; अज्ञास्वहि, अज्ञासायाम्, -साताम्; अज्ञास्वहि, अज्ञाध्वम्, अज्ञासत. *Prec.* ज्ञेयासम् or ज्ञायासम्. *Átm.* ज्ञासीय. *Cond.* अज्ञास्यम्. *Átm.* अज्ञास्ये. *Pass., Pres.* (465. a) ज्ञाये; *Perf.* जज्ञे (473); *1st Fut.* ज्ञाताहे or ज्ञायिताहे (474); *2nd Fut.* ज्ञास्ये or ज्ञायिष्ये; *Aor.* 3rd sing. अज्ञायि. *Caus., Pres.* ज्ञापयामि or ज्ञपयामि; *Aor.* अजिज्ञपम्. *Des.* जिज्ञासे (-सामि, Epic). *Freq.* जाज्ञाये, जाज्ञामि or जाज्ञेमि. *Part., Pres.* जानत्; *Átm.* जानान; *Past Pass.* ज्ञात; *Past Indecl.* ज्ञात्वा, -ज्ञाय; *Fut. Pass.* ज्ञातव्य, ज्ञानीय, ज्ञेय.

689. Root क्री (special stems क्रीणा, क्रीणी, क्रीण्, 358. a). *Inf.* क्रेतुम् 'to buy.' *Par. and Átm. Pres.* क्रीणामि, क्रीणासि, क्रीणाति; क्रीणीवस्, क्रीणीयस्, क्रीणीतस्; क्रीणीमस्, क्रीणीष, क्रीणानि. *Átm.* क्रीणे, क्रीणीषे, क्रीणीते; क्रीणीवहे, क्रीणाये, क्रीणाते; क्रीणीमहे, क्रीणीध्वे, क्रीणते. *Impf.* अक्रीणाम्, अक्रीणास्, अक्रीणात्; अक्रीणीव, अक्रीणीतम्, अक्रीणीताम्; अक्रीणीम, अक्रीणीत, अक्रीणन्. *Átm.* अक्रीणि, अक्रीणीयास्, अक्रीणीत; अक्रीणीवहि, अक्रीणायाम्, अक्रीणाताम्; अक्रीणीमहि, अक्रीणीध्वम्, अक्रीणत. *Pot.* क्रीणीयाम्. *Átm.* क्रीणीय. *Impv.* क्रीणानि, क्रीणीहि, क्रीणातु; क्रीणाव, क्रीणीतम्, क्रीणीताम्; क्रीणाम, क्रीणीत, क्रीणन्तु. *Átm.* क्रीणै, क्रीणीध्व, क्रीणीताम्; क्रीणावहै, क्रीणायाम्, क्रीणाताम्; क्रीणामहै, क्रीणीध्वम्, क्रीणताम्. *Perf.* (374. e) चिक्राय, चिक्रियिष or चिक्रेष, चिक्राय; चिक्रियिष, चिक्रियधुस्, चिक्रियतुस्; चिक्रियिम, चिक्रिय, चिक्रियुस्. *Átm.* चिक्रिये, चिक्रियिषे, चिक्रिये; चिक्रियिवहे, चिक्रियाये, -याते; चिक्रियिमहे, चिक्रियिध्वे or -ध्वे, चिक्रियिरे. *1st Fut.* क्रेतास्मि. *Átm.* क्रेताहे. *2nd Fut.* क्रेष्यामि. *Átm.* क्रेष्ये. *Aor.* अक्रेषम्, -षीस्, -धीत्; अक्रेष्व, -हम्, -हाम्; अक्रेष, -ष्ट, -धुस्. *Átm.* अक्रेषि, -ष्टास्, -ष्ट; अक्रेष्वहि, -षायाम्, -षाताम्; अक्रेष्वहि, अक्रेदुम्, अक्रेषत. *Prec.* क्रीयासम्. *Átm.* क्रेषीय. *Cond.* अक्रेष्यम्. *Átm.* अक्रेष्ये. *Pass., Pres.* क्रीये; *Aor.* 3rd sing. अक्रायि. *Caus., Pres.* क्रापयामि; *Aor.* अचिक्रपम्. *Des.* चिक्रीषामि, -चे. *Freq.* चेक्रीये, चेक्रेमि or चेक्रीमि. *Part., Pres.* क्रणीत्; *Átm.* क्रीणान; *Past Pass.* क्रीत; *Past Indecl.* क्रीत्वा, -क्रीय; *Fut. Pass.* क्रेतव्य, क्रयणीय, क्रेय.

690. Like क्री is प्री 'to please.' *Pres.* प्रीणामि; *Átm.* प्रीणे. *Caus., Pres.* प्रीणयामि or प्राययामि; *Aor.* अपिप्रणम् or अपिप्रीणम्*. *Des.* पिप्रीषामि. *Freq.* पेप्रीये.

691. लृ (special stems लुना, लुनी, लुन्, 358), 'to cut,' follows पू, 'to purify,' at 583; thus, *Pres.* लुनामि; *Átm.* लुने. *Pot.* लुनीयाम्; *Átm.* लुनीय. *Perf.* लुलाव; *Átm.* लुलुवे. *1st Fut.* लवितास्मि. *2nd Fut.* लविष्यामि. *Aor.* अलाविषम्.

692. Root बन्ध् (special stems बभा, बभी, बभ्). *Inf.* बन्धुम् 'to bind.'

* Forster gives अपिप्रणम्; Westergaard, अपिप्रीणम्.

Par. *Pres.* वध्नामि, वध्नासि, वध्नाति; वध्नीवस्, वध्नीयस्, वध्नीतस्; वध्नीमस्, वध्नीय, वध्नीन्ति. *Impf.* अवध्नाम्, अवध्नास्, अवध्नात्; अवध्नीव, अवध्नीतम्, -ताम्; अवध्नीम, अवध्नीतम्, -ताम्; वध्नाम, वध्नीत, वध्नीन्तु. *Pot.* वध्नीयाम्. *Impv.* वध्नानि, वधान (357. a), वध्नातु; वध्नाव, वध्नीतम्, -ताम्; वध्नाम, वध्नीत, वध्नीन्तु. *Perf.* ववन्ध, ववन्धिय or ववन्ध or ववन्ध (298. a), ववन्ध; ववन्धिव, ववन्धयुस्, ववन्धतुस्; ववन्धिम, ववन्ध, ववन्धुस्. *1st Fut.* वन्ध्यासि. *2nd Fut.* भन्स्यामि (299. a). *Aor.* अभानसम् (299. a), अभानसीस्, अभानसीत्; अभानस्, अबान्धम्, अबान्धाम्; अभानस्, अबान्ध, अभानसुस्. *Prec.* वध्यासम्. *Cond.* अभन्स्यम्. *Pass., Pres.* (469) वध्ने. *Caus., Pres.* वन्धयामि; *Aor.* अववन्धम्. *Des.* विभन्तामि (299. a). *Freq.* वावधे, वावन्धि, वावन्धीमि. *Part., Pres.* वध्नात्; *Past Pass.* वद्ध; *Past Indecl.* वद्धा, -वध्य; *Fut. Pass.* वन्धय, वन्धनीय, वन्ध्य.

693. Root ग्रन्थ् (special stems ग्रष्ठा, ग्रष्ठी, ग्रष्थ्, 360). *Inf.* ग्रन्थितुम् 'to string,' 'to tie.' Par. *Pres.* ग्रष्थामि, ग्रष्थासि, ग्रष्थाति; ग्रष्ठीवस्, ग्रष्ठीयस्, ग्रष्ठीतस्; ग्रष्ठीमस्, ग्रष्ठीय, ग्रष्थन्ति. *Impf.* अग्रष्थाम्, अग्रष्थास्, अग्रष्थात्; अग्रष्ठीव, अग्रष्ठीतम्, -ताम्; अग्रष्ठीम, अग्रष्ठीत, अग्रष्थन्तु. *Pot.* ग्रष्ठीयाम्. *Impv.* ग्रष्थानि, ग्रथान (257. a), ग्रष्ठातु; ग्रष्ठाव, ग्रष्ठीतम्, -ताम्; ग्रष्थाम, ग्रष्ठीत, ग्रष्थन्तु. *Perf.* (375. h) जग्रन्थ*, जग्रन्थिय or ग्रेशिय, जग्रन्थ*; जग्रन्थिव or ग्रेशिव, जग्रन्थयुस् or ग्रेशयुस्, जग्रन्थतुस् or ग्रेशतुस्; जग्रन्थिम or ग्रेशिम, जग्रन्थ or ग्रेश, जग्रन्थुस् or ग्रेशुस्. *1st Fut.* ग्रन्थितासि. *2nd Fut.* ग्रन्थिष्यामि. *Aor.* अग्रन्थिवम्, -न्थीस्, -न्थीत्, &c. *Prec.* ग्रथ्यासम्. *Cond.* अग्रन्थिष्यम्. *Pass., Pres.* (469) ग्रथ्ये. *Caus., Pres.* ग्रन्थयामि; *Aor.* अजग्रन्थम्. *Des.* निग्रन्थयामि. *Freq.* जाग्रथ्ये, जग्रन्थमि, जग्रन्थीमि. *Part., Pres.* ग्रष्ठात्; *Past Pass.* ग्रथित; *Past Indecl.* ग्रथित्वा or ग्रन्थित्वा, -ग्रथ्य; *Fut. Pass.* ग्रन्थितव्य, ग्रन्थनीय, ग्रन्थ्य.

a. Like ग्रन्थ् is conjugated अग्रन्थ् 'to loosen,' मन्थ् 'to churn.'

694. Root क्षुभ्† (special stems क्षुभ्रा, क्षुभ्री, क्षुभ्र्). *Inf.* क्षोभितुम् 'to agitate.' Par. *Pres.* क्षुभ्रामि, क्षुभ्रासि, क्षुभ्राति; क्षुभ्रीवस्, क्षुभ्रीयस्, क्षुभ्रीतस्; क्षुभ्रीमस्, क्षुभ्रीय, क्षुभ्रन्ति. *Impf.* अक्षुभ्राम्, अक्षुभ्रास्, अक्षुभ्रात्; अक्षुभ्रीव, अक्षुभ्रीतम्, -ताम्; अक्षुभ्रीम, अक्षुभ्रीत, अक्षुभ्रन्तु. *Pot.* क्षुभ्रीयाम्. *Impv.* क्षुभ्रानि, क्षुभाण (357. a, 58), क्षुभ्रातु; क्षुभ्राव, क्षुभ्रीतम्, -ताम्; क्षुभ्राम, क्षुभ्रीत, क्षुभ्रन्तु. *Perf.* बुक्षोभ, बुक्षोभिष, बुक्षोभ; बुक्षुभिष, बुक्षुभयुस्, -भतुस्; बुक्षुभिम, बुक्षुभ, बुक्षुभुस्. *1st Fut.* क्षोभितासि. *2nd Fut.* क्षोभिष्यामि. *Aor.* अक्षोभिवम्, -वीस्, -वीत्, &c. Or अक्षुभम्, -भस्, -भत्; -भाव, -भतम्, -भताम्; -भाम, -भत, -भन्तु. *Prec.* क्षुभ्यासम्. *Cond.* अक्षोभिष्यम्. *Pass., Pres.* क्षुभ्ये; *Aor.* 3rd sing. अक्षोभि. *Caus., Pres.* क्षोभयामि; *Aor.* अक्षुक्षुभम्. *Des.* बुक्षोभिषामि or बुक्षुभिषामि. *Freq.*

* Some authorities give the option of जग्राथ in the 1st and 3rd of the Perf. Compare 339.

† Also cl. 4, Intransitive, 'to be agitated;' Pres. क्षुभ्यामि, 612.

बोद्धुये, बोद्धोभि (3rd sing. बोद्धोभि). Part., Pres. बुधत्; Past Pass. बुभु or बुभित; Past Indecl. बुभ्रा or बुभित्वा, -बुभ्य; Fut. Pass. बोभितव्य, बोभणीय (58), बोभ्य.

695. Root स्तम्भ* (special stems स्तम्भा, स्तम्भी, स्तम्भ्, 360). Inf. स्तम्भितुम् 'to stop,' 'to support.' Par. Pres. स्तम्भामि; like क्षुम्, 694. Impf. अस्तम्भाम्. Pot. स्तम्भीयाम्. Impv. स्तम्भानि, स्तम्भान (357. a), स्तम्भातु; स्तम्भाव, स्तम्भीतम्, -ताम्; स्तम्भाम, स्तम्भीत, स्तम्भन्. Perf. तस्तम्भ, तस्तम्भिय, तस्तम्भ; तस्तम्भिव, तस्तम्भयुस्, -म्भतुस्; तस्तम्भिम, तस्तम्भ, तस्तम्भुस्. 1st Fut. स्तम्भितास्मि. 2nd Fut. स्तम्भिष्यामि. Aor. अस्तम्भिवम्, -म्भीस्, -म्भीत्, &c. Or अस्तम्भम्, -भस्, -भत्; -भाव, -भतम्, -भताम्; -भाम, -भत, -भन्. Prec. स्तम्भ्यासम्. Cond. अस्तम्भियम्. Pass., Pres. स्तम्भे. Caus., Pres. स्तम्भयामि; Aor. अतस्तम्भम्. Des. तस्तम्भियामि. Freq. तास्तम्भे, तास्तम्भमि or तास्तम्भीमि. Part., Pres. स्तम्भत्; Past Pass. स्तम्भ; Past Indecl. स्तम्भा or स्तम्भित्वा; Fut. Pass. स्तम्भितव्य, स्तम्भनीय, स्तम्भ्य.

696. Root अश्† (special stems अश्ना, अश्नी, अश्न). Inf. अश्नितुम् 'to eat.' Par. Pres. अश्नामि, अश्नासि, अश्नाति; अश्नीवस्, अश्नीयस्, अश्नीतस्; अश्नीमस्, अश्नीय, अश्नन्ति. Impf. आश्नाम्, आश्नास्, आश्नात्; आश्नीव, आश्नीतम्, -ताम्; आश्नीम, आश्नीत, आश्नन्. Pot. अश्नीयाम्. Impv. अश्नानि, अश्नान (357. a), अश्नातु; अश्नाव, अश्नीतम्, -ताम्; अश्नाम, अश्नीत, अश्नन्. Perf. आश, आशिय, आश; आशिव, आशयुस्, आशतुस्; आशिम, आश, आशुस्. 1st Fut. अश्नितास्मि. 2nd Fut. अश्निष्यामि. Aor. आशिवम्, आशीस्, आशीत्; आशिव्य, आशिहम्, आशिहाम्; आशिम्य, आशिष्ट, आशियुस्. Prec. अश्यासम्. Cond. आशियम्. Pass., Pres. अश्ये. Caus., Pres. आशयामि; Aor. आशिशम्. Des. अशिश्यामि. Freq. अशाश्ये (511. a). Part., Pres. अश्नत्; Past Pass. अश्नित; Past Indecl. अश्नित्वा, -अश्य; Fut. Pass. अश्नितव्य, अश्ननीय, अश्य.

697. Root क्लृञ् (special stems क्लृप्ता, क्लृप्ती, क्लृप्). Inf. क्लृप्तितुम् or क्लृप्तुम् 'to harass.' Par. Pres. क्लृप्तामि; like अश्, 696. Impf. अक्लृप्ताम्, अक्लृप्तास्, अक्लृप्तात्; अक्लृप्तीव, अक्लृप्तीतम्, -ताम्; अक्लृप्तीम, अक्लृप्तीत, अक्लृप्नन्. Pot. क्लृप्तीयाम्. Impv. क्लृप्तानि, क्लृप्तान, &c. Perf. चिक्लेश, चिक्लेशिय or चिक्लेश, चिक्लेशिव or चिक्लेश (371), चिक्लेशयुस्, -शतुस्; चिक्लेशिम or चिक्लेशम, चिक्लेश, चिक्लेशुस्. 1st Fut. क्लेशितास्मि or क्लेशास्मि. 2nd Fut. क्लेशिष्यामि or क्लेश्यामि. Aor. अक्लेशिवम्, -शीस्, -शीत्; अक्लेशिव्य, -शिहम्, -शिहाम्; अक्लेशिम्य, -शिष्ट, -शिष्टुस्. Or अक्लेशम्, -क्षस्, -क्षत्; -क्षाव, -क्षतम्, -क्षताम्; -क्षाम, -क्षत, -क्षन् (439). Prec. क्लेश्यासम्. Cond. अक्लेशियम् or अक्लेश्यम्. Pass., Pres. क्लेश्ये; Aor. 3rd sing. अक्लेशि. Caus., Pres. क्लेशयामि; Aor. अचिक्लेशम्. Des. चिक्लेशिष्यामि or चिक्लेशिष्यामि or चिक्लेश्यामि. Freq.

* This root also follows cl. 5; thus, Pres. स्तम्भोमि. See 675.

† This is a different root from अश् cl. 5. See 682.

चेत्तिश्ये, चेत्तिश्यम्. Part., *Pres.* क्लिप्तम्; *Past Pass.* क्लिप्त or क्लिप्ति; *Past Indecl.* क्लिप्ता or क्लिप्तिन्वा, -क्लिप्ति; *Fut. Pass.* क्लेशितम् or क्लेश्य, क्लेशनीय, क्लेश्य.

698. Root पुष् (special stems पुष्णा, पुष्णी, पुष्ण). *Inf.* पोषितुम् 'to nourish.' Par. *Pres.* पुष्णामि, पुष्णासि, पुष्णाति; पुष्णीवस्, पुष्णीयस्, पुष्णीतस्; पुष्णीमस्, पुष्णीय, पुष्णन्ति. *Impf.* अपुष्णाम्, अपुष्णास्, अपुष्णात; अपुष्णीव, अपुष्णीतम्, -ताम्; अपुष्णीम, अपुष्णीत, अपुष्णन्. *Pot.* पुष्णीयाम्. *Impv.* पुष्णानि, पुषाण (357. a), पुष्णातु; पुष्णाव, पुष्णीतम्, -ताम्; पुष्णाम, पुष्णीत, पुष्णानु. For the rest, see पुष् cl. 4 at 621.

699. Root ग्रह् (special stems गृह्णा, गृह्णी, गृह्ण, 359; see 399. a). *Inf.* ग्रहीतुम् 'to take.' Par. and *Átm.* *Pres.* गृह्णामि, गृह्णासि, गृह्णाति; गृह्णीवस्, गृह्णीयस्, गृह्णीतस्; गृह्णीमस्, गृह्णीय, गृह्णन्ति. *Átm.* गृह्णे, गृह्णीषे, गृह्णीते; गृह्णीवहे, गृह्णाये, गृह्णाते; गृह्णीमहे, गृह्णीध्वे, गृह्णते. *Impf.* अगृह्णाम्, अगृह्णास्, अगृह्णात; अगृह्णीव, अगृह्णीतम्, अगृह्णीताम्; अगृह्णीम, अगृह्णीत, अगृह्णन्. *Átm.* अगृह्णि, अगृह्णीयास्, अगृह्णीत; अगृह्णीवहि, अगृह्णीयाम्, अगृह्णीताम्; अगृह्णीमहि, अगृह्णीध्वम्, अगृह्णत. *Pot.* गृह्णीयाम्. *Átm.* गृह्णीय. *Impv.* गृह्णानि, गृहाण, गृह्णातु; गृह्णाव, गृह्णीतम्, गृह्णीताम्; गृह्णाम, गृह्णीत, गृह्णानु. *Átm.* गृह्णे, गृह्णीध्व, गृह्णीताम्; गृह्णावहे, गृह्णीयाम्, गृह्णीताम्; गृह्णीमहे, गृह्णीध्वम्, गृह्णीताम्. *Perf.* (384) जग्राह, जग्रहिष, जग्राह; जगृहिव, जगृहयुस्, जगृहतुस्; जगृहिम, जगृह, जगृहुस्. *Átm.* जगृहे, जगृहिषे, जगृहे; जगृहिषहे, जगृहाये, जगृहाते; जगृहिमहे, जगृहिध्वे or -द्दे, जगृहिरे. *1st Fut.* ग्रहीतास्मि (399. a). *Átm.* ग्रहीताहे. *2nd Fut.* ग्रहीष्यामि. *Átm.* ग्रहीष्ये. *Aor.* अग्रहीषम्, अग्रहीस्, अग्रहीत्; अग्रहीध्व, अग्रहीष्टम्, अग्रहीष्टम्; अग्रहीष, अग्रहीष्ट, अग्रहीषुस्. *Átm.* अग्रहीषि, अग्रहीष्टास्, अग्रहीष्ट; अग्रहीष्वहि, अग्रहीषायाम्, अग्रहीषाताम्; अग्रहीष्वहि, अग्रहीध्वम्, अग्रहीषत. *Prec.* गृह्णासम्. *Átm.* ग्रहीषीय. *Cond.* अग्रहीष्यम्. *Átm.* अग्रहीष्ये. *Pass., Pres.* गृह्ये; *Perf.* जगृहे; *1st Fut.* ग्रहीताहे or ग्रहिताहे; *2nd Fut.* ग्रहीष्ये or ग्रहिष्ये; *Aor.* *3rd sing.* अग्रहि, *3rd pl.* अग्रहीषत or अग्रहिषत. *Caus., Pres.* ग्राह्यामि; *Aor.* अजिग्रहम्. *Des.* जिष्यामि, -ष्ये (503). *Freq.* जरीगृह्ये, जाग्रयि (*3rd sing.* जाग्रहि) or जाग्रहीमि (711). *Part., Pres.* गृह्णात; *Átm.* गृह्णान; *Past Pass.* गृहीत; *Past Indecl.* गृहीत्वा, -गृह्य; *Fut. Pass.* ग्रहीतम्, ग्रहणीय, ग्राह्य.

EXAMPLES OF PASSIVE VERBS, EXPLAINED AT 461.

700. Root दा dá (465). *Infin.* दातुम् dátum, 'to be given.'

Present Tense, 'I am given.'

दीये díye	दीयावहे díyávahe	दीयामहे díyámahe
दीयसे díyase	दीयेये díyethe	दीयध्वे díyadhve
दीयते díyate	दीयेते díyete	दीयन्ते díyante

Imperfect, 'I was given.'

अदीये <i>adīye</i>	अदीयावहि <i>adīyāvahi</i>	अदीयामहि <i>adīyāmahi</i>
अदीयथास् <i>adīyathās</i>	अदीयेथाम् <i>adīyethām</i>	अदीयध्वम् <i>adīyadhvam</i>
अदीयत <i>adīyata</i>	अदीयेताम् <i>adīyetām</i>	अदीयन्त <i>adīyanta</i>

Potential, 'I may be given.'

दीयेय <i>dīyeya</i>	दीयेवहि <i>dīyevahi</i>	दीयेमहि <i>dīyemahi</i>
दीयेथास् <i>dīyethās</i>	दीयेयाथाम् <i>dīyeyāthām</i>	दीयेध्वम् <i>dīyedhvam</i>
दीयेत <i>dīyeta</i>	दीयेयाताम् <i>dīyeyātām</i>	दीयेरन् <i>dīyeraṇ</i>

Imperative, 'Let me be given.'

	दीयावहे <i>dīyāvahai</i>	दीयामहे <i>dīyāmahai</i>
दीयस्व <i>dīyasva</i>	दीयेथाम् <i>dīyethām</i>	दीयध्वम् <i>dīyadhvam</i>
दीयताम् <i>dīyatām</i>	दीयेताम् <i>dīyetām</i>	दीयन्ताम् <i>dīyantām</i>

Perfect, 'I have been given.'

ददे <i>dade</i>	ददिवहे <i>dadivahe</i>	ददिमहे <i>dadimahe</i>
ददिषे <i>dadishe</i>	ददाथे <i>daddāthe</i>	ददिध्वे <i>dadidhve</i>
ददे <i>dade</i>	ददाते <i>daddāte</i>	ददिरे <i>dadire</i>

First Future, 'I shall be given.'

{ दाताहे <i>dātāhe</i> or	दातास्वहे <i>dātāsvahe</i>	दातास्महे <i>dātāsmahē, &c.</i>
{ दायिताहे <i>dāyitāhe</i>	दायितास्वहे <i>dāyitāsvahe</i>	दायितास्महे <i>dāyitāsmahē, &c.</i>

Second Future, 'I shall be given.'

{ दास्ये <i>dāsye</i> or	दास्यावहे <i>dāsyāvahe</i>	दास्यामहे <i>dāsyāmahē, &c.</i>
{ दायिष्ये <i>dāyishye</i>	दायिष्यावहे <i>dāyishyāvahe</i>	दायिष्यामहे <i>dāyishyāmahē, &c.</i>

Aorist, 'I was given.'

{ अदिषि <i>adishi</i> or	अदिष्वहि <i>adishvahi</i>	अदिष्महि <i>adishmahi</i>
{ अदायिषि <i>adāyishi</i>	अदायिष्वहि <i>adāyishvahi</i>	अदायिष्महि <i>adāyishmahi</i>
{ अदिथास् <i>adithās</i> or	अदिथायाम् <i>adishāthām</i>	अदिदुम् <i>adidhvam</i>
{ अदायिषास् <i>adāyishthās</i>	अदायिषायाम् <i>adāyishāthām</i>	अदायिध्वम् <i>adāyidhvam (-दुम्)</i>
अदायि <i>adāyi, 'it was given,'</i>	अदिषाताम् <i>adishātām</i>	अदिषत <i>adishata</i>
	अदायिषाताम् <i>adāyishātām</i>	अदायिषत <i>adāyishata</i>

Prec. दासीय or दायिषीय, &c. *Cond.* अदास्ये or अदायिष्ये.

701. Root कृ *kṛi* (467). Infin. कर्तुम् *kartum*, 'to be made' or 'done.'

*Present Tense, 'I am made.'**Imperfect, 'I was made.'*

क्रिये	क्रियावहे	क्रियामहे	अक्रिये	अक्रियावहि	अक्रियामहि
क्रियसे	क्रियथे	क्रियध्वे	अक्रियथास्	अक्रियेथाम्	अक्रियध्वम्
क्रियते	क्रियेते	क्रियन्ते	अक्रियत	अक्रियेताम्	अक्रियन्त

<i>Potential, 'I may be made.'</i>			<i>Perfect.</i>		
क्रियेय	क्रियेयहि	क्रियेमहि	चक्रे	चकृवहे	चकृमहे
क्रियेयास्	क्रियेयाथाम्	क्रियेध्वम्	चकृषे	चक्राथे	चकृदु
क्रियेत	क्रियेयाताम्	क्रियेरन्	चक्रे	चक्राते	चक्रिरे

<i>Imperative, 'Let me be made.'</i>			<i>First Future.</i>		
क्रिये	क्रियावहे	क्रियामहे	{ कर्ताहे कर्तास्वहे कर्तास्महे, &c. or कारिताहे कारितास्वहे कारितास्महे, &c.		
क्रियस्व	क्रियेथाम्	क्रियध्वम्			
क्रियताम्	क्रियेताम्	क्रियन्ताम्	<i>Second Fut.</i>	करिष्ये or कारिष्ये, &c.	

<i>Aorist.</i>		
SING.	DUAL.	PLURAL.
अकृषि or अकारिषि	अकृष्वहि or अकारिष्वहि	अकृष्महि or अकारिष्महि
अकृषास् or अकारिष्ठास्	अकृषाथाम् or अकारिषाथाम्	अकृदुम् or अकारिध्वम् (-दुम्)
अकारि 'it was done'	अकृषाताम् or अकारिषाताम्	अकृषत or अकारिषत
<i>Prec.</i> कृषीय or कारिषीय.	<i>Cond.</i> अकरिष्ये or अकारिष्ये.	

702. Example of a Passive from a root ending in a consonant :

Root युज् *yuj*. Infin. योक्तुम् *yoktum*, 'to be fitting.'

Pres. युज्ये, युज्यसे, युज्यते, &c. *Impf.* अयुज्ये, अयुज्यथास्, अयुज्यत, &c.
Pot. युज्येय. *Impv.* युज्यै, युज्यस्व, युज्यताम्, &c. *Perf.* युयुजे, युयुजिषे युयुजे,
 &c. *1st Fut.* योक्ताहे, योक्तासे, योक्ता, &c. *2nd Fut.* योह्ये, योह्यसे, &c. *Aor.*
 अयुजि, अयुक्थास्, अयोजि; अयुह्वहि, &c. *Prec.* युक्षीय. *Cond.* अयोह्ये.

EXAMPLE OF CAUSAL VERBS, EXPLAINED AT 479.

703. Root भू *bhú*. Infin. भावयितुम् *bhāvayitum*, 'to cause to be.'

PARASMAI-PADA.			ĀTMANE-PADA.		
<i>Present Tense,</i>			<i>I cause to be.'</i>		
भावयामि	भावयावस्	भावयामस्	भावये	भावयावहे	भावयामहे
भावयसि	भावयथस्	भावयथ	भावयसे	भावयेथे	भावयध्वे
भावयति	भावयतस्	भावयन्ति	भावयते	भावयेते	भावयन्ते

Imperfect, 'I was causing to be,' or 'I caused,' &c.

अभावयम्	अभावयाव	अभावयाम	अभावये	अभावयावहि	अभावयामहि
अभावयस्	अभावयतम्	अभावयत	अभावयथास्	अभावयेथाम्	अभावयध्वम्
अभावयत्	अभावयताम्	अभावयन्	अभावयत	अभावयेताम्	अभावयन्त

Potential, 'I may cause to be.'

भावयेयम्	भावयेव	भावयेम	भावयेय	भावयेवहि	भावयेमहि
भावयेस्	भावयेतम्	भावयेत	भावयेयास्	भावयेयाथाम्	भावयेध्वम्
भावयेत्	भावयेताम्	भावयेयुस्	भावयेत	भावयेयाताम्	भावयेरन्

Imperative, 'Let me cause to be.'

भावयानि	भावयाव	भावयाम	भावयै	भावयावहे	भावयामहे
भावय	भावयतम्	भावयत	भावयस्व	भावयेषाम्	भावयध्वम्
भावयतु	भावयताम्	भावयन्तु	भावयताम्	भावयेताम्	भावयन्ताम्

Perfect, 'I caused to be.'

भावयाञ्चकार	भावयाञ्चकृष	भावयाञ्चकृम	भावयाञ्चक्रे	भावयाञ्चकृवहे	भावयाञ्चकृमहे
भावयाञ्चकृषे	भावयाञ्चकृषुस्	भावयाञ्चकृ	भावयाञ्चकृषे	भावयाञ्चकृषे	भावयाञ्चकृषे
भावयाञ्चकार	भावयाञ्चकृतुस्	भावयाञ्चकृत्	भावयाञ्चक्रे	भावयाञ्चकृताते	भावयाञ्चकृते

First Future, 'I will cause to be.'

भावयितास्मि	भावयितास्वस्	भावयितास्मस्	भावयिताहे	भावयितास्वहे	भावयितास्महे
भावयितासि	भावयितास्यस्	भावयितास्य	भावयितासे	भावयितास्ये	भावयितास्ये
भावयिता	भावयितारौ	भावयितारस्	भावयिता	भावयितारौ	भावयितारस्

Second Future, 'I shall or will cause to be.'

भावयिष्यामि	भावयिष्यावस्	भावयिष्यामस्	भावयिष्ये	भावयिष्यावहे	भावयिष्यामहे
भावयिष्यसि	भावयिष्यस्यस्	भावयिष्यस्य	भावयिष्यसे	भावयिष्येसे	भावयिष्यसे
भावयिष्यति	भावयिष्यतस्	भावयिष्यन्ति	भावयिष्यते	भावयिष्येते	भावयिष्यन्ते

Aorist, 'I caused to be.'

अबीभवम्	अबीभवाव	अबीभवाम	अबीभवे	अबीभवावहि	अबीभवामहि
अबीभवस्	अबीभवतम्	अबीभवत	अबीभवयास्	अबीभवेयाम्	अबीभवध्वम्
अबीभवत्	अबीभवताम्	अबीभवन्	अबीभवत	अबीभवेताम्	अबीभवन्त

Precative or Benedictive, 'May I cause to be.'

भाष्यासम्	भाष्यास्व	भाष्यास्म	भाषयिषीय	भाषयिषीवहि	भाषयिषीमहि
भाष्यास्	भाष्यास्तम्	भाष्यास्त	भाषयिषीष्टास्	भाषयिषीयास्याम्	भाषयिषीध्वम्
भाष्यात्	भाष्यास्ताम्	भाष्यासुस्	भाषयिषीष्ट	भाषयिषीयास्ताम्	भाषयिषीरन्

Conditional, 'I should cause to be.'

अभावयिष्यम्	अभावयिष्याव	अभावयिष्याम	अभावयिष्ये	अभावयिष्यावहि	अभावयिष्यामहि
अभावयिष्यस्	अभावयिष्यतम्	अभावयिष्यत	अभावयिष्ययास्	अभावयिष्येयाम्	अभावयिष्यध्वम्
अभावयिष्यत्	अभावयिष्यताम्	अभावयिष्यन्	अभावयिष्यत	अभावयिष्येताम्	अभावयिष्यन्त

704. After this model, and after the model of Primitive verbs of cl. 10 at 638, may be conjugated all Causal verbs.

EXAMPLES OF DESIDERATIVE VERBS, EXPLAINED AT 498.

705. Root भू *bhū*. Infin. बुभूषितुम् *bubhūshitum*, 'to wish to be.'

PARASMAI-PADA.

ĀTMANE-PADA.

Present Tense, 'I wish to be.'

बुभूषामि	बुभूषावस्	बुभूषामस्	बुभूषे	बुभूषावहे	बुभूषामहे
बुभूषसि	बुभूषस्यस्	बुभूषस्य	बुभूषसे	बुभूषेसे	बुभूषसे
बुभूषति	बुभूषतस्	बुभूषन्ति	बुभूषते	बुभूषेते	बुभूषन्ते

Imperfect, 'I was wishing to be,' or 'I wished,' &c.

अबुभूषम्	अबुभूषाव	अबुभूषाम	अबुभूषे	अबुभूषावहि	अबुभूषामहि
अबुभूषस्	अबुभूषतम्	अबुभूषत	अबुभूषयास्	अबुभूषेयाम्	अबुभूषध्वम्
अबुभूषत्	अबुभूषताम्	अबुभूषन्	अबुभूषत	अबुभूषताम्	अबुभूषन्त

Potential, 'I may wish to be.'

बुभूषेयम्	बुभूषेव	बुभूषेम	बुभूषेय	बुभूषेवहि	बुभूषेमहि
बुभूषेस्	बुभूषेतम्	बुभूषेत	बुभूषेयास्	बुभूषेयायाम्	बुभूषेध्वम्
बुभूषेत्	बुभूषेताम्	बुभूषेयुस्	बुभूषेत	बुभूषेयाताम्	बुभूषेरन्

Imperative, 'Let me wish to be.'

बुभूषाणि	बुभूषाव	बुभूषाम	बुभूषे	बुभूषावहे	बुभूषामहे
बुभूष	बुभूषतम्	बुभूषत	बुभूषस्व	बुभूषेयाम्	बुभूषध्वम्
बुभूषतु	बुभूषताम्	बुभूषन्तु	बुभूषताम्	बुभूषेताम्	बुभूषन्ताम्

Perfect, 'I wished to be.'

बुभूषाञ्चकार*	बुभूषाञ्चकृव	बुभूषाञ्चकृम	बुभूषाञ्चक्रे	बुभूषाञ्चकृवहे	बुभूषाञ्चकृमहे
बुभूषाञ्चकथे	बुभूषाञ्चक्रपुस्	बुभूषाञ्चक्र	बुभूषाञ्चकृषे	बुभूषाञ्चक्रापे	बुभूषाञ्चकृद्वे
बुभूषाञ्चकार	बुभूषाञ्चक्रतुस्	बुभूषाञ्चक्रुस्	बुभूषाञ्चक्रे	बुभूषाञ्चक्राते	बुभूषाञ्चक्रिरे

First Future, 'I will wish to be.'

बुभूषितास्मि	बुभूषितास्वस्	बुभूषितास्मस्	बुभूषिताहे	बुभूषितास्वहे	बुभूषितास्महे
बुभूषितासि	बुभूषितास्यस्	बुभूषितास्य	बुभूषितासे	बुभूषितासापे	बुभूषिताध्वे
बुभूषिता	बुभूषितारौ	बुभूषितारस्	बुभूषिता	बुभूषितारौ	बुभूषितारस्

Second Future, 'I will or shall wish to be.'

बुभूषिष्यामि	बुभूषिष्यावस्	बुभूषिष्यामस्	बुभूषिष्ये	बुभूषिष्यावहे	बुभूषिष्यामहे
बुभूषिष्यसि	बुभूषिष्यस्वस्	बुभूषिष्यस्व	बुभूषिष्यसे	बुभूषिष्येपे	बुभूषिष्यध्वे
बुभूषिष्यति	बुभूषिष्यतस्	बुभूषिष्यन्ति	बुभूषिष्यते	बुभूषिष्येते	बुभूषिष्यन्ते

Aorist, 'I wished to be.'

अबुभूषिषम्	अबुभूषिषि	अबुभूषिषम	अबुभूषिषि	अबुभूषिष्वहि	अबुभूषिषमहि
अबुभूषीस्	अबुभूषिषतम्	अबुभूषिषत	अबुभूषिषास्	अबुभूषिषायाम्	अबुभूषिषध्वम्
अबुभूषीत्	अबुभूषिषताम्	अबुभूषिषिषुस्	अबुभूषिषि	अबुभूषिषाताम्	अबुभूषिषत

Precative or Benedictive, 'May I wish to be.'

बुभूष्यासम्	बुभूष्यास्व	बुभूष्यासम्	बुभूषिषीय	बुभूषिषीवहि	बुभूषिषीमहि
बुभूष्यास्	बुभूष्यास्तम्	बुभूष्यास्त	बुभूषिषीषास्	बुभूषिषीयास्याम्	बुभूषिषीध्वम्
बुभूष्यात्	बुभूष्यास्ताम्	बुभूष्यासुस्	बुभूषिषीष	बुभूषिषीयास्ताम्	बुभूषिषीरन्

Conditional, 'I should wish to be.'

अबुभूषिष्यम्	अबुभूषिष्याव	अबुभूषिष्याम	अबुभूषिष्ये	अबुभूषिष्यावहि	अबुभूषिष्यामहि
अबुभूषिष्यस्	अबुभूषिष्यतम्	अबुभूषिष्यत	अबुभूषिष्ययास्	अबुभूषिष्येयाम्	अबुभूषिष्यध्वम्
अबुभूषिष्यत्	अबुभूषिष्यताम्	अबुभूषिष्यन्	अबुभूषिष्यत	अबुभूषिष्येताम्	अबुभूषिष्यन्त

* Or बुभूषाञ्चकार.

EXAMPLES OF FREQUENTATIVE OR INTENSIVE VERBS,
EXPLAINED AT 507.

706. Root भू *bhú*. Infinitive. बोभूयितुम् *bobhúyitum*, 'to be repeatedly.'

ĀTMANE-PADA FORM (509).

Present Tense, 'I am repeatedly.'

बोभूये	बोभूयावहे	बोभूयामहे
बोभूयसे	बोभूयेथे	बोभूयध्वे
बोभूयते	बोभूयेते	बोभूयन्ते

Imperfect, 'I was frequently.'

अबोभूये	अबोभूयावहि	अबोभूयामहि
अबोभूयथास्	अबोभूयेथाम्	अबोभूयध्वम्
अबोभूयत	अबोभूयेताम्	अबोभूयन्त

Potential, 'I may be frequently.'

बोभूयेय	बोभूयेवहि	बोभूयेमहि
बोभूयेथास्	बोभूयेथाम्	बोभूयेध्वम्
बोभूयेत	बोभूयेयाताम्	बोभूयेरन्

Imperative, 'Let me be frequently.'

बोभूयै	बोभूयावहै	बोभूयामहै
बोभूयस्व	बोभूयेथाम्	बोभूयध्वम्
बोभूयताम्	बोभूयेताम्	बोभूयन्ताम्

Perfect, 'I was frequently.'

बोभूयाञ्चक्रे	बोभूयाञ्चकृवहे	बोभूयाञ्चकृमहे
बोभूयाञ्चकृषे	बोभूयाञ्चक्राथे	बोभूयाञ्चकृध्वे
बोभूयाञ्चक्रे	बोभूयाञ्चक्राते	बोभूयाञ्चक्रिरे

First Future, 'I will be frequently.'

बोभूयिताहे	बोभूयितास्वहे	बोभूयितास्महे
बोभूयितासे	बोभूयितासाथे	बोभूयिताध्वे
बोभूयिता	बोभूयितारौ	बोभूयितारस्

Second Future, 'I will or shall be frequently.'

बोभूयिष्ये	बोभूयिष्यावहे	बोभूयिष्यामहे
बोभूयिष्यसे	बोभूयिष्येथे	बोभूयिष्यध्वे
बोभूयिष्यते	बोभूयिष्येते	बोभूयिष्यन्ते

Aorist, 'I was frequently.'

अबोभूयिषि	अबोभूयिष्वहि	अबोभूयिष्वहि
अबोभूयिषास्	अबोभूयिषाथाम्	अबोभूयिष्वम् or -द्वम्
अबोभूयिष	अबोभूयिषाताम्	अबोभूयिषत

Precative or Benedictive, 'May I be frequently.'

बोभूयिषीय	बोभूयिषीवहि	बोभूयिषीमहि
बोभूयिषीष्टास्	बोभूयिषीयास्याम्	बोभूयिषीध्वम् or -द्वम्
बोभूयिषीष्ट	बोभूयिषीयास्ताम्	बोभूयिषीरन्

Conditional, 'I should be frequently.'

अबोभूयिष्ये	अबोभूयिष्यावहि	अबोभूयिष्यामहि
अबोभूयिष्ययास्	अबोभूयिष्येयाम्	अबोभूयिष्यध्वम्
अबोभूयिष्यत	अबोभूयिष्येताम्	अबोभूयिष्यन्त

707. PARASMAI-PADA FORM (514).

Present Tense, 'I am frequently.'

बोभवीमि or बोभोमि	बोभूवस्	बोभूमस्
बोभवीषि or बोभोषि	बोभूयस्	बोभूय
बोभवीति or बोभोति	बोभूतस्	बोभुवति

Imperfect, 'I was frequently.'

अबोभवम्	अबोभूव	अबोभूम
अबोभवोस् or अबोभोस्	अबोभूतम्	अबोभूत
अबोभवीत् or अबोभोत्	अबोभूताम्	अबोभवुस्

Potential, 'I may be frequently.'

बोभूयाम्	बोभूयाव	बोभूयाम
बोभूयास्	बोभूयातम्	बोभूयात
बोभूयात्	बोभूयाताम्	बोभूयुस्

Imperative, 'May I be frequently.'

बोभवानि	बोभवाव	बोभवाम
बोभूहि	बोभूतम्	बोभूत
बोभवीतु or बोभोतु	बोभूताम्	बोभुवतु

Perfect, 'I was frequently.'

बोभुवास्त्रभूव, &c.	बोभुवास्त्रभूविव, &c.	बोभुवास्त्रभूविम, &c.
or	or	or
बोभाव or बोभूव	बोभुविव or बोभूविव	बोभुविम or बोभूविम
बोभूविष्य	बोभुवयुस् or बोभूवयुस्	बोभुव or बोभूव
बोभाव or बोभूव	बोभुवतुस् or बोभूवतुस्	बोभुवुस् or बोभूवुस्

First Future, 'I will be frequently.'

बोभवितास्मि	बोभवितास्वस्	बोभवितास्मस्
बोभवितासि	बोभवितास्यस्	बोभवितास्य
बोभविता	बोभवितारौ	बोभवितारस्

Second Future, 'I will or shall be frequently.'

बोभविष्यामि	बोभविष्यावस्	बोभविष्यामस्
बोभविष्यसि	बोभविष्यथस्	बोभविष्यथ
बोभविष्यति	बोभविष्यतस्	बोभविष्यति

Aorist, 'I was frequently.'

अबोभूवम्	अबोभूव	अबोभूव
अबोभूस्	अबोभूतम्	अबोभूत
अबोभूत्	अबोभूताम्	अबोभूवन्
or	or	or
अबोभाविषम्	अबोभाविष्व	अबोभाविष्व
अबोभावीस्	अबोभाविष्टम्	अबोभाविष्ट
अबोभावीत्	अबोभाविष्टाम्	अबोभाविष्टुस्

Precative or Benedictive, 'May I be frequently.'

बोभूयासम्	बोभूयास्व	बोभूयास्व
बोभूयास्	बोभूयास्तम्	बोभूयास्त
बोभूयात्	बोभूयास्ताम्	बोभूयासुस्

Conditional, 'I should be frequently.'

अबोभविष्यम्	अबोभविष्याव	अबोभविष्याम
अबोभविष्यस्	अबोभविष्यतम्	अबोभविष्यत
अबोभविष्यत्	अबोभविष्यताम्	अबोभविष्यन्

708. Root हन् 'to kill' (323, 654). Parasmai form of Frequentative, 'to kill repeatedly.' *Pres.* जहन्मि or जहन्मीमि, जहंसि or जहन्मीषि, जहन्ति or जहन्मीति; जहन्वस्, जहयस्, जहतस्; जहन्मस्, जहय, जहन्ति or जंगति. *Impf.* अजहन्म, अजहन् or अजहन्मीस्, अजहन् or अजहन्मीत्; अजहन्व, अजहतम्, -ताम्; अजहन्म, अजहत, अजहन्नुस् or अजंग्मुस्. *Pot.* जहन्म्याम्. *Impv.* जहन्मि, जहहि, जहन्तु or जहन्मीतु; जहन्माव, जहतम्, -ताम्; जहन्माम, जहत, जहन्तु or जंगतु. *Perf.* जहन्मास्त्रूव or जहन्मास्त्रकार, &c. &c.

709. Root गम् 'to go' (602, 270). Parasmai form of Frequentative, 'to go frequently.' *Pres.* जङ्गमि or जङ्गमीमि, जङ्गसि or जङ्गमीषि, जङ्गन्ति or जङ्गमीति; जङ्गन्वस्, जङ्गयस्, जङ्गतस्; जङ्गमस्, जङ्गय, जङ्गमति or जंगमति. *Impf.* अजङ्गम, अजङ्गन् or अजङ्गमीस्, अजङ्गन् or अजङ्गमीत्; अजङ्गन्व, अजङ्गतम्, -ताम्; अजङ्गम, अजङ्गत, अजङ्गनुस् or अजंग्मुस्. *Pot.* जङ्गम्याम्. *Impv.* जङ्गमि, जङ्गहि, जङ्गन्तु or जङ्गमीतु; जङ्गमाव, जङ्गतम्, जङ्गताम्; जङ्गमाम, जङ्गत, जङ्गन्तु or जंगन्तु. *Perf.* जङ्गमास्त्रूव or जङ्गमास्त्रकार, &c. &c.

710. Root क्षिप् 'to throw' (635). Parasmai form of Frequentative. *Pres.* चेक्षेमि or चेक्षिमीमि, चेक्षेसि or चेक्षिमीषि, चेक्षेमि or चेक्षिपीति; चेक्षयस्, चेक्षिप्यस्, चेक्षिन्तस्; चेक्षिप्यस्, चेक्षिप्य, चेक्षिपति. *Impf.* अचेक्षेम,

अचेक्षेप् or अचेक्षिपीस्, अचेक्षेप् or अचेक्षिपीत्; अचेक्षिप्, अचेक्षिप्, -नाम्; अचेक्षिप्, अचेक्षिप्, अचेक्षिप्सु. *Pot.* चेक्षिष्याम्, &c. *Impv.* चेक्षेपाणि, चेक्षिभि, चेक्षेभु or चेक्षिपीतु; चेक्षेपाव, चेक्षिप्, -नाम्; चेक्षेपाम, चेक्षिप्, चेक्षिपु. *Perf.* चेक्षिपास्तृव or चेक्षिपास्तृकार, &c. &c.

711. Root ग्रह् 'to take' (699, 359). Parasmai form of Frequentative. *Pres.* जाग्रहि or जाग्रहीमि, जाग्रहि (306. a) or जाग्रहीषि, जाग्रहि (305. a) or जाग्रहीति; जाग्रहस्, जाग्रदस्, जाग्रदस्; जाग्रहस्, जाग्रद, जाग्रहीति. *Impf.* अजाग्रहम्, अजाग्रद् (306. e) or अजाग्रहीस्, अजाग्रद् or अजाग्रहीत्; अजाग्रह, अजाग्रदम्, -टाम्; अजाग्रह, अजाग्रद, अजाग्रहूस् (331. Obs.) *Pot.* जाग्रस्याम्. *Impv.* जाग्रहाणि, जाग्रदि, जाग्रदु or जाग्रहीतु; जाग्रहाव, जाग्रदम्, -टाम्; जाग्रहाम, जाग्रद, जाग्रहतु, &c. &c.

CHAPTER VII.

INDECLINABLE WORDS.

712. THERE are in Sanskrit a number of words used as nouns having only one inflexion, which may be classed among *indeclinables*; e. g. अस्तम् 'setting,' 'decline'; अस्ति 'what exists,' 'existence'; ओम् 'the sacred syllable Om'; अनस् 'satisfaction,' 'food'; नमस् 'reverence'; नास्ति 'non-existence'; वदि or वदि 'the fortnight of the moon's wane'; भुवर् 'sky'; भूर् 'earth'; शम् 'ease'; संवत् 'a year'; सुदि or शुदि 'the fortnight of the moon's increase'; स्वधा an exclamation used on making oblations to the spirits of the dead; स्वर् 'heaven'; स्वस्ति 'salutation' (see *Gaṇa Svarāḍi* to Pāṇ. I. 1, 37). Others will be mentioned at 713-717.

ADVERBS.

a. Adverbs (*nipāta*), like nouns and verbs, may be divided into simple and compound. The latter are treated of in the next Chapter on Compound Words. Simple adverbs may be classified under four heads: 1st, those formed from the cases of nouns and obsolete words; 2ndly, other adverbs of less obvious derivation; 3rdly, adverbial suffixes; 4thly, adverbial prefixes.

Formed from the Cases of Nouns and Obsolete Words.

713. The Accusative neuter of many adjectives;

As, सत्यम् 'truly'; बहु 'much'; शीघ्रम्, क्षिप्रम्, 'quickly'; युक्तम् 'fitly'; समीपम्

‘near;’ भुवम् ‘certainly;’ लघु ‘lightly;’ निर्भरम्, अत्यन्तम्, गाढम्, भृशम्, ‘exceedingly;’ अवश्यम् ‘certainly;’ नित्यम् ‘constantly;’ चिरम् ‘for a long while;’ बलवत् ‘strongly;’ भूयस् ‘again,’ ‘repeatedly’ (194); केवलम् ‘only,’ ‘merely;’ वाढम् ‘very well.’

a. The Acc. neuter of certain pronouns; as, तत् ‘therefore,’ ‘then;’ यत् ‘wherefore,’ ‘when,’ ‘since;’ तावत् ‘so long,’ ‘so soon;’ यावत् ‘as long as,’ ‘as soon as;’ किम् ‘why?’

b. The Acc. neuter of certain substantives and obsolete words; as, रहस् ‘secretly;’ कामम् ‘willingly;’ स्वयम् ‘of one’s own accord,’ ‘of one’s self,’ ‘spontaneously;’ नाम ‘by name,’ ‘that is to say;’ यारं वारम् ‘repeatedly;’ चिरम् ‘long ago;’ सुखम् ‘pleasantly;’ साम्प्रतम् ‘now;’ नक्तम् ‘by night’ (*noctu*); सायम् ‘in the evening’ (this last may be an ind. part. of *so*, ‘to finish’).

714. The Instrumental of nouns, pronouns, and obsolete words;

As, धर्मेण ‘virtuously;’ दक्षिणेन ‘to the right,’ ‘southwards;’ उत्तरेण ‘northwards;’ व्यतिरेकेण ‘without;’ उच्चैस् ‘above,’ ‘aloud;’ नीचैस् ‘below;’ शनैस् or शनिकैस् ‘slowly;’ तेन ‘therefore;’ येन ‘wherefore;’ अन्तरा or अन्तरेण ‘without,’ ‘except;’ क्षणेन ‘instantly;’ चिरेण ‘for a long time;’ अचिरेण ‘in a short time;’ अशेषेण ‘entirely;’ दिवा ‘by day;’ दिव्या ‘fortunately;’ सहसा, अघ्नसा, ‘quickly;’ अधुना ‘now;’ विहायसा ‘in the air;’ पुरा ‘formerly;’ क्षमा ‘on the ground’ (*χαμαί*).

a. The Dative case more rarely;

As, चिराय ‘for a long time;’ चिररात्राय ‘for a period of many nights;’ अर्थाय ‘for the sake of.’

715. The Ablative case of nouns, pronouns, and obsolete words;

As, बलात् ‘forcibly;’ हर्षात् ‘joyfully;’ दूरात् ‘at a distance;’ तस्मात् ‘therefore;’ कस्मात् ‘wherefore?’ अकस्मात् ‘without cause,’ ‘unexpectedly;’ उत्तरात् ‘from the north;’ चिरात् ‘for a long time;’ पश्चात् ‘afterwards;’ तत्क्षणात् ‘at that instant;’ समन्तात् ‘from all quarters.’

716. The Locative case of nouns and obsolete words;

As, रात्रौ ‘at night;’ दूरे ‘far off;’ प्रभाते ‘in the morning;’ प्राह्णे ‘in the forenoon;’ स्थाने ‘suitably;’ अग्रे ‘in front;’ एकपदे ‘at once;’ सपदि ‘instantly;’ व्युते ‘except;’ अन्तरे ‘within;’ दक्षिणे ‘towards the south;’ समीपे or अभ्यासे ‘near;’ एकान्ते ‘in private;’ सायाह्ने ‘in the evening;’ हेतौ ‘by reason of.’

Other Adverbs and Particles of less obvious Derivation.

717. Of affirmation.—नूनम्, खलु, किल, एव, अङ्ग, ‘indeed;’ अयकिम् ‘certainly.’

a. Of negation.—न, नो, नहि, ‘not.’ मा, मा स्म are prohibitive; as, मा कुरु, मा कार्षीस्, ‘do not.’ See 889.

b. Of interrogation.—किम्, किन्, कञ्चित्, नु, ननु, किमु, किमुत, ‘whether?’

c. Of comparison.—इव 'like;' एव, एवम्, 'so;' किम्पुनर् 'how much rather;' तथैव (तथा + एव) 'in like manner.'

d. Of quantity.—अतीव 'exceedingly;' ईषत् 'a little' (cf. 726. b).

e. Of manner.—इति, एवम्, 'so,' 'thus;' पुनर् 'again;' प्रायस् 'for the most part;' नाना 'variously;' पृथक् 'separately;' मृषा, मिथ्या, 'falsely;' वृषा, मुषा, 'in vain;' अलम् 'enough;' ऋटिति, आशु (cf. ὠκύς), 'quickly;' तूष्णीम् 'silently;' मिथस् 'reciprocally,' 'together.'

f. Of time.—अद्य 'to-day,' 'now;' अस् 'to-morrow;' ह्यस् 'yesterday;' परास् 'the day after to-morrow;' सम्प्रति 'now;' पुरा 'formerly;' पुरस्, पुरस्तात्, प्राक्, 'before;' युगपद् 'at once;' सद्यस् 'instantly;' प्रेत्य 'after death' (lit. 'having departed'); परम् 'afterwards;' जातु 'ever;' न जातु 'never;' अन्येषुस्, परेषुस्, 'another day,' 'next day;' सकृत् 'once;' असकृत्, पुनर्, मुहुस्, 'again and again,' 'repeatedly.'

Obs.—स is used with a Present tense to denote past time. See 251. b, 878.

g. Of place.—इह 'here;' क्व 'where?' वहिस् 'without.'

h. Of doubt.—खिद्, किंखिद्, अपिनाम, उत, उताहो, उताहो खिद्, आहो खिद्, 'perhaps,' &c.

i. अपि 'even,' एव 'indeed,' ह 'just,' are placed after words to modify their sense, or for emphatic affirmation. इद्, ईम्, य are similarly used in the Veda.

Observe—Some of the above are properly conjunctions; see 727.

Adverbial Suffixes.

718. चिद् *cid*, अपि *api*, and चन *čana* may form *indefinite* adverbs of *time* and *place*, when affixed to interrogative adverbs;

As, from कदा 'when?' कदाचिद्, कदापि, and कदाचन, 'sometimes;' from कुत्र and क्व 'where?' कुत्रचिद्, कुत्रापि, क्वचिद्, क्वापि, 'somewhere;' from कुतस् 'whence?' कुतश्चिद् and कुतश्चन 'from somewhere;' from कति 'how many?' कतिचिद् 'a few;' from कहि 'when?' कहिचिद् 'at some time;' from कथम् 'how?' कथमपि, कथञ्चन, 'somehow or other,' 'with some difficulty.' Compare 228, 230.

a. अपि following a word, generally signifies 'even,' but after numerals, 'all,' as त्रयोऽपि 'all three;' सर्वेऽपि 'all together.'

719. तस् *tas* may be added to the stem of any noun, and to some pronouns, to form adverbs;

As, from यत्न, यत्नतस् 'with effort;' from आदि, आदितस् 'from the beginning;' from त (the proper stem of the pronoun तद्), ततस् 'thence,' 'then,' 'thereupon,' 'therefore:' similarly, यतस् 'whence,' 'since,' 'because;' अतस्, इतस्, अमुतस्, 'hence,' 'hereupon.'

Obs.—In affixing *tas* to pronouns, the stem त is used for तद्, अ for एतद्, इ for इद्, अमु for अद्, य for यद्, कु for किम्.

a. This suffix usually gives the sense of the preposition 'from,' and is often

equivalent to the ablative case; as in *ममस्य* 'from me;' *त्वस्य* 'from thee*'; *पितृतस्य* 'from a father'; *शत्रुतस्य* 'from an enemy.'

b. But it is sometimes vaguely employed to express other relations; as, *पृष्ठतस्य* 'behind the back'; *अन्यतस्य* 'to another place,' 'elsewhere'; *प्रथमतस्य* 'in the first place'; *इतस्ततस्य* 'here and there,' 'hither and thither'; *समन्ततस्य* 'on all sides'; *समीपतस्य* 'in the neighbourhood'; *पुरतस्य*, *अग्रतस्य*, 'in front'; *अभितस्य* 'near to'; *विभवतस्य* 'in pomp or state.'

c. *तात्* is a suffix which generally denotes 'place' or 'direction'; as, from *अधस्य*, *अधस्तात्* 'downwards'; from *उपरि* (which becomes *उपरिस्*), *उपरिष्ठात्* 'above' (cf. 84. V).

720. *त्रा tra*, forming adverbs of *place* with a locative sense from stems of pronouns, adjectives, &c.;

As, *अत्र* 'here'; *तत्र* 'there'; *कुत्र* 'where?'; *यत्र* 'where'; *सर्वत्र* 'everywhere'; *अन्यत्र* 'in another place'; *एकत्र* 'in one place'; *बहुत्र* 'in many places'; *अमुत्र* 'there,' 'in the next world.'

a. *त्रा trā*; as, *देवत्रा* 'among the gods'; *मनुष्यत्रा* 'among men' (Pāṇ. v. 4, 56); *बहुत्रा* 'amongst many.'

721. *था thā* and *थम् tham*, forming adverbs of *manner*;

As, *तथा* 'so,' 'in like manner'; *यथा* 'as'; *सर्वथा* 'in every way,' 'by all means'; *अन्यथा* 'otherwise'; *कथम्* 'how?' *इत्थम्* 'thus.'

722. *दा dā*, *हि rhi*, *नीम् nīm*, forming adverbs of *time* from pronouns, &c.;

As, *तदा* 'then'; *यदा* 'when'; *कदा* 'when?'; *एकदा* 'once'; *नित्यदा* 'constantly'; *सर्वदा*, *सदा*, 'always'; *तर्हि*, *तदानीम्*, 'then'; *इदानीम्* 'now.'

723. *धा dhā*, forming adverbs of *distribution* from numerals;

As, *एकधा* 'in one way'; *द्विधा* 'in two ways'; *षोधा* 'in six ways'; *शतधा* 'in a hundred ways'; *सहस्रधा* 'in a thousand ways'; *बहुधा* or *अनेकधा* 'in many ways.'

a. *कृत्वस्*, signifying 'times,' is added to *पञ्च*, 'five,' and other numerals, as explained at 215. *सकृत्*, 'once,' may be a corruption of *सकृत्वस्* ('this time'); and only *स्* is added to *द्वि*, *त्रि*, and dropped after *चतुर* 'four times.'

724. *वत् vat* (technically called *vati*) may be added to any nominal stem to form adverbs of *comparison* or *similitude* (see 922);

As, from *सूर्य*, *सूर्यवत्* 'like the sun'; from *पूर्व*, *पूर्ववत्* 'as before.' It may be used in connexion with a word in the Accusative case.

a. This suffix often expresses 'according to'; as, *विधिवत्* 'according to rule'; *प्रयोजनवत्* 'according to need.' It may also be added to adverbs; as, *यथावत्* 'truly' (exactly as it took place).

* These are the forms generally used for the Ablative case of the personal pronouns, the proper Ablative cases *मत्*, *त्वत्* being rarely used.

725. शस् *śas*, forming adverbs of *quantity*, &c. ;

As, बहुशस् 'abundantly;' अल्पशस् 'in small quantities;' सर्वशस् 'wholly;' एकशस् 'singly;' शतसहस्रशस् 'by hundreds and thousands;' क्रमशस् 'by degrees;' मुख्यशस् 'principally;' पादशस् 'foot by foot;' द्विशस् 'two by two;' त्रिशस् 'by threes;' अनेकशस् 'in great numbers;' अक्षरशस् 'syllable by syllable;' तावच्छस् 'in so many ways;' कतिशस् 'how many at a time?'

a. सात् is added to nouns in connexion with the roots कृ, अस्, and भू, to denote a complete change to the condition of the thing signified by the noun; as, अग्नि-सात् 'to the state of fire.' See 789, and cf. 70. i.

Adverbial Prefixes.

726. अ *a*, prefixed to nouns and even to participles with a privative or negative force, corresponding to the Greek *a*, the Latin *in*, and the English *in*, *im*, *un*; as, from शक्य 'possible,' अशक्य 'impossible;' from स्पृशत् 'touching' (pres. part.), अस्पृशत् 'not touching;' from कृत्वा 'having done' (indecl. part.), अकृत्वा 'not having done.' When a word begins with a vowel, अन् is euphonically substituted; as, from अन्त 'end,' अनन्त 'endless.'

a. अति *ati*, 'excessively,' 'very;' as, अतिमहत् 'very great.'

b. आ *ā*, implying 'diminution;' as, आपायुः 'somewhat pale.'

ईषत् is prefixed with the same sense; as, ईषदुष्ण 'slightly warm.'

c. का *kā* or कु *ku*, prefixed to words to imply 'disparagement;' as, कापुरुष 'a coward;' कुरूप 'deformed.'

d. दुस् *dus* (or दुर् *dur*), prefixed to imply 'badly' or 'with difficulty;' as, दुष्कृत 'badly done' (see 72); दुर्भेद्य 'not easily broken.' It is opposed to सु, and corresponds to the Greek *δυσ-*.

e. निस् *nis* (or निर् *nir*) and वि *vi* are prefixed to nouns like अ *a* with a privative or negative sense; as, निर्बल 'powerless;' निष्फल 'without fruit' (see 72); विशस्त्र 'unarmed;' but not to participles.

f. सु *su*, prefixed to imply 'well,' 'easily;' as, सुकृत 'well done;' सुभेद्य 'easily broken.' In this sense it is opposed to दुस्, and corresponds to the Greek *εὖ*. It is also used for अति, to imply 'very,' 'excessively;' as, सुमहत् 'very great.'

CONJUNCTIONS.

Copulative.

727. च *ca*, 'and,' 'also,' corresponding to the Latin *que* and not to *et*. It can never, therefore, stand as the *first word* in a sentence, but follows the word of which it is the copulative. चेव (च एव), 'also,' is a common combination.

a. उत 'and,' 'also,' is sometimes copulative. Sometimes it implies *doubt* or *interrogation*.

b. तथा 'so,' 'thus,' 'in like manner' (see 721), is not unfrequently used for च, in the sense of 'also;,' and like च is then generally placed after the word which it connects with another.

c. अथ 'now,' 'and,' अथो 'then,' are inceptive, being frequently used at the commencement of sentences or narratives. अथ is often opposed to इति, which marks the close of a story or chapter.

d. हि, 'for,' is a causal conjunction; like च it is always placed after its word, and never admitted to the first place in a sentence.

e. यदि, चेद्, both meaning 'if,' are conditional conjunctions.

f. ततस् 'upon that,' 'then' (719), तत् 'then,' अन्यच्च, किञ्च, अपरञ्च, परञ्च, अपिच, 'again,' 'moreover,' are all copulatives, used very commonly in narration.

Disjunctive.

728. वा *vá*, 'or' (like *-ve* in Latin), is always placed after its word, being never admitted to the first place in a sentence.

a. तु, किन्तु, 'but;,' the former is placed after its word.

b. यद्यपि 'although;,' तथापि 'nevertheless,' 'yet,' sometimes used as a correlative to the last; अथवा, किं वा, 'or else;,' न वा 'or not;,' यदि वा 'whether,' 'whether or no.'

c. अथवा may also be used to correct or qualify a previous thought, when it is equivalent to 'but no,' 'yet,' 'however.'

d. स्म, ह, तु, चै are expletives, often used in poetry to fill up the verse.

PREPOSITIONS.

729. There are about twenty prepositions (see 783), but in later Sanskrit they are generally prefixes, qualifying the sense of verbs (and then called *upasarga*) or of verbal derivatives (and then called *gati*). About ten may be used separately or detached in government with the cases of nouns (and then called *karma-pravāṇīya*); e. g. आ, प्रति, अनु, अति, अधि, अभि, परि, अप, अपि, and उप; but of these the first three only are commonly found as separable particles in classical Sanskrit.

730. आ *á*, generally signifying 'as far as,' 'up to,' 'until,' with Abl.; as, आ समुद्रात् 'as far as the ocean;,' आ मनोस् 'up to Manu;,' आ मणिबन्धनात् 'as far as the wrist;,' आ मृत्योस् 'till death;,' आ व्रतस्य समापनात् 'till the completion of his vow:,' and rarely with Acc.; as, शतम् आ जातोस् 'for a hundred births.'

a. आ *á* may sometimes express 'from;' as, आ मूलम् 'from the beginning;' आ प्रथमदर्शनात् 'from the first sight;' आ जन्मन् 'from birth.'

b. It may also be compounded with a word in the Accusative neuter forming with it an Avyayī-bhāva (see 760); thus, आमेखलम् 'as far as the girdle' (where मेखलम् is for मेखलाम्).

c. प्रति *prati*, generally a postposition, signifying 'at,' 'with regard to,' 'to,' 'towards,' 'against,' with Acc.; as, गङ्गां प्रति 'at the Ganges;' धर्मे प्रति 'with regard to justice;' शत्रुं प्रति 'against an enemy;' मां प्रति 'as far as regards me.' When denoting 'in the place of,' it governs the Ablative.

d. अनु 'after,' with Acc., and rarely with Abl. or Gen.; as, गङ्गायां अनु 'along the Ganges;' तदनु or ततोऽनु 'after that.'

e. प्रति, and more rarely अनु and अभि, may be used distributively to signify 'each,' 'every;' thus, वृक्षमनु 'tree by tree.' They may also be prefixed to form Avyayī-bhāvas; प्रतिवत्सरम् or अनुवत्सरम् 'every year,' 'year by year.' See 760.

f. अति, अभि, परि are said to require the Accusative; अधि the Locative or Accusative; अप and परि, in the sense 'except,' the Ablative; उप the Locative and Accusative: but examples of such syntax are not common in classical Sanskrit.

g. Instances are common of prepositions united with the neuter form or Accusative of nouns, so as to form compounds (760. b); as, प्रतिस्कन्धम् 'upon the shoulders;' प्रतिमुखम् 'face to face;' अधिवृक्षम् 'upon the tree;' अनुगङ्गम् 'along the Ganges.'

ADVERBS IN GOVERNMENT WITH NOUNS.

731. There are many adverbs used like the preceding prepositions in government with nouns, and often placed after the nouns which they govern (for examples see 917).

These are, अग्रे 'before,' 'in front of,' with Gen.; अधरेण 'under,' with Gen. or Acc.; अधस् or अधस्तात् 'below,' with Gen. (अधस् is sometimes doubled; thus, अधोऽधस्); अनन्तरम् 'after,' 'afterwards,' with Gen.; अन्तरम् 'within,' with Gen. or Loc.; अनन्तरेण 'without,' 'except,' 'with regard to,' with Acc.; अन्तिकम् 'near,' with Gen. or Abl.; अभितस् 'on both sides of,' with Acc.; अभिमुखम् 'in front of,' with Gen. or Acc.; अभ्यासे 'near,' with Gen.; अर्पम् or अर्पाय or अर्पे 'on account of,' 'for,' with Gen.; अर्वाक् 'after,' 'beyond,' with Abl.; उत्तरात् 'to the north,' with Gen.; उत्तरेण 'to the north,' with Gen. or Acc.; उपरि 'above,' 'over,' 'upon,' with Gen. or Acc. (sometimes doubled; thus, उपर्युपरि); ऊर्ध्वम् 'above,' 'over,' 'upon,' with Gen. or Acc.; 'after,' 'beyond,' with Abl.; च्युते 'besides,' 'without,' 'except,' with Acc., sometimes with Abl.; कारणात् or कृते 'on account of,' 'for,' with Gen.; दक्षिणात् 'to the south,' with Gen.; दक्षिणेन 'to the right,' 'to the

south,' with Gen. or Acc.; निमित्ते 'for the sake of,' 'for,' with Gen.; परतस् 'behind,' with Gen.; परम् or परेण 'after,' 'beyond,' with Abl.; पश्चात् 'after,' with Gen. or Abl.; पारे 'on the further side,' with Gen.; पुरतस् or पुरस् 'before,' 'in the presence of,' with Gen.; पूर्वम् 'before,' with Abl., rarely with Gen. or Acc.; प्रभृति 'inde a,' 'from a particular time,' 'beginning with,' with Abl.; प्राक् 'before,' with Abl., rarely with Gen. or Acc.; मध्ये 'in the middle,' with Gen.; बहिस् 'out,' 'outside of,' with Abl. or Gen.; यावात् 'up to,' 'as far as,' sometimes with Acc.; विना 'without,' with Inst. or Acc. or sometimes with Abl.; सकाशम् 'near,' with Gen.; सकाशात् 'from,' with Gen.; समक्षम् 'before the eyes,' 'in the presence of,' with Gen.; समम् 'together with,' with Inst.; समीपतस् or समीपम् 'near,' with Gen.; सह 'with,' 'along with,' with Inst.; साकम् 'with,' with Inst.; साक्षात् 'before the eyes,' 'in the presence of,' with Gen.; सार्धम् 'along with,' with Inst.; हेतोस् or हेतौ 'on account of,' 'for the sake of,' 'for,' with Gen.

Obs.—Many of the above, especially अर्थम्*, अर्थे, कारणात्, कृते, निमित्ते, हेतोस्, हेतौ, &c., are more usually found at the end of a compound, after a nominal stem.

a. The adverb अलम्, 'enough,' is used with the Inst. (see 918).

b. Some of the adverbs enumerated at 714, 715, may be used in government with the cases of nouns; e. g. दक्षिणेन, उत्तरेण above. व्यतिरेकेण, 'without,' is generally placed after the stem of a noun.

INTERJECTIONS.

732. भोस्, भो, हे are vocative; रे, जरे less respectfully vocative, or sometimes expressive of 'contempt.' धिक् expresses 'contempt,' 'abhorrence,' 'fie!' 'shame!' (with Accusative case); आस्, जहो, जहह, 'surprise,' 'alarm;' हा, हाहा, जहो, जहोयत, वत, 'grief;' साधु, सुहु, 'approbation;' स्वस्ति, 'salutation.'

CHAPTER VIII.

COMPOUND WORDS.

733. COMPOUNDS abound in Sanskrit to a degree wholly unequalled in any other language, and it becomes necessary to study the principles on which they are constructed, before the learner can hope to

* अर्थम् is generally found in composition with a nominal stem, and may be compounded adjectively to agree with another noun; as, द्विजार्थः सूपस् 'broth for the Brāhman;' द्विजार्थं पयस् 'milk for the Brāhman.' See 760. d.

understand the simplest sentence in the most elementary book. In the foregoing chapters we have treated of simple nouns, simple verbs, and simple adverbs. We have now to treat of compound nouns, compound verbs, and compound adverbs.

a. Observe, that in this chapter the nom. case, and not the stem, of a substantive terminating a compound will be given; and in the instance of an adjective forming the last member of a compound, the nom. case masc., fem., and neut. The examples are chiefly taken from the *Hitopadeśa*, and sometimes the oblique cases in which they are there found have been retained.

SECTION I.

COMPOUND NOUNS.

734. The student has now arrived at that portion of the grammar in which the use of the stem of the noun becomes most strikingly apparent. This use has been already noticed at 77; and its formation explained at 80-87.

a. In almost all compound nouns the last word alone admits of inflexion, and the preceding word or words require to be placed in the stem, to which a plural as well as singular signification may be attributed. Instances, however, will be given in which the characteristic signs of case and number are retained in the first member of the compound, but these are exceptional.

b. It may here be noted, that while Sanskrit generally exhibits the first member or members of a compound in the stem with the final letter unchanged, except by the usual euphonic laws, Latin frequently and Greek less frequently change the final vowel of the stem into the light vowel *i*; and both Greek and Latin often make use of a vowel of conjunction, which in Greek is generally *o*, but occasionally *i*; thus, *cæli-cola* for *cælu-cola* or *cælo-cola*; *lani-ger* for *lana-ger*; *χαλκί-ναος*, *ἰχθυο-ο-φάγος*, *fæder-i-fragus*. Both Greek and Latin, however, possess many compounds which are completely analogous to Sanskrit formations. In English we have occasional examples of the use of a conjunctive vowel, as in 'handicraft' for 'hand-craft.'

Obs.—A dot placed underneath words in Nāgarī type marks the division of the different members of a compound.

735. Native grammarians class compound nouns under six heads:

I. DVANDVA, or those formed by the aggregation into one compound of two or more nouns (the last word being, according to circumstances, either in the dual, plural, or neuter singular, and the preceding word or words being in the stem), when, if uncompounded,

they would all be in the same case, connected by a copulative conjunction; as, गुरुःशिष्यौ 'master and pupil' (for गुरुः शिष्यश्च); मरणव्याधिशोकः 'death, sickness, and sorrow' (for मरणं व्याधिः शोकश्च); पाणिपादम् 'hand and foot' (for पाणिः पादश्च).

II. TAT-PURUSHA, or those composed of two nouns, the first of which (being in the stem) would be, if uncompounded, in a case different from, or dependent on, the last; as, चन्द्रप्रभा 'moon-light' (for चन्द्रस्य प्रभा 'the light of the moon'); शस्त्रकुशलः, -ला, -लम्, 'skilled in arms' (for शस्त्रेषु कुशलः); मणिभूषितः, -ता, -तम्, 'adorned with gems' (for मणिभिर् भूषितः).

III. KARMA-DHĀRAYA, or those composed of an adjective or participle and substantive, the adjective or participle being placed first in its stem, when, if uncompounded, it would be in grammatical concord with the substantive; as, साधुजनः 'a good person' (for साधुर् जनः); सर्वद्रव्याणि 'all things' (for सर्वाणि द्रव्याणि).

IV. DVIGU, or those in which the stem of a numeral is compounded with a noun, either so as to form a singular collective noun, or an adjective; as, त्रिगुणम् 'three qualities' (for त्रयो गुणाः); त्रिगुणः, -णा, -लम्, 'possessing the three qualities.'

V. BAHU-VRĪHI, or attributive compounds, generally epithets of other nouns. These, according to Pāṇini (II. 2, 24), are formed by compounding two or more words to qualify the sense of another word; thus, ग्रामोदको ग्रामः for ग्रामम् उदकं यं ग्रामम् 'a village to which the water has come.'

VI. AVYAYI-BHĀVA, or those resulting from the combination of a preposition or adverbial prefix with a noun. The latter, whatever may be its gender, always takes the form of an accusative neuter and becomes indeclinable.

a. Observe—These names either furnish examples of the several kinds of compounds, or give some sort of definition of them; thus, इन्द्रः (scil. समासः) is a definition of the 1st kind, meaning 'conjunction'; तत्पुरुषः, 'his servant,' is an example of the 2nd kind (for तस्य पुरुषः); कर्मधारयः is a somewhat obscure definition of the 3rd kind, i.e. 'that which contains or comprehends (धारयति) the object' (कर्म); द्विगुः is an example of the 4th kind, meaning 'anything to the value of two cows'; बहुव्रीहिः is an example of the 5th kind, meaning 'possessed of much rice.' The 6th class, अव्ययीभावः *avyayī-bhāvaḥ*, means 'the indeclinable state' ('that which does not change,' *na vyeti*).

736. It should be stated, however, that the above six kinds of compounds really form, according to the native theory, only four

classes, as the 3rd and 4th (i. e. the Karma-dhārāya and Dvigu) are regarded as subdivisions of the Tat-purusha class.

Obs.—Pāṇini (1. 2, 42) calls a *Karma-dhārāyaḥ* a *Tatpurushaḥ samānādhikaraṇaḥ*.

As such a classification appears to lead to some confusion from the absence of sufficient distinctness and opposition between the several parts or members of the division, the subject will be discussed according to a different method, although it has been thought desirable to preserve the Indian names and to keep the native arrangement in view.

737. Compound nouns may be regarded either as *simply* or *complexly* compounded. The latter have reference to a class of compounds within compounds, very prevalent in poetry, involving two or three species of simple compounds under one head.

SIMPLY COMPOUNDED NOUNS.

738. These we will divide into, 1st, Dependent compounds or compounds dependent in case (corresponding to *Tat-purusha*); 2nd, Copulative (or Aggregative, *Dvandva*); 3rd, Descriptive* (or Determinative, *Karma-dhārāya*); 4th, Numeral (or Collective, *Dvigu*); 5th, Adverbial (or Indeclinable, *Avyayī-bhāva*); 6th, Relative (*Bahuvrīhi*). This last consists of, *a*. Relative form of absolute Dependent compounds, terminated by substantives; *b*. Relative form of Copulative or Aggregative compounds; *c*. Relative form of Descriptive or Determinative compounds; *d*. Relative form of Numeral or Collective compounds; *e*. Relative form of Adverbial compounds.

a. Observe—A list of the substitutions which take place in the final syllables of certain words in compounds is given at 778.

DEPENDENT COMPOUNDS (TAT-PURUSHA).

Accusatively Dependent.

739. These comprehend all those compounds in which the relation of the first word (being in the stem) to the last is equivalent to that of an accusative case. They are generally composed of a noun in the first member, and a participle (but not a present or indeclinable

* As being composed of an adjective or participle preceding a substantive, and always descriptive of the substantive. Bopp calls them 'Determinativa,' a word of similar import.

participle), root, or noun of agency in the last ; as, स्वर्गप्राप्तः, -मा, -नम्, 'one who has obtained heaven' (equivalent to स्वर्गं प्राप्तः); प्रियवादी 'one who speaks kind words;' बहुदः 'one who gives much;' देवस्तुत 'god-praising;' शस्त्रभूत 'one who bears arms;' पत्रगतः, -ता, -नम्, 'committed to a leaf,' 'committed to paper' (as 'writing'); चित्रगतः, -ता, -नम्, 'committed to painting;' दर्शनीयमानी, -निनी, -नि, 'thinking one's self handsome.'

a. गत 'gone' (past pass. part. of गम् 'to go') is used loosely at the end of compounds of this description to express relationship and connexion, without any necessary implication of motion. In पत्रगत, चित्रगत above, and in others (such as शिलाभेदगतो मणिः 'a jewel lying in the cleft of a rock;' हस्ततलगतः, -ता, -नम्, 'lying in the palm of the hand'), it has the sense of स्थ 'staying:' but it may often have other senses ; as, गोष्ठीगतः, -ता, -नम्, 'engaged in conversation;' सखीगतं किञ्चित् 'something relating to a friend.'

b. In theatrical language आत्मगतम् and स्वगतम् (lit. 'gone to one's self') mean 'spoken to one's self,' 'aside.'

c. Before nouns of agency and similar forms the accusative case is often retained, especially in poetry ; as, अरिन्दमः, -मा, -नम्, 'enemy-subduing;' हृदयङ्गमः, -मा, -नम् 'heart-touching;' भयङ्करः, -री, -रम्, 'fear-inspiring' (see 580. a); सागरङ्गमः, -मा, -नम्, 'going to the ocean;' पण्डितस्मन्यः, -न्या, -न्यम्, 'one who thinks himself learned;' रात्रिस्मन्यः 'one who thinks it night.'

Instrumentally Dependent,

740. Or those in which the relation of the first word (being in the stem) to the last is equivalent to that of an instrumental case. These are very common, and are, for the most part, composed of a substantive in the first member, and a past passive participle in the last ; as, लोभमोहितः, -ता, -नम्, 'beguiled by avarice' (for लोभेन मोहितः); वस्त्रवेष्टितः, -ता, -नम्, 'covered with clothes;' राजपूजितः, -ता, -नम्, 'honoured by kings;' विद्याहीनः, -ना, -नम्, 'deserted by (i. e. destitute of) learning;' बुद्धिरहितः, -ता, -नम्, 'destitute of intelligence;' दुःखातः, -ता, -नम्, 'pained with grief;' आत्मकृतः, -ता, -नम्, 'done by one's self;' आदित्यसदृशः, -शी, -शम्, 'like the sun' (for आदित्येन सदृशः, see 826); अस्मदुपाजितः, -ता, -नम्, 'acquired by us.'

a. Sometimes this kind of compound contains a substantive or noun of agency in the last member ; as, विद्याधनम् 'money acquired by science;' शस्त्रोपजीवी 'one who lives by arms.'

Datively Dependent,

741. Or those in which the relation of the first word to the last is equivalent to that of a dative ; as, परिधानवत्कलम् 'bark for clothing;'

पादोदकम् 'water for the feet;' यूपदारु 'wood for a sacrificial post;' शरणागतः, -ता, -तम्, 'come for protection' (for शरणाय आगतः). This kind of compound is not very common, and is generally supplied by the use of अर्थम् (731); as, शरणार्थम् आगतः.

a. *Parasmai-pada* and *Ātmane-pada* (see 243) are instances of compounds in which the sign of the dative case is retained.

Ablatively Dependent,

742. Or those in which the relation of the first word to the last is equivalent to that of an ablative; as, पितृप्राप्तः, -प्ता, -प्तम्, 'received from a father;' राज्यधृष्टः, -ष्टा, -ष्टम्, 'fallen from the kingdom' (for राज्याद् धृष्टः); तरङ्गचलतरः, -रा, -रम्, 'more changeable than a wave;' भवद्वयः 'other than you' (for भवतोऽन्यः); भवद्भयम् 'fear of you' (814. e); कुक्कुरभयम् 'fear of a dog;' शास्त्रपराङ्मुखः, -खी, -खम्, 'turning the face from books,' 'averse from study.'

Genitively Dependent,

743. Or those in which the relation of the first word to the last is equivalent to that of a genitive. These are the most common of all dependent compounds, and may generally be expressed by a similar compound in English. They are for the most part composed of two substantives; as, समुद्रतीरम् 'sea-shore' (for समुद्रस्य तीरम् 'shore of the sea').

a. Other examples are, अश्वपृष्ठम् 'horse-back;' धनुर्गुणः 'bow-string;' इष्टिकागृहम् 'brick-house;' गिरिनदी 'mountain-torrent;' जलतीरम् 'water's edge;' अर्थोपाजना 'acquisition of wealth;' विपद्दशा 'state of misfortune;' सुहृद्भेदः 'separation of friends;' यस्मूष्मि 'on whose brow' (locative); तद्बचः 'his words;' जन्मस्थानम् or जन्मभूमिः 'birth-place;' मूर्खशतैः 'with hundreds of fools' (inst. pl.); श्लोकद्वयम् 'a couple of Ślokas;' भूतलम् 'the surface of the earth;' पृथिवीपतिः 'lord of the earth;' तज्जीवनाय 'for his support' (dative); ब्राह्मणपुत्राः 'the sons of a Brāhman;' अस्मत्पुत्राः 'our sons;' त्वत्कर्म 'thy deed;' पितृवचनम् 'a father's speech;' मृत्युद्वारम् 'the gate of death;' इच्छासम्पत् 'fulfilment of wishes;' मातृनन्दः 'a mother's joy;' जलाशयः 'a water-receptacle,' 'lake;' विद्यार्थी 'knowledge-seeker,' 'a scholar;' कुक्कुराण्डम् (for कुक्कुराण्डम्) 'a hen's egg.'

b. Sometimes an adjective in the superlative degree, used substantively, occupies the last place in the compound; as, नरश्रेष्ठः or पुरोधसः 'the best of men.'

c. In occasional instances the genitive case is retained; as, विश्वाम्यतिः 'lord of men;' दिवस्पतिः 'lord of the sky.'

d. Especially in terms of reproach; as, दास्यापुत्रः (or दासीपुत्रः) 'son of a slave girl.'

Locatively Dependent,

744. Or those in which the relation of the first word to the last is equivalent to that of a locative case; as, पङ्कमग्नः, -ग्ना, -ग्नम्, 'sunk in the mud' (for पङ्के मग्नः); गगणचिहारी 'sporting in the sky;' जलक्रीडा 'sport in the water;' ग्रामवासी 'a dweller in a village;' जलचरः 'going in the water;' जलजः 'born in the water;' शिरोरत्नम् 'gem on the head.'

a. The sign of the locative case is retained in some cases, especially before nouns of agency; as, ग्रामेवासी 'a villager;' जलेचरः 'going in the water;' उरसिभूषितः, -ता, -तम्, 'ornamented on the breast;' अग्रेगः or अग्रेसरः 'going in front;' दिविषत् (rt. सद्) 'abiding in the sky;' दिविस्पर्क (rt. स्पर्श) 'touching the sky;' युधिष्ठिरः 'firm in war.'

Dependent in more than one Case.

745. Dependent compounds do not always consist of two words. They may be composed of almost any number of nouns, all depending upon each other, in the manner that one case depends upon another in a sentence; thus, बहुविषयातिक्रान्तः, -न्ता, -न्तम्, 'passed beyond the range of the eye' (for बहुषो विषयमतिक्रान्तः); रथमध्यस्थः 'standing in the middle of the chariot;' भीतपरित्वाणवस्तूपालम्भपरिगतः 'skilful in censuring the means of rescuing those in danger.'

a. There is an anomalous form of Tat-purusha, which is really the result of the elision of the second or middle member (*uttara-pada-lopa*, *madhyama-pada-lopa*) of a complex compound; e. g. शाकपार्थिवः for शाकप्रियपार्थिवः (see 775).

b. Dependent compounds abound in all the cognate languages. The following are examples from Greek and Latin; οἶνο-θήκη, οἰκο-φύλαξ, λιθό-στρωτος, γυναικο-κήρυκτος, ἀνθρωπο-δίδακτος, θεό-δοτος, θεό-τρεπτος, χειρο-ποίητος, *auri-fodina*, *manu-pretium*, *parri-cida* for *patri-cida*, *parri-cidium*, *matri-cidium*, *marti-cultor*, *mus-cerda*. English furnishes innumerable examples of dependent compounds; e. g. 'ink-stand,' 'snow-drift,' 'moth-eaten,' 'priest-ridden,' 'door-mat,' 'writing-master,' &c.

COPULATIVE (OR AGGREGATIVE) COMPOUNDS (DVANDVA).

746. This class has no exact parallel in other languages.

When two or more persons or things are enumerated together, it is usual in Sanskrit, instead of connecting them by a copulative, to aggregate them into one compound word. No syntactical dependence of one case upon another subsists between the members of Dvandva compounds, since they must always consist of words which, if uncompounded, would be in the *same* case. The only grammatical connexion between the members is that which would be expressed

by the copulative conjunction *and* in English, or च in Sanskrit. In fact, the difference between this class and the last turns upon this dependence *in case* of the words compounded on each other; insomuch that the existence or absence of such dependence, as deducible from the context, is, in some cases, the only guide by which the student is enabled to refer the compound to the one head or to the other; thus, गुरुशिष्यसेवकाः may either be a Dependent compound, and mean 'the servants of the pupils of the Guru,' or a Copulative, 'the Guru, and the pupil, and the servant.' And मांसश्लेष्मिन् may either be Dependent, 'the blood of the flesh,' or Copulative, 'flesh and blood.' This ambiguity, however, can never occur in Dvandvas inflected in the dual, and rarely occasions any practical difficulty.

747. There are three kinds of Copulative compounds: 1st, inflected in the plural; 2nd, inflected in the dual; 3rd, inflected in the singular. In the first two cases the final letter of the stem of the word terminating the compound determines the declension, and its gender the particular form of declension; in the third case it seems to be a law that this kind of compound cannot be formed unless the last word ends in अ a, or in a vowel changeable to अ a, or in a consonant to which अ a may be subjoined; and the gender is invariably neuter, whatever may be the gender of the final word.

Inflected in the Plural.

748. When *more than two* animate objects are enumerated, the last is inflected in the plural, the declension following the gender of the last member of the compound; as, इन्द्रानिलयमाकाः 'Indra, Anila, Yama, and Arka' (for इन्द्रोऽनिलो यमोऽर्कश्च); रामलक्ष्मणभरताः 'Rāma, Lakshmaṇa, and Bharata'; मृगव्याधसर्पशूकराः 'the deer, the hunter, the serpent, and the hog.' The learner will observe, that although the last member of the compound is inflected in the plural, each of the members has here a singular acceptation. But a plural signification may often be inherent in some or all of the words constituting the compound; thus, ब्राह्मणक्षत्रियवैश्यशूद्राः 'Brāhmans, Kshatriyas, Vaiśyas, and Śūdras'; मित्रोदासीनशत्रवः 'friends, neutrals, and foes' (for मित्राणि उदासीनाः शत्रवश्च); ऋषिदेवपितृतिथिभूतानि 'sages, gods, ancestors, guests, and spirits' (for ऋषयो देवाः पितरोऽतिथयो भूतानि च); सिंहव्याघ्रमहोरगाः 'lions, tigers, and immense serpents'; अगृधकङ्ककाको-

तृगोमायुःवायसाः 'dogs, vultures, herons, ravens, kites, jackals, and crows.'

749. So also when *more than two* inanimate objects are enumerated, the last may be inflected in the plural; as, धर्मार्थकाममोक्षश्च 'virtue, wealth, enjoyment, and beatitude' (for धर्मोऽर्थः कामो मोक्षश्च); इज्याध्ययनदानानि 'sacrifice, study, and liberality' (for इज्या अध्ययनं दानं च). In some of the following a plural signification is inherent; as, पुष्पमूलफलानि 'flowers, roots, and fruits'; अज्जातमृतमूर्खाणाम् 'of the unborn, the dead, and the foolish' (for अज्जातानां मृतानां मूर्खाणां च); नेत्रमनःस्वभावाः 'eyes, mind, and disposition'; रोगशोकपरितापबन्धनव्यसनानि 'sickness, sorrow, anguish, bonds, and afflictions'; काष्ठजलफलमूलमधूनि 'wood, water, fruit, roots, and honey.'

750. So also when *only two* animate or inanimate objects are enumerated, in which a *plural* signification is inherent, the last is inflected in the plural; as, देवमनुष्याः 'gods and men'; पुत्रपौत्राः 'sons and grandsons'; पातोत्पाताः 'falls and rises'; प्राकारपरिखाः 'ramparts and trenches'; सुखदुःखेषु 'in pleasures and pains' (for सुखेषु दुःखेषु च); पापपुण्यानि 'sins and virtues.'

Inflected in the Dual.

751. When *only two* animate objects are enumerated, in each of which a *singular* signification is inherent, the last is inflected in the dual, the declension following the gender of the last member; as, रामलक्ष्मणौ 'Rāma and Lakshmaṇa' (for रामो लक्ष्मणश्च); चन्द्रसूर्यौ 'moon and sun'; मृगकाको 'a deer and a crow'; भार्यपती 'wife and husband'; मयूरीकुक्कुटौ 'pea-hen and cock'; कुक्कुटमयूरौ 'cock and pea-hen.'

752. So also when *only two* inanimate objects are enumerated, in each of which a *singular* signification is inherent, the last is inflected in the dual; as, आरम्भावसाने 'beginning and end' (for आरम्भोऽवसानं च); अनुरागपरागौ 'affection and enmity' (for अनुरागोऽपरागश्च); हर्षविषादौ 'joy and sorrow'; क्षुत्पिपासे 'hunger and thirst' (for क्षुत् पिपासा च); क्षुद्धापी 'hunger and sickness'; स्थानासनाभ्याम् 'by standing and sitting' (for स्थानेन आसनेन च); मधुसर्पिषी 'honey and ghee'; सुखदुःखे 'pleasure and pain'; उलूलमुबले 'mortar and pestle'; प्रत्युत्थानाभिवादाभ्याम् 'by rising and saluting'; मृडारिभ्याम् 'by earth and water.'

Inflected in the Singular Neuter.

753. When two or more *inanimate* objects are enumerated, whether

singular or plural in their signification, the last may either be inflected as above (748, 749, 750, 751), or in the singular number, neut. gender ; as, पुष्पमूलफलम् 'flowers, roots, and fruits' (for पुष्पाणि मूलानि फलानि च) ; यवस्राग्दोकेन्धनम् 'grass, food, water, and fuel' (for यवसोऽन्नम् उदकम् इन्धनं च) ; अहोरात्रम् 'a day and night' (for अहो रात्रिश्च. A form अहोरात्रः masc. sing. also occurs) ; दिग्देशम् 'quarters and countries' (for दिशो देशाश्च) ; द्युनिशम् or दिवा निशम् 'day and night ;' शिरोऽग्रीवम् 'head and neck ;' चर्ममांसरुधिरम् 'skin, flesh, and blood.'

a. Sometimes two or more animate objects are thus compounded ; as, पुत्रपौत्रम् 'sons and grandsons ;' हस्यश्चम् 'elephants and horses :' especially inferior objects ; as, श्वचागडालम् 'a dog and an outcast.'

754. In enumerating two qualities the opposite of each other, it is common to form a Dvandva compound of this kind, by doubling an adjective or participle, and interposing the negative च a ; as, चराचरम् 'moveable and immoveable' (for चरम् अचरं च) ; शुभाशुभम् 'good and evil ;' प्रियाप्रिये 'in agreeable and disagreeable' (for प्रिये अप्रिये च) ; दृष्टादृष्टम् 'seen and not seen ;' कृताकृतम् 'done and not done ;' मृदुकूलम् 'gentle and cruel.'

a. In the Dvandvas which occur in the Vedas the first member of the compound, as well as the last, may sometimes take a dual termination ; thus, मित्रावरुणौ (see 97. a), इन्द्राविष्णू, पितरामातरौ : and some of the anomalous Dvandvas used in more modern Sanskrit are probably Vedic in their character ; thus, द्यावापृथिवी 'heaven and earth ;' मातापितरौ 'mother and father,' &c.

b. It is a general rule, however, that if a compound consists of two stems in *ri*, the final of the first becomes च्चा, as in मातापितरौ above. This also happens if the last member of the compound be पुत्र, as पितापुत्रौ 'father and son.'

c. Greek and Latin furnish examples of complex compounds involving Dvandvas ; thus, βατραχο-μυο-μαχία, 'frog-mouse war ;' su-ovi-taurilia, 'pig-sheep-bull sacrifice ;' ζωό-φυτον, 'animal-plant.' Zoophyte is thus a kind of Dvandva. In English, compounds like 'plano-convex,' 'convexo-concave' are examples of the relative form of Dvandva explained at 765.

DESCRIPTIVE (OR DETERMINATIVE) COMPOUNDS (KARMA-DHÁRAYA).

755. In describing, qualifying, or defining a substantive by means of an adjective or participle, it is common in Sanskrit to compound the two words together, placing the adjective or participle in the first member of the compound in its stem ; as, साधुजनः 'a good man' (for साधुर जनः) ; चिरमित्रम् 'an old friend' (for चिरं मित्रम्) ; क्षुभाग्रीवः 'a troubled ocean ;' पुण्यकर्म 'a holy act ;' अनन्तात्मा 'the infinite soul ;' संस्कृतोक्तिः 'polished speech ;' पुण्यकर्मणि 'holy acts' (for पुण्यानि कर्मणि) ; उत्तमनराणाम् 'of the best men' (for उत्तमानां नराणाम्) ; महापातकम् 'a great

crime' (see 778); **महाराजः** 'a great king' (see 778); **प्रियसखः** 'a dear friend' (778); **दीर्घरात्रम्** 'a long night' (778).

a. The feminine stems of adjectives do not generally appear in compounds; thus, **प्रियभार्या** 'a dear wife' (for **प्रिया भार्या**); **महाभार्या** 'a great wife' (for **महती भार्या**, see 778); **रूपवङ्गा** 'a beautiful wife' (for **रूपवती भार्या**); **पाचकस्त्री** 'a female cook' (for **पाचिका स्त्री**).

b. There are, however, a few examples of feminine adjective stems in compounds; e. g. **वामोरुभार्या** 'a wife with beautiful thighs'; **कामिनीजनः** 'an impassioned woman,' where **कामिनी** may be used substantively (cf. 766. b).

756. An indeclinable word or prefix may take the place of an adjective in this kind of compound; thus, **सुपथः** 'a good road'; **सुदिनम्** 'a fine day'; **सुभाषितम्** 'good speech'; **दुश्चरितम्** 'bad conduct'; **अभयम्** 'not fear,' 'absence of danger'; **वहिःशौचम्** 'external cleanliness' (from *vahis*, 'externally,' and *śauca*, 'purity'); **अन्तःशौचम्** 'internal purity'; **ईषदृशनम्** 'a slight inspection'; **कुपुरुषः** 'a bad man.'

757. Adjectives used as substantives sometimes occupy the last place in Descriptive compounds; as, **परमधार्मिकः** 'a very just man'; **परमद्भुतम्** 'a very wonderful thing.'

a. In the same manner, substantives, used adjectively, may occupy the first place; as, **मलद्रव्याणि** 'impure substances'; **राजर्षिः** 'a royal sage.'

758. Descriptive compounds expressing 'excellence' or 'eminence' fall under this class, and are composed of two substantives, one of which is used as an adjective to describe or define the other, and is placed last, being generally the name of an animal denoting 'superiority'; as, **पुरुषध्यामः** 'man-tiger,' **पुरुषपुङ्गवः** 'man-bull,' **पुरुषसिंहः** 'man-lion,' **पुरुषवैभः** 'man-bull,' i. e. 'an illustrious man.'

Similarly, **स्त्रीरत्नम्** 'an excellent woman' (gem of a woman); **वदनाञ्जम्** 'face-lotus,' i. e. 'lotus-like face.'

a. So other compounds expressive of 'comparison' or 'resemblance' are usually included in native grammars under the Karma-dhārāya class. In these the adjective is placed last; as, **छायाचञ्चलः**, **-ला**, **-लम्**, 'fickle as a shadow'; **असुदुःश्यामः**, **-मा**, **-मम्**, 'dark as a cloud'; **भूधरविस्तीर्णः**, **-र्णी**, **-र्णम्**, 'spread out like a mountain.'

b. The following are examples of Greek and Latin compounds falling under this class; **μεγαλο-μήτηρ**, **ἰσό-πεδον**, **μεγαλό-νοια**, **ἡμι-κύων**, *sacri-portus*, *meri-dies* (for *medi-dies*), *decem-viri*, *semi-deus*. Parallel compounds in English are, 'good-will,' 'good-sense,' 'ill-nature,' 'holiday,' 'blackguard,' &c.

NUMERAL (OR COLLECTIVE) COMPOUNDS (DVIGU).

759. A numeral is often compounded with a substantive to form a collective noun, but the last member of the compound is generally in the neuter singular; thus, **चतुर्युगम्** 'the four ages' (for **चत्वारि युगानि**);

चतुर्दिशम् 'the four quarters;' त्रिदिनम् 'three days' (*triduum*); त्रिरात्रम् 'three nights' (रात्र being substituted for रात्रि, see 778); त्र्यब्दम् 'three years' (*triennium*); पञ्चाग्नि 'the five fires.'

a. Rarely the stems of numerals are compounded with plural substantives; as, चतुर्वर्णीः 'the four castes;' पञ्चावाणाः 'five arrows;' सप्तर्षयः 'the seven stars of Ursa Major.'

b. Sometimes the last member of the compound is in the feminine singular, with the termination ई; as, त्रिलोकी 'the three worlds.'

c. Compare Greek and Latin compounds like τετραῶδιον, τρινύκτιον, τέθριππον, *triduum*, *triennium*, *trinoctium*, *quadrivium*, *quinquertium*.

ADVERBIAL OR INDECLINABLE COMPOUNDS (AVYAYÍ-BHÁVA).

760. In this class of indeclinable (*avyaya*, i. e. *na vyeti*, 'what does not change') compounds the first member must be either a preposition (such as अति, अधि, अनु, प्रति, &c., at 783) or an adverbial prefix (such as यथा 'as,' यावत् 'as far as,' अ or अन् 'not,' सह 'with,' &c.) The last member is a substantive which takes the form of an accusative case neuter, whatever may be the termination of its stem; thus, यथाश्रद्धम् 'according to faith' (from यथा and श्रद्धा); प्रतिनिशम् 'every night' (from प्रति and निशा); प्रतिदिशम् 'in every quarter' (from प्रति and दिश); अतिनु 'beyond the ship' (from अति and नौ).

a. Many of these compounds are formed with the adverbial preposition सह, generally contracted into स; thus, सक्रोधम् 'with anger' (from स and क्रोध); सादरम् 'with respect' (स सादरम्); साष्टाङ्गपातम् 'with prostration of eight parts of the body;' सोपधि (i. e. *sa-upadhi*) 'fraudulently;' साग्नि 'with fire.' Pāṇini (II. 1, 9, &c.) gives some unusual forms with postpositions; as, सूषप्रति 'a little sauce.'

b. The following are examples of indeclinable compounds with other prefixes; अनुज्येष्ठम् 'according to seniority;' प्रत्यङ्गम् 'over every limb;' प्रतिमासम् 'every month' (730. e); यथाविधि 'according to rule;' यथाशक्ति or यावत्कथम् (49) 'according to one's ability;' यथासुखम् 'happily;' यथाहम् 'suitably,' 'worthily;' यथोक्तम् 'as described;' अनुक्षणम् 'every moment;' समक्षम् 'before the eyes' (778); प्रतिस्कन्धम् 'upon the shoulders;' अधिवृक्षम् 'upon the tree;' उपमालिनीतीरम् 'near the banks of the Málíní;' असंशयम् 'without doubt;' निर्विशेषम् 'without distinction;' मध्येगङ्गम् 'in the middle of the Ganges.'

c. Analogous indeclinable compounds are found in Latin and Greek, such as *admodum*, *obviam*, *affatim*, ἀντίβιον, ἀντίβιον, ὑπέρμυρον, παράχρημα. In these, however, the original gender is retained, whereas, according to the Sanskrit rule, *obvium* would be written for *obviam*, and *affate* for *affatim*. In Greek compounds

like *σήμερον*, the feminine *ἡμέρα* appends a neuter form, as in Sanskrit. In English 'uphill.'

d. The neuter word *अर्थम्* 'for the sake of,' 'on account of' (see 731. Obs.), is often used at the end of compounds; thus, *स्वप्नार्थम्* 'for the sake of sleep;' *कर्मोद्धानार्थम्* 'for the sake of the performance of business.' See, however, 731, note.

e. There is a peculiar adverbial compound formed by doubling a nominal stem, the final of the first member of the compound being lengthened, and the final of the last changed to इ. It generally denotes mutual contact, reciprocity, or opposition; thus, *मुहीमुहि* 'fist to fist;' *दण्डादण्डि* 'stick to stick' (fighting); *अंशांशि* 'share by share;' *केशाकेशि* 'pulling each other's hair;' *अङ्गाङ्गि* 'body to body;' *बाहुबाहि* 'arm to arm;' *नखानखि* 'scratching each other.'

f. Something in the same manner, *अन्य* and *पर*, 'another,' are doubled; thus, *अन्योन्यम्*, *परस्परम्*, 'one another,' 'mutually,' 'together.'

RELATIVE COMPOUNDS (MOSTLY EQUIVALENT TO BAHU-VRĪHI).

761. The compounds in the preceding four divisions are generally terminated by substantives, the sense of each being in that case absolute and complete in itself. Most of such compounds may be used *relatively*, that is, as epithets of other words, the final substantive becoming susceptible of three genders, like an adjective (see 108, 119, 130, 134. a). We have given the name *relative* to compounds when thus used, not only for the obvious reason of their being relatively and not absolutely employed, but also because they usually involve a relative pronoun, and are sometimes translated into English by the aid of this pronoun, and are, moreover, resolved by native commentators into their equivalent uncompounded words by the aid of the genitive case of the relative (यस्य). Thus, *महाधनम्* is a Descriptive compound, meaning 'great wealth,' and may be used adjectively in relation to *पुरुषः*, thus *महाधनः पुरुषः* 'a man *who* has great wealth;' or to *स्त्री*, thus *महाधना स्त्री* 'a woman *who* has great wealth;' and would be resolved by native commentators into *यस्य* or *यस्या महद् धनम्*. In English we have similar compounds, as 'high-minded,' 'left-handed,' and the like, where the substantive terminating the compound is converted into an adjective.

Relative form of Tat-purusha or Dependent Compounds.

762. Many Dependent compounds (especially those that are instrumentally dependent at 740) are already in *their own nature* relative, and cannot be used except in connexion with some other word in the sentence. But, on the other hand, many others, and especially

those which are genitively dependent, constituting by far the largest number of this class of compounds, are in their nature absolute, and yield a sense complete in itself. These may be made relative by declining the final word after the manner of an adjective; thus, चन्द्राकृतिः, -तिः, -ति, 'moon-shaped' (see 119), from the absolute compound चन्द्राकृतिः 'the shape of the moon.'

a. Other examples are, देवरूपः, -पा, -पम्, 'whose form is godlike' (see 108); सूर्यप्रभावः, -वा, -वम्, 'splendid as the sun' (108); हस्तिपादः, -दा, -दम्*, 'elephant-footed' (see 57); सागरान्तः, -न्ता, -न्तम्, 'ending at the sea'; मरणान्तः, -न्ता, -न्तम्, 'terminated by death'; कर्णपुगेगमः, -मा, -मम्, or कर्णमुखः, -खा, -खम्, 'headed by Karna'; विष्णुशर्मनामा, -मा, -म, 'named Vishṇuśarma' (see 154); पुण्डरीकाक्षः, -क्षी, -क्षम्, 'lotus-eyed' (see 778); नारायणस्थः, -स्था, -स्थम्, 'called Nārāyaṇa'; धनमूलः, -ला, -लम्, 'founded on wealth'; लक्षसंख्यान (agreeing with धनानि), 'money to the amount of a lac'; गदाहस्तः, -स्ता, -स्तम्, 'having a club in the hand,' or 'club-in-hand'; शस्त्रपाणिः, -णिः, -णि, 'arms-in-hand'; जालहस्तः, -स्ता, -स्तम्, 'net-in-hand'; पुष्पविषयः, -या, -यम्, 'on the subject of flowers,' 'relating to flowers'; ध्यानपरः, -रा, -रम्, 'having meditation for one's chief occupation'; तद्विद्यः, -द्या, -द्यम्, 'having his knowledge.' These examples are not distinguishable from absolute dependent compounds, except by declension in three genders.

b. Similar compounds are found in Greek; e.g. ἵππο-γλωσσοσ, 'horse-tongued.'

763. Many of them, however, are not found, except as relatives; and if used absolutely would yield a different sense; thus, कर्णमुखम् means 'the face of Karna,' but when used relatively, as कर्णमुखा राजानः, 'the kings headed by Karna.' So also चारचक्षुः signifies 'the eye of the spy,' but when used relatively, as चारचक्षू राजा, 'a king who sees by means of his spies.' See 166. c.

764. The substantive आदि, 'a beginning,' when it occurs in the last member of a compound of this nature, is used relatively to some word expressed or understood, and yields a sense equivalent to *et cetera*. It is generally found either in the plural or neuter singular; as, इन्द्रादयः 'Indra and the others' (agreeing with the nom. case सुराः expressed or understood, 'the gods commencing with Indra'); अग्न्यादीनाम् 'of Agni and the others' (agreeing with पूर्वोक्तानाम् understood, 'of those above-named things of which Agni was the first'); चक्षुरादीनि 'the eyes, &c.' (agreeing with इन्द्रियाणि 'the senses commencing with the eyes'). When used in the neut. sing. it either agrees with पूर्वोक्तम्, 'the aforesaid,' understood, or

* पाद् may be substituted for पाद in compounds of this kind, but not after हस्तिन्. See 778.

with a number of things taken collectively, and the adverb *iti* * may be prefixed; as, **देवानिमादि** 'the word *deván*, &c.' (agreeing with **पूर्वोक्तम्** understood, 'the aforesaid sentence of which *deván* is the first word'); **दानादिना** 'by liberality, &c.' (agreeing with some class of things understood, 'by that class of things of which liberality is the first'). See also 772.

a. It may occasionally be used in the masc. sing.; as, **मार्जन्यादिः** 'brooms, &c.' (agreeing with **उपस्करः** 'furniture').

b. Sometimes **आदिक** is used for **आदि**; as, **दानादिकम्** 'gifts, &c.:' and sometimes **आद्य**; as, **इन्द्राद्याः सुराः** 'the gods of whom Indra is the first.'

c. The feminine substantive **प्रभृति**, 'beginning,' may be used in the same way; thus, **इन्द्रप्रभृतयः सुराः** 'the gods, beginning with Indra;'
तेषां ग्रामनिवासिप्रभृतीनाम् 'of those villagers, &c.'

d. Observe—The neuter of **आदि** may optionally take the terminations of the masculine in all but the nom. and acc. cases; thus, **हस्यश्वादिस्** 'of elephants, horses, &c.' (agreeing with **बलस्य** gen. neut. of **बल** 'an army').

Relative form of Dvandva or Copulative Compounds.

765. Copulative (or Aggregative) compounds are sometimes used relatively; especially in the case of adjectives or participles; as, **कृष्णशुक्लः**, -**क्ला**, -**क्लम्**, 'black and white' (cf. *λευκο-μελας*); **आतानुलिप्तः**, -**प्ता**, -**प्तम्**, 'bathed and anointed'; **पौरजानपदः**, -**दा**, -**दम्**, 'belonging to town and country'; **कृतापकृतः**, -**ता**, -**तम्**, 'done and done badly'; **शुभाशुभः**, -**भा**, -**भम्**, 'good and evil' (754); **सान्द्रश्चिग्धः**, -**ग्धा**, -**ग्धम्**, 'thick and unctuous'; **निःशब्दस्तिमितः**, -**ता**, -**तम्**, 'noiseless and motionless' (night); **गृहीतप्रतिमुक्तस्य** 'of him taken and let loose.' See other examples under Complex Compounds.

Obs.—Many compounds of this kind are classed by native grammarians under the head of Tat-purusha (Pāṇ. II. 1, 69), though the accent in many conforms to the rule for Bahu-vrīhi (VI. 2, 3).

Relative form of Karma-dháraya or Descriptive Compounds.

766. A greater number of compound words may be referred to this head than to any other. Every style of writing abounds with them; thus, **अल्पशक्तिः**, -**क्तिः**, -**क्ति**, 'whose strength is small' (119).

a. Other examples are, **महाबलः**, -**ला**, -**लम्**, 'whose strength is great' (108, see also 778); **महातेजाः**, -**जाः**, -**जः**, 'whose glory is great' (164. a); **अल्पधनः**, -**ना**, -**नम्**, 'whose wealth is small'; **महात्मा**, -**त्मा**, -**त्म**, 'high-minded' (151); **उदात्तरितः**, -**ता**, -**तम्**, 'of noble demeanour'; **बहुमत्यः**, -**त्या**, -**त्यम्**, 'having

* Sometimes *evam* is prefixed; as, **एवमादीनि प्रलापानि** 'lamentations beginning thus.'

many fish; 'स्वल्पसलिलः, -ला, -लम्, 'having very little water; 'पण्डितबुद्धिः, -द्धिः, -द्धि, 'of wise intellect' (119); 'प्रियभार्यः, -र्या, -र्यम्, 'having a dear wife; 'अशक्यसन्धानः, -ना, -नम्, 'not to be reconciled; 'संवृतसंचार्यः, agreeing with राजा, 'a king who conceals what ought to be concealed.'

b. Occasionally the feminine of the adjective appears in the compound; as, 'षष्ठीभार्यः 'having a sixth wife.' Compare 755. b.

767. Although a passive participle is not often prefixed to a noun in an absolute sense, this kind of combination prevails most extensively in the formation of relative compounds; as, 'ग्रामकालः, -ला, -लम्, 'whose time has arrived.'

a. Other examples are, 'जितेन्द्रियः, -या, -यम्, 'whose passions are subdued; 'शान्तचेताः, -ताः, -तः, 'whose mind is composed; 'संदृष्टमनाः, -नाः, -नः, 'whose mind is rejoiced' (see 164); 'भग्नाशः, -शा, -शम्, 'whose hopes are broken; 'हृतराज्यः, -न्या, -न्यम्, 'whose kingdom is taken away; 'अमिततेजाः, -जाः, -जः, 'whose glory is boundless; 'आसन्नमृत्युः, -त्युः, -त्यु, 'whose death is near; 'कृतकामः, -मा, -मम्, 'whose desire is accomplished,' i. e. 'successful; 'कृतभोजनः, -ना, -नम्, 'one who has finished eating; 'अनधिगतशास्त्रः, -स्त्रा, -स्त्रम्, 'one by whom the Śāstras have not been read; 'भिन्नहृदयः, -या, -यम्, or 'दलहृदयः, 'whose heart is pierced; 'जितशत्रुः, -त्रुः, -त्रु, 'who has conquered his enemies; 'खिक्केशः, -शा, -शम्, 'having the hair cut; 'मिताशनः, -ना, -नम्, 'eating sparingly; 'पूतपापः, -पा, -पम्, 'purified from sin.'

b. The suffix *ka* is often added; as, 'हतव्रीकः, -का, -कम्, 'reft of fortune; 'हतन्त्रिदकः, -दका, -दकम्, 'shorn of (his) beams.' Cf. 769. a.

c. Examples of Greek and Latin compounds of this kind are, *μεγαλο-κέφαλος*, *μεγαλό-μητις*, *λευκό-πτερος*, *πολύ-χρυσος*, *χρυσέο-στέφανος*, *ἡδύ-γλωσσος*, *ἐρημό-πολις*, *magn-animus*, *longi-manus*, *multi-comus*, *albi-comus*, *multi-vius*, *atri-color*. In English compounds of this kind abound; e. g. 'blue-eyed,' 'narrow-minded,' 'good-tempered,' 'pale-faced,' &c.

Relative form of Dvigu or Numeral Compounds.

768. Numeral or Dvigu compounds may be used relatively; as, 'द्विपर्णः, -र्णी, -र्णम्, 'two-leaved; 'त्रिलोचनः, -ना or -नी, -नम्, 'tri-ocular.'

a. Other examples are, 'त्रिमूर्धः, -र्धा, -र्धम्, 'three-headed' (मूर्ध being substituted for मूर्धन्, see 778); 'चतुर्मुखः, -खी, -खम्, 'four-faced; 'चतुष्कोणः, -णा, -णम्, 'quadrangular; 'शतद्वारः, -रा, -रम्, 'hundred-gated; 'चतुर्विधः, -द्धा, -द्धम्, 'possessed of the four sciences' (108); 'सहस्रक्षः, -क्षी, -क्षम्, 'thousand-eyed' (see 778); 'पञ्चगवधनः, -ना, -नम्, 'having the wealth of five bullocks.'

Relative form of Compounds with Adverbial Prefixes.

769. The adverbial compounds most frequently employed relatively as adjectives are those formed with the adverbial preposition

सह 'with,' contracted into स; thus, सङ्क्रोधः, -धा, -धम्, 'angry' (lit. 'with-anger,' 'having anger'); सफलः, -ला, -लम्, 'fruitful' (108); सञ्चक्षुः, -क्षुः, -क्षु, 'possessed of kindred' (119); सयत्नः, -त्ना, -तन्, 'energetic'; सञ्जीवः, -वा, -वम्, 'possessed of life,' 'living'; सानन्दः, -न्दा, -न्द्म्, 'joyful'; ससचिवः, -वा, -वम्, 'accompanied by ministers'; सभार्यः 'accompanied by a wife,' 'having a wife'; सज्यः, -ज्या, -ज्यम्, 'strung' (as a bow, lit. 'with-bowstring').

Obs.—When adverbial compounds like यथोक्तम् (760. b) are used at the beginning of relative compounds, the final म् is dropped; e. g. यथोक्तव्यापारः, -रा, -रम्, 'employed in the manner described.'

a. The suffix क ka (80. LVI) is often added to this kind of compound; as, सञ्श्रीकः, -का, -कम्, 'possessed of fortune'; सस्त्रीकः, -का, -कम्, 'accompanied by women.'

b. In some compounds सह remains; as, सहस्राहनः 'with his army'; सहपुत्रः 'along with his son.'

c. स is also used for समान 'same'; as, सगोत्रः, -त्रा, -तन्, 'of the same family.'

d. There are of course many examples of nouns combined with adverbial prefixes, so as to form relative compounds, which cannot be regarded as relative forms of Avyayī-bhāva; thus, उदायुधः, -धा, -धम्, 'with uplifted weapon'; नानाप्रकारः, -रा, -रम्, 'of various shapes'; कृनिवासः, -सा, -सम्, 'where dwelling?'; कृजन्मा, -न्मा, -न्म, 'where born?'; निरपराधः, -धा, -धम्, 'without fault'; निराहारः, -रा, -रम्, 'having no food'; सपभीः, -भीः, -भि, 'fearless' (123. b); तथाविधः, -धा, -धम्, 'of that kind,' 'in such a state'; दुर्बुद्धिः, -द्धिः, -द्धि, 'weak-minded'; दुष्प्रकृतिः, -तिः, -ति, 'ill-natured'; सुमुखः, -खा or -खी, -खम्, 'handsome-faced'; सुबुद्धिः, -द्धिः, -द्धि, 'of good understanding.' Some of the above may be regarded as relative forms of Descriptive compounds, formed with indeclinable prefixes; see 756. Similar compounds in Greek and Latin are, *ἀν-ήμερος*, *ἐν-δηλος*, *in-imicus*, *in-felix*, *dis-similis*, *semi-plenus*.

e. Observe—The adverbial prefixes दुस् and सु (726. d. f) impart a passive sense to participial nouns of agency, just as *δυσ* and *εὖ* in Greek; thus, दुष्कर 'difficult to be done,' सुकर 'easy to be done'; दुर्लभ 'difficult to be obtained,' सुलभ 'easy to be attained'; दुस्तर 'difficult to be crossed.' Cf. *εὐφορος*, 'easy to be borne'; *δύσπτορος*, 'difficult to be passed,' &c.

f. सनाथः, -था, -थम्, 'possessed of a master,' is used at the end of compounds to denote simply 'possessed of,' 'furnished with,' thus, वितानसनाथं शिलातलम् 'a stone-seat furnished with a canopy'; शिलापट्टसनाथो मण्डपः 'an arbour having a marble-slab as its master,' i. e. 'furnished with,' 'provided with,' &c. Similarly, बह्वक्सनाथो वटपादयः 'a fig-tree occupied by a number of cranes.'

g. Observe—The relative form of a compound would be marked in Vedic Sanskrit by the accent. In the Karma-dhārāya compound *mahā-bāhu*, 'great arm,' the accent would be on the last syllable, thus मह-बाहु; but in the Relative *mahā-bāhu*, 'great-armed,' on the ante-penultimate, thus, महाबाहु. So, native commentators often quote as an example of the importance of right accentuation, the

word *Indra-sátru*, which, accented on the first syllable, would be *Bahu-vrihi* (see Pá. vi. 2, 1, by which the first member retains its original accent); but accented on the penultimate would be *Tat-purusha*. The sense in the first case is 'having Indra for a conqueror or destroyer;' in the second, 'the destroyer of Indra.'

h. Note, that **आत्मक** and **रूप** (80. LXXIX) are used at the end of relative compounds to denote 'composed of,' 'consisting of;' but are more frequently found at the end of complex relatives; see 774.

COMPLEX COMPOUND NOUNS.

770. We have now to speak of complex compound words, or compounds within compounds, which form a most remarkable feature in Sanskrit composition. Instances might be given of twenty or thirty words thus compounded together; but these are the productions of the vitiated taste of more modern times, and are only curious as shewing that the power of compounding words may often be extravagantly abused. But even in the best specimens of Sanskrit composition, and in the simplest prose writings, four, five, or even six words are commonly compounded together, involving two or three forms under one head. It will be easy, however, to determine the character of the forms involved, by the rules propounded in the preceding pages.

Instances of absolute complex compounds, whose sense is complete and unconnected, are not rare.

a. The following are examples: **कालान्तरावृत्तिशुभाशुभानि** 'good and evil (occurring) in the revolutions of the interval of time,' the whole being a dependent, involving a dependent and a copulative; **सेनापतिबलाध्यक्षौ** 'the general of the army and the overseer of the forces,' the whole being a copulative, involving two dependents; **शोकारतिभयदायम्** 'the protection from sorrow, enemies, and perils,' the whole being a dependent, involving an aggregative; **स्वधीरितिसुदृङ्गाक्षम्** 'the disregarded words of a friend,' the whole being a descriptive, involving a dependent; **शुक्लाक्षरमात्यदानम्** 'a white robe and a string of garlands,' the whole being a copulative, involving a descriptive and dependent; **सर्वशास्त्रपारगः** 'one who has gone to the opposite bank (*pára*) of all the *Sástras*,' i. e. 'one who has read them through;' **मृतसिंहास्थीनि** 'the bones of a dead lion.'

771. Complex compounds are generally used as adjectives, or relatively, as epithets of some other word in the sentence; thus, **गलितनखनयनः, -नी, -नम्**, 'whose nails and eyes were decayed,' the whole being the relative form of descriptive, involving a copulative; **क्षुत्क्षामकण्ठः** 'having a throat emaciated with hunger,' the whole being the relative form of descriptive, involving a dependent.

a. Other examples are, शुक्लमात्यानुलेपनः, -ना, -नम्, 'having a white garland and unguents,' the whole being the relative form of copulative, involving a descriptive; पीनस्कन्धोरुबाहुः 'broad-shouldered and strong-armed,' the whole being a copulative, involving two descriptives; पूर्वजन्मकृतः, -ता, -तम्, 'done in a former birth,' the whole being a dependent, involving a descriptive; विद्यावयोवृद्धः, -डा, -डम्, 'advanced in learning and age,' the whole being a dependent, involving a copulative; दुधितस्रग्जोहीनः, -ना, -नम्, 'having fresh garlands, and being free from dust,' the whole being the relative form of copulative, involving a descriptive and dependent; अभिषेकाद्रिशिराः, -राः, -रः, 'whose head was moist with unction;' यथेक्षितमुखः, -खा or -खी, -खम्, 'having the face turned in any direction one likes;' शूलमुद्गरहस्तः, -स्ता, -स्तम्, 'spear and club in hand;' एकरात्रनिर्वहोचितः, -ता, -तम्, 'sufficient for support during one night' (see 778); ऋग्यजुःसामाख्यत्रयग्रन्थार्थभिज्ञाः 'those who are acquainted with the meaning of the three Vedas, called Rīg, Yajur, and Sāma;' सन्दष्टदन्तच्छदताम्रनेत्राः 'biting their lips and having red eyes' (agreeing with राजानः); परद्रोहकर्मधीः 'injuring another by action or by intention.'

772. The substantive आदि, 'a beginning,' often occurs in complex relative compounds, with the force of *et cetera*, as in simple relatives at 764; thus, शुकसारिकादयः 'parrots, starlings, &c.' (agreeing with पक्षिणः 'birds beginning with parrots and starlings'), the whole being the relative form of dependent, involving an aggregative; सन्धिविग्रहादि 'peace, war, &c.' (agreeing with पूर्वोक्तम् understood); गृहदेवागारादियुक्तः, -क्ता, -क्तम्, 'possessed of houses, temples, &c.:' करिगुरगकोषादिपरिच्छदयुक्तस्, -क्ता, -क्तम्, 'possessed of property such as elephants, horses, treasure, &c.'

a. Similarly, आद्य in the example उत्तमगन्धाद्याः (agreeing with स्रजः 'garlands possessing the best odour and other qualities').

773. Long complex compounds may be generally translated by beginning at the last word and proceeding regularly backwards, as in the following: मन्त्रमधुकरनि-करमुक्तमङ्गारमिलितकोकिलालापसङ्गीतकमुखावहः, -हा, -हम्, 'causing pleasure by the music of the voice of the cuckoo, blended with the hum emitted by the swarms of joyous bees.'

774. आत्मक or रूप, at the end of a complex relative, denotes 'composed of;' thus, हस्यश्रत्यपदातिकर्मेकरात्मकं बलम् 'a force consisting of elephants, horses, chariots, infantry, and servants;' प्राग्जन्मसुकृतदुष्कृतरूपे कर्मणि 'the two actions consisting of the good and evil done in a former birth.'

775. Complex compounds may sometimes have their second or middle member omitted; thus, अभिज्ञानशकुन्तलम् is really a complex compound, the whole being a descriptive, involving a dependent; but the middle member स्मृत is elided. Similarly, शाकपार्थिवः 'the era-king' is for शाकप्रियपार्थिवः 'the king (beloved) by the era;' विक्रमवैशी for विक्रमप्राप्तवैशी 'Urvasī gained by valour.'

a. Complex compounds expressive of comparison are not uncommon; as, जलविन्दुलोलचपलः, -ला, -लम्, 'unsteady and trembling as a drop of water;'

नलिनीदलतोयतरलः, -ला, -लम्, 'tremulous as water on the leaf of a lotus;' the last two examples are complex. Compare 758. a.

b. A peculiar compound of this kind is formed from Dvandvas by adding the suffix *īya*; thus, काकतालीयः, -या, -यम्, 'like the story of the crow and the palm-tree;' श्येनकपोतीयः, -या, -यम्, 'like the story of the hawk and the pigeon.'

c. The substantive verb must often be supplied in connexion with a relative compound; as, प्रारम्भसदृशोदयः 'his success was proportionate to his undertakings;' पीताम्भसि 'on his drinking water,' for तेन अम्भसि पीते सति.

776. Complex compound adverbs, or indeclinable compounds, involving other compounds, are sometimes found; as, स्वगृहनिविशेषेण 'not differently from one's own house;' शब्दोच्चारणानन्तरम् 'after uttering a sound;' स्तनभरविनमनमध्यभङ्गानपेक्षम् 'regardlessly of the curving of her waist bending under the weight of her bosom;' यथादृष्टश्रुतम् 'as seen and heard.'

ANOMALOUS COMPOUNDS.

777. There are certain compounds which are too anomalous in their formation to admit of ready classification under any one of the preceding heads.

a. कस्य, देशीय, दम्, ह्यस, मात्र, affixed to stems, form anomalous compounds; see 80. LVII, LXX—LXXII, LXXXVI.

b. There is a common compound formed by placing अनन्तर after a nominal stem, to express 'another,' 'other;' as, स्थानान्तरम् or देशान्तरम् 'another place;' राजान्तरेण सह 'along with another king;' जन्मान्तराणि 'other births.'

c. Similarly, मात्र is added to express 'mere;' see 919.

d. पूर्व or पूर्वक or पुरःसर (meaning literally 'preceded by') may be added to nominal stems to denote the manner in which anything is done; as, क्रोधपूर्वम् 'with anger;' पूजापूर्वकम् अन्नं ददौ 'he gave food with reverence.'

e. A peculiar compound is formed by the use of an ordinal number as the last member; thus, सारसद्वितीयः 'accompanied by the Sārasa;' सीतातृतीयः (agreeing with रामः) 'having Sītā for his third (companion),' i. e. including Lakshmaṇa; छायाद्वितीयः (नलः) 'Nala made double by his shadow;' मातृषष्ठाः (पाण्डवाः) 'the Pāṇḍavas with their mother as the sixth;' वेदां अष्टम्यान्पञ्चमाः 'the Vedas with the Akhyānas as a fifth;' वृषभैकादशा गावः 'ten cows and one bull' (Manu xi. 129).

f. The following are peculiar: त्यक्तजीवित्योधी 'a fighter who abandons life;' अकुतोभयः, -या, -यम्, 'having no fear from any quarter;' अदृष्टपूर्वैः, -वै, -वैम्, 'never before seen;' सप्तरात्रोषितः 'one who has lodged seven nights.'

g. With regard to compounds like गन्तुकाम 'desirous of going,' see 871.

h. The Veda has some peculiar compounds; e. g. vidad-vasu, 'granting wealth;' yadvayad-dveshas, 'defending from enemies;' kshayad-vīra, 'ruling over men.' These are a kind of inverted Tat-purusha.

CHANGES OF CERTAIN WORDS IN CERTAIN COMPOUNDS.

778. The following is an alphabetical list of the substitutions and changes which take place in the final syllables of certain words when used in certain compounds. They are called by native grammarians Samásánta suffixes. They are properly only added to Tat-purusha compounds (which include Karma-dháraya).

अक्ष at end of various compounds for अक्षि n. 'the eye;' e.g. गवाक्षः 'a bull's eye(window);' लोहिताक्षः, -क्षी, -क्षम्, 'red-eyed.'—अङ्गुल for अङ्गुलि f. 'the finger;' e.g. द्वाङ्गुलः, -ला, -लम्, 'measuring two fingers.'—अञ्जल for अञ्जलि m. 'joining the hands in reverence.'—अध्व for अध्वन् m. 'a road;' e.g. प्राध्वः, -ध्वा, -ध्वम्, 'distant (as a road).'—अनडुह in Dvandvas for अनडुह् m. 'a bull;' e.g. धेन्वनडुहम् or -हौ 'cow and bull.'—अनस in Karma-dhárayas for अनस् n. 'a cart,' 'a carriage;' e.g. महानसम् 'a large cart' (Pāp. v. 4, 94).—अयस in Karma-dhárayas for अयस् n. 'iron.'—अश्म in Karma-dhárayas for अश्मन् m. 'a stone.'—अश्र for अश्रि f. 'an angle;' e.g. चतुर्श्रः, -श्रा, -श्रम्, 'quadrangular.'—अष्टा in Dvigus and relative compounds for अष्टन्; e.g. अष्टागवम् 'a car drawn by eight oxen;' अष्टाकपालः, -ला, -लम्, 'having eight receptacles.'—अष्टीष in Dvandvas for अष्टीवत् m. n. 'the knee;' e.g. ऊर्ष्वीषवम् 'thigh and knee.'—अस्थ for अस्थि 'a bone.'—अह or अहर् for अहन् n. 'a day;' e.g. एकाहः 'the period of one day;' पुण्याहम् 'a holy-day;' सहर्षतिः 'the lord of day.'—अह् for अहन् n. 'a day;' e.g. पूर्वोह्णः 'the forenoon.'—ईप् for अप् f. 'water;' e.g. द्वीपम् 'an island;' अनरीपम् 'an island.'—ईमेन् for ईमे 'a wound' (Pāp. v. 4, 126).—उक्ष in Karma-dhárayas for उक्षन् m. 'an ox;' e.g. महोक्षः 'a large ox.'—उद for उदक n. 'water;' e.g. उदकुम्भः 'a water-jar;' क्षीरोदः 'the sea of milk.'—उरस in Karma-dhárayas for उरस् n. 'the breast;' e.g. सम्भोरसः, -सी, -सम्, 'broad-chested as a horse.'—उपासा an old dual form in Dvandvas for उपस् f. n. 'the dawn;' e.g. उपासासूर्यम् 'dawn and sun' (Pāp. vi. 3, 31).—उधन् (f. उध्नी) for उधस् n. 'an udder,' at end of Bahu-vrīhis (Pāp. iv. 1, 25); e.g. पीनोध्नी 'having a full udder;' द्वौध्नी 'having two udders;' अतूध्नी 'having an exceedingly large udder.'—उप for अप् f. 'water;' e.g. सनूपः, -पा, -पम्, 'near water,' 'watery.'—शृष for शृष्; see 779.—ककुद् for ककुद m. 'the top,' 'head;' e.g. त्रिककुत् 'three-peaked (mountain).'—कद् or का or क्व for कु expressing inferiority or diminution; e.g. कदुष्णा or कोष्णा or क्वोष्णा 'slightly warm;' कदक्षरम् 'a bad letter;' कापुरुषः 'a coward.'—काकुद् at end of Bahu-vrīhis for काकुद m. 'the palate;' e.g. विककुत् 'having no palate.'—कुक्ष for कुक्षि m. 'the belly.'—खार for खारी; e.g. अर्धखारम् 'half a khárí' (a measure).—गन्धि for गन्ध m. 'smell;' e.g. पूतिगन्धिः, -न्धिः, -न्धि, 'fetid.'—गव in Dvigus for गो m. f. 'an ox;' e.g. पञ्चगवम् 'a collection of five cows.'—चतुर for चतुर् 'four;' see 779.—जम् for जाया 'a wife;' e.g. जम्पती du. 'husband and wife.'—जम्भन् for जम्भ 'a tooth;' e.g. गुणजम्भा, -म्भा, -म्भ, 'grass-toothed,' 'graminivorous.'—जानि for जाया f. 'a wife;' e.g. युवजानिः 'having a young wife.'—ज्ञ and ज्ञु in Bahu-vrīhis

for जानु n. 'the knee;' e.g. प्रभुः, -भुः, -भु, or प्रभुः, -भा, -भम्, 'bandy-kneed.'—
 तक्ष for तक्षन् m. 'a carpenter;' e.g. कौटतक्षः 'a carpenter who works on his own
 account;' ग्रामतक्षः 'the village carpenter.'—तमस in Karma-dhārayas (preceded
 by सम्, अव, or अन्य) for तमस् n. 'darkness;' e.g. अवतमसम् 'slight darkness.'—
 त्वक्ष for त्वक्ष्, see 779.—दत् (f. दती) for दन्त m. 'a tooth;' e.g. सुदन्, -दती, -दत्,
 'having beautiful teeth.'—दम् for जाया 'a wife;' e.g. दम्पती 'husband and wife'
 (according to some, 'the two lords of the *dama* or house').—दिव at end and दिवा at
 beginning for दिवन् m. 'the day;' e.g. नक्तं दिवम् 'night and day;' दिवानिशम् 'day
 and night.'—दिश at end for दिश, see Gapa *Sarad-ādi* to Pāṇ. v. 4, 107.—दुघ at
 end for दुह् 'yielding milk;' e.g. कामदुघा 'the cow of plenty.'—द्यावा an old dual
 form for दिव f. 'heaven;' द्यावापृथिव्यौ du. 'heaven and earth.'—धन्वन् at end of
 Bahu-vrīhis for धनुस् n. 'a bow;' e.g. दृढधन्वा, -न्वा, -न्व, 'a strong archer.'—
 धर्मेन् at end for धर्म m. 'virtue,' 'duty;' e.g. कल्याणधर्मा, -र्मा, -र्मे, 'virtuous.'—
 धुर for धुर f. 'a load;' e.g. राजधुरः 'a royal load.'—न at the beginning of a few
 compounds for न् 'not;' e.g. नपुंसकः 'a eunuch.'—नद for नदी 'a river;' e.g.
 पञ्चनदम् 'the Panjāb.'—नस or नस् for नासिका 'nose;' e.g. खरणाः, -णाः, -णः,
 or खरणसः, -सा, -सम्, 'sharp-nosed.'—नाभ for नाभि f. 'the navel;' e.g. मयनाभः
 'lotus-naveled,' a name of Viṣṇu.—नाव for नौ f. 'a ship;' but only in Dvigu
 compounds and after *ardha* (Pāṇ. v. 4, 99, 100); e.g. द्विनावम् 'two boats;' अर्धनावम्
 'half of a boat.'—पथ for पथिन् m. 'a road;' e.g. सुपथः 'a good road.'—पद् and
 पाद् (fem. पदी) for पाद m. 'the foot;' e.g. पङ्क्तिम् 'coldness of the feet;' द्विपात्,
 -पदी, -पत्, 'a biped;' चतुष्पात् 'a quadruped.'—पद for पाद m. 'the foot;' e.g.
 पदगः, -गा, -गम्, 'going on foot.'—पुंस in Dvandvas for पुंस m. 'a male;' e.g.
 स्त्रीपुंसौ nom. du. 'man and woman.'—पृत् for पृतना f. 'an army.'—प्रजस् at end of
 Bahu-vrīhis (preceded by स, सु, or दुस्) for प्रजा f. 'people,' 'progeny;' e.g. बहुप्र-
 जाः, -जाः, -जः, 'having a numerous progeny.'—ब्रह्म for ब्रह्मन् m. 'a Brāhman;'
 e.g. कुब्रह्मः 'a contemptible Brāhman.'—भूम for भूमि f. 'the earth;' e.g. उदभूमः
 'land towards the north.'—भुव in Dvandvas for भू f. 'the eye-brow;' e.g. अस्त्रिभुवम्
 'eye and brow.'—मनस in Dvandvas for मनस् n. 'the mind;' e.g. वाङ्मनसे nom.
 du. n. 'speech and heart.'—मह and मही (preceded by पिता, माता, &c., 754. a) for
 महत् 'great;' e.g. पितामहः 'grandfather.'—महा at beginning of Karma-dhārayas
 and Bahu-vrīhis for महत् m. f. n. 'great;' but in Tat-purusha or dependent com-
 pounds महत् is retained, as in महदाश्रयः 'recourse to the great;' also before भूत
 'become,' and words of a similar import, as महद्भूतः 'one who has become great;' but
 महाभूतम् 'an element.'—मूर्ध at end of Bahu-vrīhis (preceded by द्वि, त्रि, &c.)
 for मूर्धन् m. 'the head;' e.g. द्विमूर्धे, -धा, -धेम् (see Pāṇ. v. 4, 115; VI. 2, 197).—
 मेधस् at end of Bahu-vrīhis (preceded by स, सु, दुस्, अल्य, मन्द) for मेधा f. 'intellect;'
 e.g. अल्यमेधाः, -धाः, -धः.—रहस for रहस्, after अनु, अव, and तप्त; e.g. अनुरहसः
 'solitary.'—राज at end of Karma-dhārayas and Tat-purushas for राजन् m. 'a king'
 (see 151. a); e.g. परमराजः 'a supreme monarch;' देवराजः 'the king of the gods.'
 But occasional instances occur of राजन् at the end of Tat-purushas; e.g. विदर्भराजः

gen. 'of the king of Vidarbha' (Nala xi. 21).—रात्र् at end of Dvigus, Karma-dhārayas, and Dvandvas, for रात्रि f. 'night'; e.g. अहोरात्रम् 'day and night'; द्विरात्रम् 'a period of two nights'; मध्यरात्रः 'midnight.'—लोम (after अनु, अव, and प्रति) for लोमन् n. 'hair'; e.g. अनुलोमः, -मा, -नम्, 'with the hair.'—वर्चस् in Tat-purushas for वर्चस् n. 'splendour'; e.g. ब्रह्मवर्चस् 'the power of a Brāhman.'—श्रेयस् in Karma-dhārayas and Bahu-vrihis for श्रेयस् n. 'virtue,' 'felicity'; e.g. निःश्रेयसः, -सी, -सम्, 'destitute of excellence or happiness.'—श्व or श्वा for श्वन् m. 'a dog'; e.g. अतिश्वः, -श्वी, -श्वम्, 'worse than a dog'; श्वापदः 'a beast of prey'; श्वादनः 'a dog's tooth.'—स at beginning of Avyayī-bhāvas and Bahu-vrihis for सह 'with'; e.g. सक्रोधम् 'with anger'; सपुत्रः 'accompanied by a son' (सहपुत्रः would be equally correct).—स for समान 'same'; e.g. सपिराडः 'one who eats the same cake.'—सक्य in Karma-dhārayas and Bahu-vrihis for सक्यि n. 'the thigh'; e.g. असक्यः, -क्या, -क्यम्, 'having no thighs.'—सख in Tat-purushas and Dvigus for सखि m. 'a friend'; e.g. मरुत्सखः 'the friend of the winds' (Indra).—सरस् in Karma-dhārayas for सरस् n. 'a lake'; e.g. महासरस् 'a great lake.'—साम (after अनु, अव, प्रति) for सामन् n. 'conciliation'; e.g. अनुसामः, -मा, -नम्, 'friendly.'—हल for हलि m. 'a furrow'; e.g. अहलः, -ला, -लम्, 'unploughed.'—हृद् for हृदय n. 'the heart'; e.g. हृज्ज्यः 'sleeping in the heart'; सुहृन् m. 'a friend.'

779. It is evident from the above list that the most common substitution is that of *a* for the final vowel or final vowel and consonant of a word. Other stems ending in च्, छ्, ज्, झ्, ढ्, ष्, स्, ह् may add *a*; as, त्वच् for त्वच् in वाक्त्वच्म् 'voice and skin'; यजुष for यजुस् in ऋग्यजुषम् 'the Rig and Yajur-veda.' Also रजस् for रजस्, जायुष for जायुस्, शरद् for शरद्, &c. Also च्वच् for च्वच् in अर्ध्वच्, -र्ध्वम्, 'half a verse of the Veda'; and बहुच् 'one conversant with the Rig-veda.'

a. Some words as the first member of a compound lengthen their finals (see Pāṇ. vi. 3, 117; viii. 4, 4); e.g. कोटर before वन (कोटरावणम् 'a wood full of hollow trees'); सञ्जन before गिरि (सञ्जनागिरिः 'name of a mountain'); विश्व before राज् and मित्र (विश्वाराट् 'a universal sovereign'; विश्वामित्रः 'Viśvāmitra'). This is more common in the Veda.

b. Some few shorten their finals, when they stand as the first member, especially nouns terminating in ऊ or ई; e.g. भु for भू in भुकुटिः f. 'a frown'; ग्रामणि for ग्रामणी in ग्रामणिपुत्रः 'the son of a harlot' (Pāṇ. vi. 3, 61); so लक्ष्मिसम्पन्नः for लक्ष्मीसम्पन्नः 'endowed with good fortune' (Rāmāy. i. 19, 21).

c. A few feminine words in आ *ā* (such as छाया, सभा, निशा, शाला, कन्या) may be made neuter at the end of certain compounds; e.g. इक्षुज्जायम् 'the shade of sugar-canes' (Pāṇ. ii. 4, 22); प्रज्जायम् 'a shady place'; ईश्वरसभम् 'an assembly of princes'; स्त्रीसभम् 'an assembly of women'; अग्निशाम् (or -शा) 'a night when dogs howl.'

d. A sibilant is sometimes inserted between two members of a compound; as, प्रायश्चित्तम् (for प्रायश्चित्तम्) 'expiation of sin'; परस्परम् 'mutually'; cf. आस्यदम् 'place.'

780. Numerals, when preceded by particles, prepositions, or other numerals,

may change their finals to अ a; or if their final letter be a consonant, may either drop that consonant or add अ a to it; thus, द्वित्त्र (nom. -द्वास्, -द्वास्, -द्वाणि) 'two or three;' पञ्चष (nom. -षास्, -षास्, -षाणि), 'five or six;' उपचतुर (nom. -रास्) 'nearly four.'

781. अहम् is found in the beginning of certain anomalous compounds (such as अहङ्कार, अहम्पूर्विका, &c.) for मद् 'I.'

SECTION II.

COMPOUND VERBS.

782. It might be supposed that 2000 simple roots (74. b) would convey every possible variety of idea, and that the aid of prepositions and adverbial prefixes to expand and modify the sense of each root would be unnecessary. But in real fact there are comparatively few Sanskrit roots in common use; and whilst those that are so appear in a multitude of different forms by the prefixing of one or two or even three prepositions, the remainder are almost useless for any practical purposes, except the formation of nouns. Hence it is that compound verbs are of more frequent occurrence than simple ones.

They are formed in two ways: 1st, by combining roots with prepositions or prefixes; 2ndly, by combining the auxiliaries कृ 'to do' and भू 'to be' with adverbs, or nouns converted into adverbs.

Compound Verbs formed by combining Prepositions and Prefixes with roots.

783. The following list exhibits the prepositions chiefly used in combination with roots:

a. अति *ati*, 'across,' 'beyond,' 'over;' as, अतिया, अती (pres. अत्येति, &c.), अतिक्रम्, 'to pass by,' 'to pass along,' 'to transgress.'

b. अधि *adhi*, 'above,' 'upon,' 'over;' as, अधिष्ठा 'to stand over,' 'to preside' (pres. अधिष्ठामि); अधिरूह् 'to climb upon;' अधिशी 'to lie upon;' अधिगम् 'to go over towards;' अधी 'to go over,' in the sense of 'reading.' The initial अ a is rarely rejected in Epic poetry; as, पिहित for अधिहित.

c. अनु *anu*, 'after;' as, अनुचर् 'to follow;' अनुष्ठा 'to stand by,' 'to perform;' अनुकृ 'to imitate;' अनुमन् 'to assent;' अनुभू 'to experience,' 'to enjoy.'

d. अन्तर् *antar*, 'between,' 'within' (Gr. ἐν-τός; Lat. *in-tus, inter*); as, अन्तर्धा 'to place within,' 'to conceal,' in pass. 'to vanish;' अन्तर्भू 'to be within;' अन्तर्चर् 'to walk in the midst.'

e. अप *apa*, 'off,' 'away,' 'from' (ἀπό); as, अपगम्, अपसृ, अपे (from अप and इ), 'to go away;' अपनी 'to lead away;' अपकृष् 'to abstract;' अपवह् 'to bear away.' It also implies 'detraction;' as, अपवद् 'to defame.'

f. अपि *api*, 'on,' 'over' (*ἐπὶ*), only used with धा and नह्; as, अपिधा 'to cover over;' अपिनह् 'to bind on.' The initial अ a is often rejected, leaving पिधा, पिनह्.

g. अभि *abhi*, 'to,' 'unto,' 'towards;' as, अभिया, अभी, 'to go towards;' अभिधा 'to run towards;' अभिदृश् 'to behold;' अभिवद् or अभिधा (see धा at 664) 'to address,' 'to accost,' 'to speak to,' 'to salute.'

h. अव *ava*, 'down,' 'off;' as, अवरुह्, अवतृ, 'to descend;' अवेष 'to look down;' अवक् 'to throw down,' 'to scatter;' अवकृत् 'to cut off.' It also implies 'disparagement;' as, अवज्ञा 'to despise;' अवक्षिप् 'to insult.' With धा, 'to attend.' The initial अ a may be optionally rejected from अवगाह् 'bathing.'

i. आ *ā*, 'to,' 'towards,' 'near to' (Latin *ad*); as, आविष् 'to enter;' आक्रम् 'to go towards;' आरुह् 'to mount up.' When prefixed to गम्, या, and इ, 'to go,' and दा 'to give,' it reverses the action; thus, आगम्, आया, ए, 'to come;' आदा 'to take.' With चर्, 'to practise.'

j. उद् *ud*, 'up,' 'upwards,' 'out' (opposed to नि); as, उच्चर् (48), उदि, 'to go up,' 'to rise;' उडुो 'to fly up;' उडन् 'to strike up' (उद् and हन्, 50); उडृ (उद् and ह्, 50) 'to extract;' उन्मिष् and उन्मील् (47) 'to open the eyes;' उकृत्, उच्छिद्, 'to cut up;' उन्मूल् 'to root up;' उष्टि 'to lift up' (उद् and श्रि, 49).

When prefixed *immediately* to स्या and स्तम्भ् it causes the elision of s; as, उत्था 'to stand up;' उत्तम्भ् 'to prop up.' In some cases it reverses the action; as, from नम् 'to bend down,' उत्तम् (47) 'to raise up;' from यम् 'to keep down,' उद्यम् 'to lift up.'

k. उप *upa* (opposed to *apa*), 'to,' 'towards' (*ὑπὸ*), 'near,' 'down,' 'under,' joined like आ and अभि to roots of motion; as, उपया 'to approach;' उपचर् 'to wait upon;' उपस्था 'to stay near,' 'to be present,' 'to arrive.' With विष् (cl. 6, उपविशति), 'to sit down;' with आस, 'to sit near.'

Obs.—उप with ओषति (from उष्) = उषोषति 'he burns;' see 784. a.

l. नि *ni* (thought to be for primitive *ani*; cf. Lat. *in*, Gr. *ἐν*, *ἐν*, *ἐν*), 'in,' 'on,' 'down,' 'downwards,' 'under' (opposed to उद्); as, निपत् 'to fall down;' नियम् 'to suppress;' निमिष् and निमील् 'to close the eyes;' निक्षिप्, निधा, न्यस्, 'to lay down,' 'to deposit;' निविष् 'to go within,' 'to encamp.' With वृत्, 'to return,' 'to desist;' with शम्, 'to hear.' In some cases it does not alter, or simply intensifies the sense; as, निहन् 'to kill outright.'

m. निस् *nis*, 'out;' as, निष्क्रम् (69. a), निर्गम्, निःसृ, 'to go out,' 'to come out;' निष्कृत् 'to cut up;' निर्वृत् 'to come to an end,' 'to cease;' निश्चि 'to determine.'

n. परा *pará*, 'back,' 'backwards' (*παρά*), combined with जि and भू in the sense of 'defeat;' as, पराजि 'to overcome' (cf. *παραινικᾶω*); पराभू 'to be defeated.' With इ, cl. 2, it signifies 'to retreat' (pres. परैमि); with इ or अय्, cl. 1, Aṭm., 'to run away,' *pará* being changed to *palá* (pres. पलाये).

o. परि *pari*, 'around,' 'about' (*περί*, *per*); as, परिवेह्, परिवृ, 'to surround;' परिचर्, परिगम्, 'to go round;' परोक्ष् 'to look round,' 'to examine;' परिवृत् 'to turn round;' परिधाव् 'to run round.' When prefixed to कृ it signifies 'to adorn,' and स् is inserted, परिष्कृ. With भू, 'to despise,' and with ह्, 'to avoid.' It

sometimes merely gives intensity or completeness to the action; as, परित्यज् 'to abandon altogether;' परिष्ठा 'to ascertain completely.'

p. प्र pra, 'before,' 'forward' (πρὸ, pro, præ); as, प्रगम्, प्रवृप्, 'to proceed;' प्रयम् 'to set before,' 'to present;' प्रक्रम् 'to begin;' प्रवृत् 'to proceed,' 'to begin;' प्रधाव् 'to run forward;' प्रस्था 'to set out,' 'to advance;' प्रभू 'to be superior,' 'to prevail;' प्रदृश् 'to foresee.' With लभ्, 'to deceive.'

Obs.—प्र with गच्छति 'he goes,' makes प्राच्छति (or प्राक्षति) 'he goes on quickly' (38. f); प्र with एवय, causal stem of इष् 'to go,' makes प्रेषयामि 'I send.' Similarly, प्र + एनते = प्रेनते 'he trembles;' and प्र + ओषति (from उष्) = प्रोषति 'he burns.' See 784. a.

The r of pra influences a following n by 58; as, प्रणम् 'to bend before,' 'to salute.' Sometimes प्र does not alter the sense of a root, as in प्राप् 'to obtain' (see 681).

q. प्रति prati, 'against,' 'to,' 'towards,' 'near,' 'at,' 'back again' (πρός); as, प्रतियुष् 'to fight against;' प्रती 'to go towards' (pres. प्रत्येमि); प्रतिगम् 'to go towards,' 'to return;' प्रतिवस् 'to dwell near or at;' प्रतिकृ 'to counteract;' प्रतिहन् 'to beat back,' 'to repel;' प्रतिवच् 'to answer;' प्रतिलभ् 'to recover;' प्रतिनी 'to lead back;' प्रतिनन्द 'to re-salute.' With श्रु, 'to promise;' with पद्, 'to arrive at,' 'to obtain;' with ईक्ष्, 'to wait for,' 'to expect.'

r. वि vi, 'apart,' 'asunder,' implying 'separation,' 'distinction,' 'distribution,' 'dispersion' (Latin dis-); as, विचर् 'to wander about;' विचल् 'to vacillate;' विहृ 'to roam for pleasure;' विकृ 'to dissipate;' विद् 'to tear asunder;' विभज् 'to divide;' विविच् 'to distinguish.' Sometimes it gives a privative signification; as, वियुज् 'to disunite;' विस्मृ 'to forget;' विक्री 'to sell.' With कृ, 'to change for the worse.' Sometimes it has little apparent influence on the root; as, विनश् 'to perish,' or 'to perish entirely;' विचिन् 'to think.'

s. सम् sam, 'with,' 'together with' (σύν, con); as, सञ्चि, सङ्गृह्, 'to collect;' संयुज् 'to join together;' सङ्गम् 'to meet together;' सम्पद् 'to happen;' सङ्क्षिप् 'to contract.' With कृ it signifies 'to perfect,' and स् is inserted, संस्कृ. It is often prefixed without altering the sense; as, सञ्जन् 'to be produced.'

t. दुस् dus, 'badly,' and सु su, 'well,' are also prefixed to verbs or verbal derivatives; see 726. d. f.

u. Also other indeclinable prefixes; thus, अस्तम् 'decline' is compounded with इ in the sense of 'to go down,' 'to set;' तिरस् 'across,' with धा in the sense of 'to conceal,' with गम् 'to disappear,' with कृ 'to revile;' अत् with धा 'to believe.'

784. Two prepositions are often combined with a root; as, व्यादा (वि + आ) 'to open;' व्यापद् (cl. 10) 'to kill;' उपागम् (उप + आ) 'to go under,' 'to undergo,' 'to arrive at;' सने (सम् + आ + rt. इ) 'to assemble;' प्रणिपत् (प्र + नि, 58) 'to prostrate one's self;' प्रोद्धृ (प्र + उद् + rt. हृ) 'to raise up;' and occasionally three; as, प्रव्याहृ (प्र + वि + आ) 'to predict;' प्रत्युदाहृ (प्रति + उद् + आ) 'to answer.' Other combinations of three prepositions, occasionally prefixed to roots, are सं + उप + आ; अभि + वि + आ; सं + अभि + प्र; उप + सं + प्र; अनु + सं + वि.

a. Observe—Final **अ** *a* and **आ** *ā* of a preposition combine with the initial **च** *ṛi* of a root into **द्र**, and are rejected before initial **ए** *e* and **ओ** *o* (except in forms from the roots **इ** *i*, 'to go,' and **वृ** 'to increase'), see 38. *f. g.*: and see **प्र** and **उप** above: but in other cases prepositions ending in vowels combine with roots beginning with vowels according to the rules of Sandhi; thus, **आ** with **इ** 'to go' becomes **ए** (32), and in pres. **रेमि** (**आ** + **रमि** 33), &c.; in impf. **आयम्**, **रेस्** (645, 33), &c.; in pot. **इयाम्** (**आ** + **इयाम्**), &c.; in impv. **आयानि** (**आ** + **यानि**), &c. Similarly, **अप** with **रमि** becomes **अपैमि** by 33.

b. Observe also, a sibilant is generally inserted between the prepositions **अप**, **उप**, **परि**, **प्रति**, **सम्**, and the roots **कृ** 'to do' and **कृ** 'to scatter;' see above under **परि** and **सम्**. Similarly, from **अव** and **कृ** is formed **अवस्कर** 'excrement.'

c. The final *i* of **अति**, **प्रति**, **परि**, **नि**, is optionally lengthened in forming certain nouns from compound verbs; as, **अतीसार**, **प्रतीकार**, **परीहास**, **नीकार**.

785. In conjugating compound verbs formed with prepositions, neither the augment nor the reduplication change their position, but remain attached to the root*; as, **पर्यणयम्**, impf. of **नी**, with **परि**; **उपाविशम्**, impf. of **विश्**, with **उप**; **अन्वतिष्ठम्**, impf. of **स्था**, with **अनु**; **प्रतिज्ञयान्**, perf. of **हन्**, with **प्रति**; **प्रोज्जहार**, perf. of **हृ**, with **प्र** and **उद्**.

a. In the Veda, as in Homer, prepositions may be separated from the root by other words; as, **आ त्वा विशन्तु** 'let them enter thee.'

786. Grammarians restrict certain roots to either Parasmai-pada or Ātmane-pada when in combination with particular prepositions or when peculiar meanings are involved†. Most of the examples specified by Pāṇini (I. 3, 1-93) are here added. The 3rd sing. present will be given, the termination either in *ti* or *te* marking the Pada to which in each case the root is supposed to be limited.

अस् 'to throw' is generally Parasmai, and **उद्** 'to reason' is generally Ātmane, but combined with any preposition may take either Pada.—**कृ** 'to do;' *anu-karoti*, 'he imitates;' *adhi-kurute*, 'he overcomes;' *ut-kurute*, 'he informs against,' 'reviles;' *ud-ā-kurute*, 'he reviles;' *upa-kurute*, 'he worships;' *upa-s-kurute* (784. b), 'he prepares;' *upa-s-karoti*, 'he polishes;' *parā-karoti*, 'he rejects;' *pra-kurute*, 'he offers violence,' 'he recites (stories).—**कृ** 'to scatter;' *apa-s-kirate* (784. b), 'he (the cock) throws up earth;' but *apa-kirati*, 'he scatters (as flowers).—**क्रम्** 'to go;' *ā-kramate*, 'he (the sun) ascends;' but *ā-kramati* when not in the

* There are a few exceptions to this rule in the Mahā-bhārata; as in **अन्वसञ्चरन्** (Johnson's Selections, p. 33, l. 14).

† In Epic poetry, however, there is much laxity; e.g. **यत्** and **प्राप्य**, which are properly Ātmane-pada verbs, are found in Parasmai. Instances of passive verbs taking Parasmai terminations have been given at 461. c. On the other hand, **नन्द** 'to rejoice,' which is properly Parasmai, is found in Ātmane.

sense of 'the rising of a luminary, &c.:' *vi-kramate*, 'he (the horse) steps out;' but *vi-kramati*, 'it (the joint) splits in two;' *upa-kramate* or *pra-kramate*, 'he is valiant;' but *upa-kramati*, 'he approaches;' and *pra-kramati*, 'he departs.'—**क्रो** 'to buy;' *ava-kṛñīte*, *pari-kṛñīte*, 'he buys;' *vi-kṛñīte*, 'he sells;' but *kṛi* alone takes either Pada.—**क्रीड्** 'to play;' *á-kṛīdate* or *anu-kṛīdate*, 'he sports;' *pari-kṛīdate*, 'he plays about;' *san-kṛīdate*, 'he plays;' but *san-kṛīdati*, 'it (the wheel) creaks.'—**क्षिप्** 'to throw;' *ati-kshipati*, 'he throws beyond;' *abhi-kshipati*, 'he throws on;' *prati-kshipati*, 'he throws back or towards.'—**क्षु** 'to sharpen;' *san-kshñute*, 'he sharpens.'—**गम्** 'to go;' *á-gamayate*, 'he delays or waits patiently;' *vy-ati-gacchanti*, 'they go against each other;' *san-gacchati* when motion towards anything is implied, as 'he goes towards (the village);' but *Átm.* in the sense of 'he goes with' or 'agrees with.'—**गृ** 'to swallow;' *san-girate*, 'he promises,' 'he proclaims;' but *san-girati*, 'he swallows;' *ava-girate*, 'he swallows.'—**घृ** 'to go;' *ud*(for *ud*)-*á-carate*, 'he goes astray;' *ud-á-carati*, 'it (the tear) overflows;' *san-á-carate* or *sam-ud-á-carate*, 'he goes in a chariot.'—**जि** 'to conquer;' *vi-jayate*, *pará-jayate*, 'he conquers;' with other prepositions *ji* is generally *Parasmai*.—**ज्ञा** 'to know;' *apa-jánīte*, 'he denies (the debt);' *prati-jánīte* or *sañ-jánīte*, 'he acknowledges.' Without a prep. this root is restricted to either Pada if certain meanings are involved; as, *sarpisho* (for *sarpishá*) *jánīte*, 'he engages (in sacrifice) by means of ghee;' *gám jánīte*, 'he knows (his own) cow;' *svám gám jánāti* or *jánīte*, 'he knows his own cow.'—**नी** 'to lead;' *un*(for *ud*)-*nyayate*, 'he lifts up;' *upa-nyayate*, 'he invests (with the sacred thread);' *vi-nyayate*, 'he pays,' or 'he grants,' or 'he restrains;' *vi-nyayati*, 'he takes away' (the anger of his master); *vi-nyayati*, 'he turns away (his cheek).' Without a prep. this root is *Átm.* if it means 'to excel,' or 'to ascertain.'—**नु** 'to praise;' *á-nute*, 'he praises.'—**तप्** 'to burn;' *ut-tapati* or *vi-tapati*, 'he warms;' *ut-tapate* or *vi-tapate*, 'it shines,' 'he warms (his own hand).' Without a prep. this root is *Átm.*, cl. 4, if it means 'to perform penance.'—**दा** 'to give;' *á-datte*, 'he receives;' *vy-á-dadāti*, 'he opens (his mouth);' *vy-á-datte*, 'he opens (the mouth of another);' *sam-yacchate*, 'he gives' (as *dásyá*, 'to the female slave,' the instr. being used for the dative).—**दृश्** 'to see;' *sam-paśyate*, 'he considers thoroughly.'—**नाप्** 'to ask for;' always *Átm.* if used with gen., as *madhuno náthate*, 'he asks for honey.'—**प्रश्** 'to ask;' *á-pričchate*, 'he bids adieu to;' *sam-pričchate*, 'he interrogates.'—**भुज्** 'to eat' is *Átm.* if it means 'to eat,' 'to possess,' or 'to suffer;' but *Par.* if it means 'to protect.'—**मृष्** 'to bear;' *pari-mṛishyati*, 'he endures or forgives.'—**यम्** 'to restrain;' *á-yacchate*, '(the tree) spreads;' *á-yacchate*, 'he stretches out (his hand);' but *á-yacchati*, 'he draws up' (as a rope from a well); *upa-yacchate*, 'he takes (a woman) to wife;' but *upa-yacchati*, 'he takes the wife (of another);' *á-yacchate*, 'he puts on (clothes);' *ud-yacchate*, 'he takes up (a load);' but *ud-yacchati*, 'he studies vigorously (the Veda, &c.);' *sam-yacchate*, 'he collects' (or stacks as rice, &c.).—**युज्** 'to join;' *ud-yunkte*, 'he makes effort;' *anu-yunkte*, 'he examines;' *ni-yunkte*, 'he appoints;' *pra-yunkte*, 'he applies;' but *pra-yunakti*, 'he sets in order (sacificial vessels).—**रम्** 'to sport;' *upa-ramati*, 'he causes to refrain *;' *á-ramati*, 'he rests;' *vi-ramati*, 'he ceases.'—**छ्** 'to cut;' *vy-ati-*

* This is an instance of a simple verb involving the sense of a causal.

lunāte, 'he performs cutting (of wood) which was the office of another.'—*वद्* 'to speak;' *anu-vadate*, 'he speaks after or like' (with gen.); but *anu-vadati*, 'he imitates' (as *giram*, 'a voice,' acc.); *upa-vadate*, 'he coaxes,' 'he advises;' *vi-pra-vadante* or *vi-pra-vadanti*, 'they dispute;' *sam-pra-vadante*, 'they speak together;' but *sam-pra-vadanti*, 'they (the birds) sing together;' *apa-vadate*, 'he reviles improperly;' but *apa-vadati*, 'he speaks against.' Without prep. *vad* is *Ātm.*, 'to be learned in interpreting' (the *Sāstras*), or 'to be earnest in the study of anything' (as agriculture, &c.)—*वह्* 'to carry;' *pra-vahati*, 'it (the river) flows along.'—*विद्* 'to know;' *saṃ-vitte*, 'he is conscious;' *saṃ-vidate* or *saṃ-vidrate*, 'they are conscious' (308).—*विश्* 'to enter;' *ni-viśate*, 'he enters.'—*शप्* 'to swear;' *śapate*, 'he swears at' (with dat.).—*श्रु* 'to hear;' *saṃ-śṛinoti*, 'he hears (the speech);' but *saṃ-śṛinute*, 'he hears well' (intransitively).—*स्था* 'to stand;' *ava-tishṭhate*, 'he waits patiently;' *pra-tishṭhate*, 'he sets out;' *vi-tishṭhate*, 'he stands apart;' *san-tishṭhate*, 'he stays with;' *upa-tishṭhate*, 'he worships,' 'he attends on.' Without prep. *sthā* takes the *Ātmane* when it denotes 'adhering to,' 'giving one's self up to shewing amatory feelings' (Pāṇ. 1. 3, 23), as *tishṭhate gopī Kṛishṇāya*, 'the shepherdess gives herself up to Kṛishṇa;' but *upa-tishṭhāti*, 'he waits on' (not in a religious sense, and governing an acc.); *ut-tishṭhate*, 'he aspires' (to salvation); but *ut-tishṭhāti*, 'he rises' (from a seat).—*हन्* 'to strike;' *ā-hate* (see 654), 'he or it strikes' ('himself or itself, the object being omitted); but *ā-hanti vṛishabham*, 'he strikes the bull.'—*श्व्* 'to sound;' *saṃ-svarate*, 'it sounds clearly.'—*हृ* 'to seize;' *anu-harate*, 'he takes after' (the disposition of his father or mother), otherwise *anu-harati*.—*ह्वे* 'to call;' *upa-hvayate* or *ni-hvayate* or *vi-hvayate* or *saṃ-hvayate*, 'he calls,' 'he invokes;' *ā-hvayate*, 'he challenges' (an enemy); but *ā-hvayati*, 'he calls' (his son).

a. Some causals are also restricted to either *Parasmai* or *Ātmane*, according to the preposition prefixed or the meaning involved; thus the causal of *मुह्* with *परि*, meaning 'to bewitch,' is limited to *Ātm.* So also, *गृप्* 'to be greedy,' when its causal means 'to deceive,' is restricted to *Ātm.*: and the causal of *वञ्च्*, meaning 'to deceive,' takes *Ātm.*; meaning 'to avoid,' *Par.* Again, *कृ* in the causal, when joined with *mithyā*, and signifying 'to pronounce badly,' takes *Par.*; but only in the sense of doing so *once*. In the sense of 'causing a false alarm' it requires *Ātm.*; but the above specimens will suffice to shew the little profit likely to be derived from pursuing this part of the subject farther.

Compound Verbs formed by combining Adverbs with कृ and भू.

787. These are of two kinds: 1st, those formed by combining adverbs with *कृ* 'to make' and *भू* 'to become;' 2ndly, those formed by combining nouns used adverbially with these roots.

a. Examples of the first kind are, *अलङ्कृ* 'to adorn;' *आविष्कृ* 'to make manifest' (see 72); *बहिष्कृ* 'to eject;' *पुरस्कृ* 'to place in front,' 'to follow;' *विनाशकृ* 'to deprive;' *सक्तृ* 'to entertain as a guest;' *नमस्कृ* 'to revere;' *साक्षाद्भू*, *प्रादुर्भू*, 'to become manifest,' &c.

788. In forming the second kind, the final of a stem, being *a* or *ā*, is changed to *i*; as, from सज्ज, सज्जीकृ 'to make ready,' सज्जीभू 'to become ready;' from कृष्ण, कृष्णीकृ 'to blacken;' from परिखा 'a ditch,' परिखीकृ 'to convert into a ditch:' and sometimes *a* becomes *ā*; as, प्रियाकृ 'to please,' from प्रिय. A final *i* or *u* is lengthened; as, from शुचि, शुचीभू 'to become pure;' from लघु, लघूकृ 'to lighten.' A final *ri* is changed to *री ri*; as, from मातृ, मात्रीभू 'to become a mother.' A final *as* and *an* become *i*; as, from सुमनस्, सुमनीभू 'to be of good mind;' from राजन्, राजीभू 'to be a king.'

a. But the greater number of compounds of this kind are formed from nominal stems in *a*. The following are other examples: तृणीकृ 'to esteem as a straw;' स्तम्भीकृ 'to stiffen;' एकचिन्तोभू 'to fix the mind on one object;' स्वीकृ 'to make or claim as one's own;' मैत्रीभू 'to become friendly.' Substantives are sometimes formed from these; as, मैत्रीभाव 'the state of being friendly,' 'friendship.'

Obs.—This change of a final to *i* before *kri* and *bhū* is technically said to be caused by the suffix *evi*, and the change to *ā* by *dāt*.

b. These compounds often occur as passive participles; thus, सलङ्कृत 'adorned;' प्रादुर्भूत 'become manifest;' सज्जीभूत 'made ready;' लघूकृत 'lightened;' स्वीकरणीय 'to be agreed to.'

789. Sometimes सात्, placed after a nominal stem, is used to form a compound verb of this kind; as, from जल 'water,' जलसात् 'to reduce to liquid;' from भस्मन् 'ashes,' भस्मसात् (57) 'to reduce to ashes.' Cf. 725. *a*,

SECTION III.

COMPOUND ADVERBS.

790. Compound adverbs are formed, 1st, by combining adverbs, prepositions, and adverbial prefixes, with nouns in the acc. singular neuter; 2ndly, by placing adverbs, or adjectives used as adverbs, after nominal stems.

a. The first kind are identical with indeclinable compounds (760).

791. Most of the adverbs at 731 may be placed after the stems of nouns; thus, बालकसमीपम् 'near the child;' रक्षार्थम् 'for the sake of protection;' प्रजार्थम् 'for the sake of offspring;' किमर्थम् 'on what account?' शब्दोच्चारणानन्तरम् 'after uttering a sound.' See also 777. *d*.

792. The indeclinable participle आरभ्य, 'having begun,' is joined with अद्य, 'to-day' (अद्यावत्), in the sense of 'from this time forward;' and with the stems of words to express 'beginning from;' see 925. प्रभृति is used adverbially in the same sense; as, जन्मप्रभृति 'from birth upwards;' तदाप्रभृति 'from that time forward' (see 917).

CHAPTER IX.

SYNTAX.

793. SANSKRIT syntax, unlike that of Greek and Latin, offers fewer difficulties than the other portions of the Grammar. In fact, the writer who has fully explained the formation of compounds has already more than half completed his exposition of the laws which regulate the order, arrangement, and collocation of the words in a sentence (*vākya-vinyāsa*, *vākya-viveka*, *padānvaya*).

794. Observe—In the present chapter on Syntax, that the subject may be made as clear as possible, each word will be separated from the next, and vowels will not be allowed to coalesce, although such coalition be required by the laws of combination. When compounds are introduced, a dot will generally be placed underneath, to mark the division of the different members. Much vagueness and uncertainty, however, may be expected to attach to the rules propounded, when it is remembered that Sanskrit literature consists almost entirely of poetry, and that the laws of syntax are ever prone to yield to the necessities of metrical composition.

THE ARTICLE.

795. There is no indefinite article in classical Sanskrit; but कश्चिद् (228) and in modern Sanskrit एक (200) are sometimes used to supply the place of such an article; thus, एकस्मिन् प्रदेशे 'in a certain country;' कश्चित् शृगालः 'a certain jackal.' The definite article may not unfrequently be expressed by the pronoun तद् (220); thus, स पुरुषः may mean simply 'the man,' not necessarily 'that man.' It is, however, more commonly omitted, and तद् when joined to a noun must generally be translated by 'that.'

CONCORD OF THE VERB WITH THE NOMINATIVE CASE.

796. The verb must agree with the nominative case in number and person; as, अहं करवाणि 'I must perform.'

a. Other examples are, त्वम् अवधेहि 'do thou attend;' स ददाति 'he gives;' आवां ब्रूवः 'we two say;' कयोना अपुः 'the pigeons said;' युवां चिन्तयतम् 'do you two reflect;' यूयम् आयात 'do ye come;' सत्त्वताः पूज्यन्ते 'good men are honoured;' वाति यवनः 'the wind blows;' उदेति शशाङ्कः 'the moon rises;' स्फुटति पुष्पम् 'the flower blossoms.'

Obs.—Of course, therefore, two nouns in the singular connected by च require the verb in the dual; as, राजा मन्त्री च गमतुः 'the king and minister went;' यावत् चन्द्राकौ तिष्ठतः 'as long as the moon and sun remain.'

b. The position of the verb is not always the same as in English. It may sometimes come last in the sentence.

797. When a participle takes the place of a finite verb, it must agree with the nominative in number and gender; as, स गतः 'he went;' सा गता 'she went;' नारीं उक्त्वत्यौ 'the two women spoke;' राजा हतः 'the king was killed;' बन्धनानि छिन्नानि 'the bonds were cut.'

a. Sometimes, when it is placed between two or more nominative cases, it agrees with one only; as, स्वपथुः प्रबोधिता पुत्रश्च 'his wife and son were awakened.'

b. The following is noticeable: राज्यम् आत्मा वयं वधुर् नीतानि पश्वराम् 'kingdom, self, we, and wife were brought (neut. pl.) to the state of a stake (to be played for),' Kirāt. xi. 47. See also 906.

c. Very often the copula, or verb which connects the subject with the predicate, is omitted; when, if an adjective stand in the place of the verb, it will follow the rules of concord in gender and number; as, धनं दुर्लभम् 'wealth is difficult of attainment;' आवां कृताहारौ 'we two have finished eating.' But if a substantive stand in the place of the verb, no concord of gender or number need take place; as, सम्पदः पदम् आपदान् 'successes are the road to misfortune.'

CONCORD OF THE ADJECTIVE WITH THE SUBSTANTIVE.

798. An adjective, participle, or adjective pronoun, qualifying a substantive, when not compounded with it, must agree with the substantive in gender, number, and case; as, साधुः पुण्यः 'a good man;' महद् दुःखम् 'great pain;' एतेषु पूर्वोक्तेषु राष्ट्रेषु 'in these before-mentioned countries;' त्रीणि मित्राणि 'three friends.'

CONCORD OF THE RELATIVE WITH THE ANTECEDENT.

799. The relative must agree with the antecedent noun in gender, number, and person; but in Sanskrit the relative pronoun generally precedes the noun to which it refers, this noun being put in the same case with the relative, and the pronoun तद् follows in the latter clause; as, यस्य नरस्य बुद्धिः स बलवान् 'the man who has intellect is strong' (lit. 'of whatever man there is intellect, he is strong').

a. The noun referred to by the relative may also be joined with तद्, as यस्य बुद्धिः स नरो बलवान्; or may be omitted altogether, as यत् प्रतिज्ञातं तत् पालय 'what you have promised, that abide by;' येषाम् अपत्यानि खादितानि तैः (पक्षिभिः understood) जिज्ञासा समारम्भा 'by those (birds) whose young ones were devoured an inquiry was set on foot;' यः सर्वान् विषयान् प्राप्नुयाद् यच्च हतान् उपेक्षते तयोर् विषयापेक्षकः श्रेयान् 'he who would obtain all objects of sense, and he who despises them, of the two the despirer is the best.'

800. The relative sometimes stands alone, an antecedent noun or pronoun being

understood, from which it takes its gender and number; as, **स्युतेन किं यो न धर्मे चाचरेत्** 'Of what use is scriptural knowledge (to one) who does not practice virtue?' **धनेन किं यो न ददाति** 'What is the use of wealth (to him) who does not give?'

a. Sometimes, though rarely, the antecedent noun precedes the relative in the natural order; as, **न सा भार्या यस्यां भर्ता न तुष्यति** 'she is not a wife in whom the husband does not take pleasure.'

801. **तावत्** and **यावत्** stand to each other in the relation of demonstrative and relative; as, **यावन्ति तस्य द्वीपस्य वस्तूनि तावन्ति अस्माकम् उपनेतव्यानि** 'as many products as belong to that island, so many are to be brought to us.' See also 876.

a. Similarly, **तादृश** and **यादृश**; as, **यादृशं वृत्तं तादृशं तस्मै कथितवतः** 'as the event occurred, so they related it to him.' Cf. 920. a.

SYNTAX OF SUBSTANTIVES.

802. Under this head it is proposed to explain the construction of substantives, without special reference to the verbs which govern them; and for this purpose it will be desirable to exhibit examples beginning with the nominative case.

Nominative Case.

803. A substantive simply and absolutely expressed must be placed in the nominative case; as, **हितोपदेशः** 'the Hitopadeśa;' **भट्टिकाव्यम्** 'the poem of Bhaṭṭi.'

a. Two nominative cases in different numbers may be placed in apposition to each other; as, **तृणानि शय्या** 'grass as a bed.'

Accusative Case.

804. Substantives are not found in the accusative, unconnected with verbs or participles, except as expressing 'duration of time' or 'space.' See 821.

Instrumental Case.

805. This case yields a variety of senses. The most usual is that of 'the agent' and 'the instrument' or 'means' by which anything is done; as, **मया (उक्तम्)** 'by me it was said;' **आधेन (पाशो योजितः)** 'by the fowler a snare was laid;' **वेदाध्ययनेन** 'by the study of the Vedas;' **स्वचक्षुषा** 'with one's own eye.'

806. It also has the force of 'with' in expressing other collateral ideas; as, **बलीयसा स्पर्धा** 'vying with the strong;' **मित्रेण सम्भाषः** 'conversation with a friend;' **पशुभिः सामान्यम्** 'equality with beasts;' **पितृ**

गोचरेण 'with the knowledge of (his) father : ' especially when 'accompaniment' is intended ; as, शिष्येण गुरुः 'the master with his pupil ;' ज्ञातनापचनः 'the fifth with myself,' i. e. 'myself and four others.'

807. The other senses yielded by this case are, 'through,' 'by reason of,' 'on account of,' as, कृपया 'through compassion ;' तेन अपराधेन 'on account of that transgression : ' especially in the case of abstract nouns formed with ता (80. LXII) ; as, मूढतया 'through infatuation.'

a. 'According to,' 'by,' as, विधिना 'according to rule ;' मम सम्मतेन 'according to my opinion ;' ज्ञात्या 'by birth.'

b. 'The manner' in which anything is done, as denoted in English by the adverbial affix 'ly,' or by the prepositions 'in,' 'at ;' as, बाहुल्येन 'in abundance ;' धर्मेण 'virtuously ;' यथेच्छया or स्वेच्छया 'at pleasure ;' सुखेन 'at ease ;' अनेन विधिना 'in this way ;' महता जेहेन (निवसतः) 'they both dwell together in great intimacy ;' (नृपः सर्वभूतानि अभिभवति) तेजसा 'a king surpasses all beings in glory ;' मनसा (न कर्तव्यम्) 'such a deed must not even be imagined in the mind ;' मानुषरूपेण 'in human form ;' प्रतिबन्धेन 'for a hindrance.'

808. Substantives expressive of 'want,' 'need,' may be joined with the instrumental of the thing wanted ; as, चर्चया न प्रयोजनम् 'there is no occasion for inquiry ;' मया सेवकेन न प्रयोजनम् 'there is no need of me as a servant ;' तृणेन कार्यम् 'there is use for a straw.'

809. 'The price' for which anything is done may be in the instrumental ; as, पञ्चभिः पुराणैर् (याति दासत्वम्) 'for five Purāṇas he becomes a slave ;' बहुभिर् द्रव्यैर् (युध्यन्ते) 'they fight for great rewards.' Similarly, प्राणपरित्यागमूल्येन (श्रीर् न लभ्यते) 'fortune is not obtained at the price of the sacrifice of life.'

a. So also 'difference between' two things ; as, त्वया समुद्रेण च महद् अन्तरम् 'there is great difference between you and the ocean.'

b. 'Separation from,' either with or without सह ; as, भर्ता वियोगः 'separation from a husband' (or भर्ता सह वियोगः). Similarly, विच्छेदो हरिणा सह 'separation from Hari.'

c. The English expression 'under the idea that' is expressed by the instrumental case of the substantive बुद्धि ; as, व्याघ्रबुद्ध्या 'under the idea that he was a tiger.'

Double Instrumental.

810. Sometimes when two substantives come together, expressing 'parts' of a common idea, they are both placed in the instrumental, instead of one in the genitive ; as, वकुलैः पुष्पैर् वास्यते 'an odour is emitted by the Vakula-plants by their flowers' (for वकुलानां पुष्पैः). Similarly, ताम् आम्नासयामास प्रेक्षाभिश्च चन्दनोदकैः 'he caused her to revive by her attendants by sandal-water.'

Dative Case.

811. This case is of very limited applicability, and its functions, irrespectively of the influence of verbs, are restricted to the expression

of 'the object,' 'motive,' or 'cause' for which anything is done, or 'the result' to which any act tends; as, आत्मविपृक्षये 'for self-aggrandizement;' आपत्प्रतीकाराय 'for the counteraction of calamity;' शस्त्रं च शास्त्रं च प्रतिपत्तये 'arms and books (lead) to renown.'

a. When, as in the last example, 'the result' or 'end' to which anything leads is denoted by this case, the verb is seldom expressed, but appears to be involved in the case itself. The following are other examples: यत्र आस्ते विषसंसर्गोऽमृतं तदपि मृतये 'where there is admixture of poison, then even nectar (leads) to death;' उपदेशो मूर्खाणां प्रकोपाय न शान्तये 'advice to fools (leads) to irritation, not to conciliation;' स पृथुपतिस् तस्याः सन्तोषाय न अभवत् 'that old husband was not to her liking;' स राजा तस्या रुचये न बभूव 'that king was not to her liking;' सिद्धौ गच्छ 'go for the accomplishment' (of this matter).

b. It will be seen hereafter that certain verbs of giving and relating govern the dative. Substantives derived from such verbs exercise a similar influence; as, अन्यस्मै दानम् 'the giving to another;' अन्यस्मै कथनम् 'the telling to another.'

c. Words expressive of 'salutation' or 'reverence' are joined with the dative; as, गणेशाय नमः 'reverence to Gaṇeśa;' शुश्रूषे ते 'health to thee.'

Ablative Case.

812. The proper force of the ablative case is expressed by 'from;' as, लोभात् (क्रोधः प्रभवति) 'from avarice anger arises;' गिरेः पतनम् 'falling from a mountain;' चाराणां मुखात् 'from the mouth of the spies.'

813. Hence this case passes to the expression of various correlative ideas; as, आहारात् किञ्चित् 'a portion of (from) their food;' and like the instrumental it very commonly signifies 'because,' 'by reason of,' 'in consequence of;' as, गोमनुषाणां वधात् 'on account of the slaughter of cows and men;' अनवसरप्रवेशात् (पुत्रं निन्दति) 'he blames his son for entering inopportune;' दण्डभयात् 'through fear of punishment;' अस्मत्पुण्योदयात् 'by reason of my good fortune;' फलतोऽविशेषात् 'because (there is) no difference as to the result.'

a. 'According to;' as, मन्त्रिवचनात् 'according to the advice of the minister.' Abstract nouns in णि are often found in this case to express some of these ideas; as, अनवस्थितचित्तत्वात् 'by reason of the unsteadiness of his mind;' especially in the writings of commentators; as, वक्ष्यमाणत्वात् 'according to what will be said hereafter;' स्पृष्टेयत्स्पृष्टेयद्विभक्तविभक्तसंयुक्तभेदात् 'according to the division of touched, slightly touched, slightly open, open and contracted.'

814. It also expresses 'through the means' or 'instrumentality of;' as, शृगालात् पाशवजः 'caught in the toils through the instrumentality of the jackal;' न औषधपरिज्ञानात् (आयुधैः शनित् इवेति) 'the alleviation of disease is not effected by the mere knowledge of the medicine.'

a. 'The manner' in which anything is done is often expressed by the ablative; it is then used adverbially (compare 715); as, मत्नात् 'with diligence,' or 'diligently'; बलात् 'forcibly'; सुहृत्वात् 'with wonder'; उपचारात् 'figuratively'; मूलाद् उद्धरणम् 'tearing up by the roots;' or by the ablative suffix तस्; as, स्वेच्छातः 'at one's own pleasure' (see 719. a. b).

b. This case also denotes 'after;' as, शरीरविगमात् 'after separation from the body'; कुस्मप्रतिबन्धनात् 'after the imprisonment of the chief'; तस्य आगमनात् 'since his arrival.'

c. So also, in native grammars the ablative case is used to express 'after;' thus, रहस्यम् 'after the letters *ra* and *ha*;' शात् 'after the letter *śa*;' च्चवर्णाद् नस्य यत्नं वाच्यम् 'it should be stated that after the letters *ri* and *ṛi* the cerebral य *y* is substituted in place of the dental न *n*.'

d. In reference to time, 'within;' as, त्रिपक्षात् 'within three fortnights.'

e. Nouns expressive of 'fear' are joined with the ablative of the thing feared; as, मृतोर्भयम् 'fear of death'; चौरतो भयम् 'fear of robbers.'

Genitive Case.

815. This and the locative case are of the most extensive application, and are often employed, in a vague and indeterminate manner, to express relations properly belonging to the other cases.

a. The true force of the genitive is equivalent to 'of,' and this case appears most frequently when two substantives are to be connected, so as to present one idea; as, मित्रस्य वचनम् 'the speech of a friend'; भर्ता नार्याः परमं भूषणम् 'the best ornament of a woman is her husband'; न नरस्य नरो दासो दासस् तु अर्थस्य 'man is not the slave of man, but the slave of wealth.'

816. 'Possession' is frequently expressed by the genitive case alone, without a verb; as, सखाः सम्पन्नस्य तस्य सन्तुष्टं यस्य मानसम् 'all riches belong to him who has a contented mind'; धन्योऽहं यस्य ईदृशी भार्या 'happy am I in possessing such a wife.'

a. It often, however, has the force of 'to,' and is very generally used to supply the place of the dative; as, प्राणा आत्मनोऽभीष्टाः 'one's own life is dear to one's self'; न योजनशतं दूरं वासमानस्य गृहाया 'a hundred Yojanas is not far to one borne away by thirst (of gain);' किं प्रज्ञावताम् अविदितम् 'What is unknown to the wise?' किम् अन्धस्य (प्रकाशयति) प्रदीपः 'What does a lamp (shew) to a blind man?' किं मया अपकृतं राज्ञः 'What offence have I committed towards the king'; किम् अयम् अस्माकं (कर्तुं समर्थः) 'What can this man do to us?'

b. And not unfrequently of 'in' or 'on;' as, स्त्रीणां विश्वासः 'confidence in women'; मम आश्रयत्वम् 'dependence on me.'

c. It is even equivalent occasionally to 'from' or 'by,' as usually expressed by the ablative or instrumental; as, न कस्यापि (उपायनं गृह्णीयाद्) 'one ought not to

accept a present from any one;’ अस्माकं (वनं त्याज्यम्) ‘the wood is to be abandoned by us;’ स धन्यो यस्य अर्थिनो न प्रयान्ति विमुखाः ‘he is blessed from whom sup-
pliants do not depart in disappointment;’ नलस्य उपसंस्कृतं मांसम् ‘meat cooked by Nala.’

d. ‘Difference between two things’ is expressed by the genitive; as, सेव्यसेवकयोर् महद् अन्तरम् ‘there is great difference between the master and the servant’ (cf. 809. a).

e. In native grammars it expresses ‘in place of;’ as, उरगं रपरः ‘a₁ in place of r₁ is followed by ra.’

Locative Case.

817. The locative, like the genitive, expresses the most diversified relations, and frequently usurps the functions of the other cases. Properly it has the force of ‘in,’ ‘on,’ or ‘at,’ as expressive of many collateral and analogous ideas; thus, रात्रौ ‘in the night;’ ग्रामे ‘in the village;’ पृष्ठे ‘on the back;’ त्वयि विश्वासः ‘confidence in you;’ मरुत्स्थल्यां वृष्टिः ‘rain on desert ground;’ प्रथमबुभुक्षायाम् ‘at the first desire of eating;’ पृथिव्यां रोपितो वृक्षः ‘a tree planted in the earth.’

818. Hence it passes into the sense ‘towards;’ as, क्षमा शत्रौ च मित्रे च ‘leniency towards an enemy as well as a friend;’ सर्वभूतेषु दया ‘compassion towards all creatures;’ सुदृप्त्यु अजिघ्रसः ‘upright towards friends;’ सुकृतशतम् असत्सु नष्टम् ‘a hundred good offices are thrown away upon the wicked;’ नलेऽनुरागः ‘love for Nala;’ तस्याम् अनुरागः ‘affection for her.’

819. Words signifying ‘cause,’ ‘motive,’ or ‘need’ are joined with the locative; as, सत्त्वपत्ने हेतुः ‘the cause of his modesty;’ भूपालयोर् विग्रहे भवद्वचनं निदानम् ‘your speech was the cause of the war between the two princes;’ प्रार्थकाभावः सतीत्वे कारणं स्त्रियाः ‘the absence of a suitor is the cause of a woman’s chastity;’ नौकायां किं प्रयोजनम् ‘What need of a boat?’ Also words signifying ‘employment’ or ‘occupation;’ as, अर्थार्जने प्रवृत्तिः ‘engaging in the acquisition of wealth.’

a. So words derived from the root *yuj* usually require the locative; as, मम राज्यरक्षायाम् उपयोगः ‘I am of service in preserving the kingdom.’

b. This case may yield other senses equivalent to ‘by reason of,’ ‘for,’ &c.; as, मे छिद्रेषु ‘through my faults;’ चारः परराष्ट्राणाम् अवलोकने ‘a spy is for the sake of examining the territory of one’s enemies;’ युद्धे कालोऽयम् ‘this is the time for battle;’ उपदेशेऽन्यादः ‘disregard for advice;’ का चिन्ता मरणे रणे ‘What anxiety about dying in battle!’ कालं मन्ये पलायने ‘I think the time has come for escaping;’ पुत्रस्य अनुमते ‘with the consent of a son.’

c. It is also used in giving the meaning of a root; as, ग्रह् उपादाने ‘the root *grah* is in taking,’ i. e. conveys the idea of ‘taking.’

d. In native grammars it expresses ‘followed by;’ thus किति means ‘when anything having an indicatory *n* follows.’ So again, मानस्य पदस्य अनुस्वारो हलि ‘in the room of *m* final in a word followed by any consonant (*hal*) there is Anusvāra.’

e. The locative case is often used absolutely; see 840.

SYNTAX OF NOUNS OF TIME.

820. When reference is made to *any particular division* of time, the instrumental case is usually required; as, त्रिभिर् वर्षैः 'in three years;' द्वादशभिर् मासैः 'in twelve months;' क्षणेन 'in an instant;' कियता कालेन 'In how long time?' वर्षशतैः 'in hundreds of years;' कालपयैरेण (or simply कालेन) 'in process of time;' मासेन 'in a month;' मासमात्रेण 'in the space of a month;' एतावता कालेन 'in so much time.'

821. When *duration of time* is implied, the accusative case is generally used; as, क्षणम् 'for a moment;' अनेककालम् 'for a long time;' कियन्तं कालम् 'for some time;' एकं मासम् 'for one month;' विंशति मासान् 'for twenty months;' द्वौ मासौ 'for two months;' वर्षशतम् 'for a hundred years;' शास्वतीः समाः 'to all eternity;' शतं वर्षाणि 'for a hundred years;' बहूनि अहानि 'for many days.' The instrumental, however, is sometimes used in this sense, and to express other relations of time; as, द्वादशभिर् वर्षैर् वाणिज्यं कृत्वा 'having traded for twelve years;' कतिपयदिवसैः 'for a few days;' and even the genitive; as, चिरस्य कालस्य (or simply चिरस्य) 'for a long time;' कतिपयहस्य 'after a few days.'

822. When any *particular day or epoch* is referred to, as the date on which any action has taken place or will take place, the locative may be employed; as, कस्मिंश्चिद् दिवसे 'on a certain day;' तृतीये दिवसे 'on the third day;' द्वादशेऽह्नि 'on the twelfth day;' इतः सप्तदशेऽहनि 'seventeen days from this time.' Or sometimes the accusative; as, यां रात्रिं ते दूताः प्रविशन्ति स पुरीं तां रात्रिं भरतेन स्वप्नो दृष्टः 'on the night when the ambassadors entered the city, on that night a dream was seen by Bharata.'

a. The adverbs at 731 may often be found expressing *relations of time*; as, षण्मासाद् ऊर्ध्वम् or परम् 'after six months;' षण्मासेन or षण्मासाभ्यन्तरेण पूर्वम् 'six months ago;' or (employing the locative absolute) पूर्णे वर्षे सहस्रे 'after a thousand years.'

NOUNS OF PLACE AND DISTANCE.

823. Nouns expressive of '*distance or space between two places*' (according to Carey) may be in the nominative; as, शतं क्रोशः सोमनाथात् 'a hundred Kos from Somanáth:' but they are more properly in the accusative; as, योजनम् 'for a Yojana;' क्रोशम् 'for a Kos:' or

in the instrumental ; as, क्रोशेन गत्वा 'having gone for a Kos.' 'The place' in which anything is done is expressed by the locative ; as, विदर्भेषु 'in Vidarbha.'

SYNTAX OF ADJECTIVES.

Accusative after the Adjective.

824. Adjectives formed from *desiderative* stems will often be found governing an accusative in the same way as the verbs from which they are derived ; as, स्वगृहं जिगमिषुः 'desirous of going home ;' पुत्रम् अभीष्टुः 'desirous of obtaining a son ;' राजानं दिदृक्षुः 'desirous of seeing the king.'

Instrumental after the Adjective.

825. Adjectives, or participles used adjectively, expressive of 'want' or 'possession,' require the instrumental case ; as, अर्थेन हीनः 'destitute of wealth ;' अर्थैः समायुक्तः 'possessed of riches ;' वारिणा पूर्णो घटः 'a jar full of water.'

826. So also of 'likeness,' 'comparison,' or 'equality,' as, अनेन सदृशो लोके न भूतो न भविष्यति 'there never has been, nor will there ever be, any one like him in this world ;' ब्राह्मणेन तुल्यम् अधीते 'he reads like a Bráhmaṇ ;' प्रारम्भैः सदृश उदयः 'his success was equal to his undertakings ;' प्रायैः सना पत्नी 'a wife as dear as life ;' दाता अन्धधिको नृपैः 'more liberal than (other) kings ;' आदित्येन तुल्यः 'equal to the sun.' These are sometimes joined with a genitive ; see 827. b.

Genitive after the Adjective.

827. Adjectives signifying 'dear to,' or the reverse, are joined with the genitive ; as, राज्ञां प्रियः 'dear to kings ;' भर्तारः स्त्रीणां प्रियाः 'husbands are dear to women ;' न कश्चित् स्त्रीणाम् अप्रियः 'women dislike nobody ;' द्वेष्यो भवति मन्त्रिणाम् 'he is detestable to his ministers.'

a. Adjectives expressive of 'fear' may govern the genitive or ablative ; as, ऋषेर् भीतः 'afraid of the sage.'

b. Adjectives expressive of 'equality,' 'resemblance,' 'similitude,' sometimes require the genitive as well as the instrumental (826) ; thus, सर्वस्य समः 'equal to all ;' तस्य अनुरूपः 'like him ;' चन्द्रस्य कल्पः 'rather like the moon ;' न तस्य तुल्यः कश्चन 'nobody is equal to him.'

c. So also other adjectives ; as, परोपदेशः सर्वेषां सुकरः नृणाम् 'giving advice to others is easy to all men ;' सुखानाम् उचितः 'worthy of happiness ;' उचितः क्रेशानाम् 'capable of toil ;' अज्ञातं धृतराष्ट्रस्य 'unknown to Dhṛita-rāshṭra ;' धर्मस्य कल्पः 'competent for duty.'

Locative after the Adjective.

828. Adjectives, or participles used adjectively, expressive of 'power' or 'ability,' are joined with a locative; as, अध्वनि क्षमा अद्याः 'horses able for the journey;' महति शत्रौ क्षमो राजा 'a king who is a match for a great enemy;' अशक्ता गृहकरणे शक्ता गृहभञ्जने 'unable to build a house, but able to demolish one.'

a. So also other adjectives; as, शस्त्रेषु कुशलः 'skilled in arms;' अल्पेषु प्राज्ञः 'wise in trifles;' त्वयि अनुरक्तो विरक्तो वा स्वामी 'Is your master attached or adverse to you?' अनुजीविषु मन्दादरः 'neglectful of his dependants.'

SYNTAX OF THE COMPARATIVE AND SUPERLATIVE DEGREE.

829. Adjectives in the comparative degree require the ablative case; as, पत्नी प्राणेष्वपि गरीयसी 'a wife dearer even than one's life;' पुत्रस्पर्शात् सुखतरः स्पर्शो लोके न विद्यते 'there is no pleasanter touch in this world than the touch of a son;' वर्षनात् प्रजावरणं श्रेयः 'the protection of one's subjects is better than aggrandizement;' न मत्तो (719.a) दुःखिततरः पुमान् अस्ति 'there is not a more wretched man than I;' मतिर् बलाद् बलीयसी 'mind is more powerful than strength.'

830. Sometimes they govern the instrumental; as, प्राणैः प्रियतरः 'dearer than life;' न अस्ति मया कश्चिद् अस्यभाग्यतरो भुवि 'there is nobody upon earth more unfortunate than I.'

a. When it is intended to express 'the better of two things' the genitive may be used; as, अनयोर् देशयोः को देशो भद्रतरः 'Of these two countries which is the better?'

831. The comparative in Sanskrit is often expressed by 'better and not' or 'but not'; as, वरं प्राणपरित्यागो न पुनर् ईदृशे कर्मणि प्रवृत्तिः 'better abandon life than (but not) engage in such an action;' वरं मौनं कार्यं न च वचनम् उक्तं यद् अनृतम् 'it is better that silence should be kept than a speech uttered which is untrue;' विद्यया सह वेदाध्यापकेन वरं मर्त्यं न तु अध्यापनयोग्यशिष्याभावे अपात्राय एतां प्रतिपादयेत् 'a teacher of the Veda should rather die with his learning than commit it to an unworthy object, in the absence of a pupil worthy to be instructed in it.'

832. The superlative degree is usually joined with the genitive; as, ब्राह्मणो द्विपदां श्रेष्ठो गौर वरिष्ठा चतुष्पदाम् । गुरुर् गरीयसां श्रेष्ठः पुत्रः स्पर्शवतां वरः 'a Brāhman is the best of all bipeds, a cow of quadrupeds, a Guru of venerable things, a son of things possessed of touch;' but

sometimes with the locative; as, नरेषु बलवत्तमः 'the most powerful of men;' and even with an ablative; as, धान्यानां सङ्ग्रह उत्तमः सर्वसङ्ग्रहात् 'a store of grain is the best of all stores.'

a. Rarely with an instrumental; as, नृवीरः कुन्त्याः प्राणैर् इष्टतमः 'a hero dearer than the life of Kuntī.' Hence it appears that comparison may sometimes be expressed by a superlative suffix. Another example is अज्ञेभ्यो ग्रन्थिनः श्रेष्ठाः 'people well-read in books are better than ignorant people.'

b. A superlative degree may even take a comparative suffix, and govern the genitive; as, तेषां ज्येष्ठतरः 'the eldest of them.' See 197. a.

c. A comparative word may have a superlative sense; as, दृढतरः 'very firm.'

833. 'Comparison' is often expressed by an adjective in the *positive* degree, joined with a noun in the ablative or instrumental case; as, नास्ति तस्मात् पुख्यवान् 'there is not a happier than he;' स ममो (719. a) महान् 'he is greater than I.' Similarly, अन्यैर् विशेषतः 'more excellently than all.'

a. In more modern Sanskrit 'comparison' is sometimes expressed by the use of अपेक्ष्य 'regarding,' 'with reference to' (indecl. part. of root ईष् with चप), which may take the place of 'than' in English; thus, दशोपाध्यायान् अपेक्ष्य आचार्ये आचार्येऽशतम् अपेक्ष्य पिता गौरवेण अतिरिक्तो भवति 'an Ācārya ought to be higher in estimation than ten Upādhyāyas, a father than a hundred Ācāryas.'

834. Many words have a kind of comparative influence, and require an ablative case, especially वरम्, अवरम्, अन्य, अन्यदा, अन्यत्र, इतर, पर, पूर्वं, अधिक, जन, अवशिष्ट, गुण; as, प्रक्षालनात् पङ्क्तस्य अस्पर्शनं वरम् 'it is better not to touch mud than to wash it off;' दारिद्र्यम् अवर्गं मरणात् 'poverty is less desirable than death;' को मां मित्राद् अन्यस् त्रातुं समर्थः 'Who is able to rescue me, other than a friend?' किञ्च दुःखम् अतः परम् 'What grief is greater than this?' न श्रुताद् अन्यद् विब्रूयात् 'one ought not to speak differently from what one has heard;' तत्कालाद् अन्यदा 'at another time than the present;' नरस्य न अन्यत्र मरणाद् भयम् 'there is no cause of fear to man from any other quarter than from death;' श्राद्धाहात् (731, 778) पूर्वदिने 'on the day before that of the Śrāddha;' योजनशताद् अधिकम् 'more than a hundred Yojanas;' कानोदनाः सङ्गमात् किञ्चिद् जनः 'intelligence of a lover is something less than a meeting;' अन्नाद् अवशिष्टम् 'the remainder of the food;' मृत्यात् पञ्चगुणम् 'five times more than the value.'

NUMERALS.

835. The syntax of numerals is explained at 206, 207. The following examples may be added: नवतेर् नराणाम् 'of ninety men;' षष्टेर् नराणाम् 'of sixty men;' सहस्रस्य नराणाम् 'of a thousand men;' सहस्रं पितरः 'a thousand ancestors;' द्विभिर् गुणितं शतम् 'one hundred multiplied by three;' फलसहस्रे द्वे 'two thousand fruits;' एषां त्रयाणां मध्याद् अन्यतमः 'one of these three;' अयुतं गा ददौ 'he gave ten thousand cows;' पञ्चशतं मृगान् जघान 'he killed five hundred deer.'

a. Sometimes the plural of the numerals from अनविंशति upwards may be used; as, पञ्चाशद्भिर् बाणैः 'with fifty arrows.'

b. The aggregative numerals may be employed at the end of compounds for the cardinals; thus, सैन्यद्वयम् 'two armies;' विवाहचतुष्टयम् 'four marriages.' See 214.

c. Numerals from nineteen (*ūna-viṁśati*) upwards may take the genitive after them of the things numbered; as, अश्वानां शतसहस्राणि 'a hundred thousand of horses;' पत्नीनां सप्तशतानि 'seven hundred foot-soldiers;' शतम् आचार्याणाम् 'a hundred preceptors;' गवां पञ्चशतानि बहिश्च 'five hundred and sixty cows;' सर्गाणां षट् शतानि विंशतिश्च 'six hundred and twenty chapters;' नराणां त्रिंशदधिकशतं द्वे सहस्रे च 'two thousand one hundred and thirty men;' पञ्च रथसहस्राणि 'five thousand chariots;' एकशतं गवाम् 'a hundred and one cows' (Manu XI. 129). They may be used at the end of genitively dependent compounds; as, तृचाशीति 'eighty Tricás,' i. e. eighty of Tricás.

Obs.—But the genitive is not admissible after numerals below nineteen; e. g. दश नराः 'ten men' (not दश नराणाम्).

d. When numerals are used comparatively they may take an ablative; as, विवादाद् द्विगुणो दमः 'a fine the double of that in dispute.'

SYNTAX OF PRONOUNS.

836. The chief peculiarities in the syntax of pronouns have already been noticed at 216–240, and at 799–801.

With regard to the alternative of एनम्, &c. (see 223), it is properly only allowed in case of the re-employment (*anvādeśa*) of this pronoun in the subsequent part of a sentence in which इदम् or एतद् has already been used; thus, अनेन व्याकरणम् अधीतम् एनं छन्दोऽध्यापय 'the grammar has been studied by him, now set him to study the Veda' (cf. Nala XII. 31, 32). It is an enclitic, and ought not to begin a sentence.

a. In the use of the relative and interrogative pronouns a very peculiar *attraction* is often to be observed; that is, when either a relative or interrogative pronoun has been used, and an indefinite pronoun would naturally be expected to follow, the relative or interrogative is repeated, as in the following examples; यो यस्य (for कस्यचिद्) भावः स्यात् 'whatever may be the disposition of whom (i. e. any one);' यद् रोचते यस्यै 'whatever is pleasing to any one;' यो यस्य मांसम् अश्नाति 'whoever eats the flesh of any animal;' यस्य ये गुणाः सन्ति 'whatever excellences belong to any one;' यद् येन युज्यते 'whatever corresponds with anything;' केषां किं शास्त्रम् अध्ययनीयम् 'What book is to be read by whom?'

837. The relative and interrogative are sometimes used together, in an indefinite distributive sense; as, यानि कानि मित्राणि 'any friends whatever;' or more usually with चिद् affixed to the interrogative; as, यस्यै कस्यचित् 'to any one whatever.'

a. The neuter of the interrogative (किम्) is often joined with the instrumental

to signify 'What is the use of?' 'there is no need of;' as, *द्युतेन किं यो न धर्मे आचरेत् । किम् आत्मना यो न जितेन्द्रियो भवेत्* 'Of what use is scriptural knowledge (to one) who does not practice virtue? Of what use is a soul (to one) whose passions are not kept in subjection?' *किं ते अनेन प्रश्नेन* 'What business have you to make this inquiry?' *किं बहुना* 'What need of more!' 'in short.'

b. As already shewn at 761, a relative pronoun is sometimes rendered unnecessary by the use of the relative compound; thus, *नगरी चन्द्रिकाधीतहर्म्या* is equivalent to *नगरी यस्याश्चन्द्रिकाधीतानि हर्म्याणि* 'a city whose palaces were silvered by the moon-beams.'

c. The relative, when followed by a pluperfect tense in English, may be expressed in Sanskrit by the indeclinable participle; thus, *सिंहो व्याधं हत्वा* 'a lion having killed a hunter,' or 'a lion who had killed a hunter.'

838. The following examples will illustrate the use of pronouns of quantity and pronominals: *यावत् (or यत्संख्यकान्) ग्रासान् भुङ्क्ते तावत् (or तत्संख्यकान्) ददाति* 'as many mouthfuls as he eats, so many he gives away;' *यदि एतावन् मम दीयते तदा एतावद् अध्यापयामि* 'if so much is given to me, then I will give so much instruction;' *तेषां सर्वेषां मध्याद् एकतमः* 'one out of all those.' See also 801.

SYNTAX OF VERBS.

839. Nothing is more common in Sanskrit syntax than for the verb to be omitted altogether, or supplied from the context.

a. This is more especially the case with the copula, or substantive verb; thus, *यावन् मेरुस्थिता देवा यावद् गङ्गा महीतले । चन्द्राकौ गगने यावत् तावद् विप्रकुले वयम्* 'as long as the gods have existed in Meru, as long as the Ganges upon earth, as long as the sun and moon in the sky, so long have we (existed) in the family of Bráhmans;' *परिच्छेदः पाण्डित्यम्* 'discrimination (is) wisdom.'

Locative and Genitive absolute.

840. The locative case is very commonly used absolutely with participles; as, *तस्मिन् जीवति जीवामि मृते तस्मिन् श्विये पुनः* 'he living I live, he dying I die;' *अवसन्नायां रात्रौ* 'the night being ended;' *ज्येष्ठे भ्रातरि अनूढे* 'the elder brother being unmarried;' *असति उपायान्तरे* 'there being no other expedient;' *तथा सति* 'it being so.' Sometimes the participle is omitted; as, *दूरे भये* 'the danger (being) distant.' When the past passive participle is thus used absolutely with a noun in the locative, the present participle of *अस्*, 'to be,' is often redundantly added; as, *तथा कृते सति* or *तथा अनुष्ठिते* 'it being so done*.'

* Possibly the object of adding the word *sati* may be to shew that the passive participle is here used as a participle, and not as a past tense. So also in commentaries *सति* is placed after a word like *आगच्छति*, to indicate the loc. sing. of the pres. part., as distinguished from the 3rd sing. of the pres. tense.

a. The genitive is less commonly used absolutely; as, आपदाम् आपतन्तीनाम् 'calamities impending;' पश्यतां नराणाम् 'the men looking on.'

b. When the nominative appears to be thus used there are really two sentences; as, सुदृन् मे समायातः पुण्यवान् अस्मि 'my friend having arrived, I am happy.'

c. It is evident that the locative and genitive absolute may often take the place of the English particles 'when,' 'while,' 'since,' 'although;' and may supply the place of a *pluperfect tense*; thus, तस्मिन् अपक्रान्ते 'when he had departed.'

Nominative Case after the Verb.

841. Verbs signifying 'to be,' 'to become,' 'to appear,' 'to be called,' or 'to be esteemed,' and other passive verbs similarly used, may take a nominative after them; as, राजा प्रजापालकः स्यात् 'let a king be the protector of his subjects;' सा निरानन्दा प्रतिभाति 'she appears sorrowful;' ग्रामोऽरव्यं प्रतिभाति 'the village appears like a desert;' राजा धर्मं अभिधीयते 'a king is called Justice.'

Accusative Case after the Verb.

842. Transitive verbs generally govern an accusative; as, विश्वं ससर्ज वेधः 'Brahmā created the universe;' पुष्पाणि चिनोति नारी 'the woman gathers flowers;' प्राणान् जहौ मुमुक्षुः 'the dying man gave up the ghost;' मधु वर्जयेत् 'one should avoid wine;' तत्त्वं ब्रूहि 'speak the truth.'

a. Verbs of *speaking to* or *addressing* take an accusative; as, तम् अब्रवीत् 'he said to him;' इति उवाच फाल्गुनम् 'he thus addressed Arjuna.'

843. So also verbs of *motion*; as, सरति तीर्थे मुनिः 'the holy man goes to the place of pilgrimage;' नद्यः समुद्रं द्रवन्ति 'rivers run into the ocean;' भ्रमति महोम् 'he wanders over the earth.'

844. Verbs of *motion* are not unfrequently used with substantives, to supply the place of other verbs; as, स्थातिं याति 'he goes to fame,' for 'he becomes famous;' सनताम् दति 'he goes to equality,' for 'he becomes equal;' तयोर् मित्रताम् आजगाम 'he came to the friendship of those two,' for 'he became a friend of those two;' पञ्चत्वं गतः 'he went to death,' for 'he died;' नृपतिं तुष्टिं नयति 'he leads the king to satisfaction,' for 'he satisfies,' &c.

a. The following are other examples: अन्येषां पीडां परिहरति 'he avoids paining others;' अप्राप्यम् इच्छति 'he desires what is unattainable;' विद्यां चिन्तयेत् 'he should think on wisdom;' अश्वम् आरोहति 'he mounts his horse;' कर्मणि आरंभे 'they began the business;' गतान् ना शुचः 'grieve not for the departed;' सर्वलोकाधिपत्यम् अर्हति 'he deserves the sovereignty of the universe;' पर्वतकन्दरम् अधिशेते 'he lies down in a cave of the mountain;' गां क्षीरे पिबन्तीं न निवारयेत् 'one ought not to prevent a cow from drinking milk.'

845. There are certain verbs which take a redundant accusative case after them of a substantive derived from the same root; as, *ज्ञपयं श्रेये* 'he swore an oath;' *वसति वासम्* 'he dwells;' *वर्तते वृत्तिम्* 'he conducts himself;' *वाक्यं वदति* 'he speaks a speech;' *जीविकां जीवति* 'he lives a life;' *नदति नादम्* 'he raises a cry' (cf. the Greek expressions *λέγω λόγον*, *χαίρω χαράν*, &c.)

Double Accusative after the Verb.

846. Verbs of *asking* govern a double accusative; as, *देवं वरं याचते* 'he seeks a boon of the god;' *धनं राजानं प्राक्षीते* 'he begs money from the king;' *तं सुञ्चातं पृच्छति* 'he asks whether he has had a good ablution.' Of *speaking*; as, *राजानं वचनम् अत्रवीत्* 'he addressed a speech to the king.' Of *leading*; as, *तं गृहं नयति* 'he leads him home;' *राजसुतां राजान्नरं निनाय* 'he led the princess to another king.'

a. Other examples of the use of verbs of this kind are, *गां दोग्धि पयः* 'he milks milk from the cow;' *दुग्धुर् धरित्रां रत्नानि* 'they milked jewels out of the earth' (cf. 895. b); *जित्वा नलं राज्यम्* 'having won his kingdom from Nala,' i.e. 'having by play deprived Nala of his kingdom' (cf. 895. b); *अवचिनोति कुसुमानि वृक्षान्* 'she gathers blossoms from the trees;' *तान् माहिषोद् यमसादनम्* 'he sent them to the abode of Yama;' *स्वचेष्टितानि नरं गुरुत्वं विपरीततां वा नयति* 'his own acts lead a man to eminence or the reverse;' *शिष्यामास तान् अस्त्राणि* 'he taught them the use of arms;' *तं सेनापतिम् अभिषिषिषुः* 'they inaugurated him general,' more usually joined with an acc. and loc.; *देवं पतिं वरयति* 'she chooses a god for her husband.'

Obs.—When verbs which govern a double accusative are used in the passive, one accusative will remain (cf. 895. b); as, *अमुनिधिर् अमृतं ममन्ये* 'the ocean was churned for nectar' (Kiráť. v. 30).

847. Causal verbs; as, *अतिथिं भोजयति अन्नम्* 'he causes the guest to eat food' (see Pān. I. 4, 52); *त्वां बोधयामि यत् ते हितम्* 'I cause you to know what is for your interest;' *शिष्यं वेदान् अध्यापयति गुरुः* 'the Guru teaches his pupil the Vedas;' *तां गृहं प्रवेशयति* 'he causes her to enter the house;' *फलपुष्पोदकं ग्राहयामास नृपात्मजम्* 'he presented the king's son with fruits, flowers, and water;' *पुत्रम् अङ्गम् आरोपयति* 'she causes her son to sit on her lap' (literally, 'her hip'); *विद्या नरं नृपं सङ्गमयति* 'learning causes a man to have access to a king.'

Instrumental Case after the Verb.

848. Any verb may be joined with the instrumental, to express 'the agent,' 'instrument,' or 'cause,' or 'manner' of the action; as, *पुष्पं वातेन ह्रायति* 'the flower fades by reason of the wind;' *अक्षैः क्रीडति* 'he plays with dice;' *मेघोऽग्निं वरिर् निवोपयति* 'the cloud puts out the fire with its rain;' *सुखेन जीवति* 'he lives happily.' See 865.

a. In this sense many causals take an instrumental; as, *त्वां मिहाक्षैर् भोजयामास*

'he caused her to eat sweetmeats;' पक्षिभिः पिश्यान् खादयति 'he causes the pieces to be eaten by the birds.' Cf. 847.

849. After verbs of *motion* this case is used in reference either to *the vehicle by which*, or *the place on which*, the motion takes place; as, रथेन प्रयाति 'he goes in a chariot;' अश्वेन सञ्चरति 'he goes on horseback;' मार्गेण गच्छति 'he goes on the road;' शस्यक्षेत्रेण गच्छति 'he goes through a field of corn;' पुमुचे सागरं नौकया 'he navigated the ocean in a boat.' Similarly, सुस्राव नयनैः सलिलम् 'tears flowed through the eyes.'

a. After verbs of *carrying, placing, &c.*, it is used in reference to 'the place' on which anything is carried; as, वहति मूर्ध्ना इन्धनम् 'he bears fuel on his head;' कुक्कुरः स्कन्धेन उहते 'the dog is borne on the shoulders.' कृ is found with this case in the sense of *placing*; as, शिरसा पुत्रम् अकरोत् 'he placed his son on his head.'

The following are other examples: शिष्येण गच्छति गुरुः 'the master goes in company with the pupil;' मन्त्रयामास मन्त्रिभिः 'he consulted with his ministers;' but in this sense सह is usually placed after it. भर्ता भार्यया सङ्गच्छति 'the husband meets the wife;' संयोजयति रथं हयैः 'he harnesses the horses to the chariot;' युध्यते शत्रुभिः 'he fights his enemies,' or शत्रुभिः सह, &c.; वैरं न केनचित् सह कुर्वीत 'one ought not to be at enmity with any one;' मां दोषेण परिशङ्कते 'he suspects me of a crime.'

850. Verbs of *boasting, &c.*; as, विद्यया चिकित्स्यसे 'you boast of your learning;' परेषां यशसा ह्याघसे 'you glory in the fame of others.'

a. Of *swearing*; as, धनुषा शेषे 'he swore by his bow.'

b. Of *thinking, reflecting*; as, मनसा विचिन्त्य 'thinking in his mind.'

c. Of *comparing*; as, जलौकया उपमीयते प्रमदा 'a beautiful woman is compared to a leech.'

851. Verbs denoting *liberation, freedom from*, sometimes take an instrumental after them; as, सर्वपापैः प्रमुच्यते 'he is released from all sins;' देहेन विमुन्यते 'he is separated from the body' (more usually with ablative).

852. Verbs of *buying and selling* take the instrumental of the price; as, सहस्रैश्चपि ब्रूक्ष्यामि एकं क्रीणीष्य पण्डितम् 'buy one wise man even for thousands of fools;' गवां सहस्रेण गृहं विक्रीणीते 'he sells his house for a thousand cows;' क्रीणीष्य तद्दशभिः सुवर्णैः 'buy that for ten Suvarṇas.'

Dative after the Verb.

853. All verbs in which a sense of *imparting or communicating* anything is inherent, may take an accusative of the thing imparted, and a dative of the person to whom it is imparted. (Frequently, however, they take a genitive or even a locative of the recipient; see 857.) पुत्राय मोदकान् ददाति 'he gives sweetmeats to his son;' विप्राय गां प्रतिश्रुयति 'he promises a cow to the Bráhmaṇ;' देवदत्ताय धनं धारयति 'he owes money to Devadatta;' कन्यां तस्मै प्रतिपादय 'consign the maiden to him,' more usually with the locative; see 861.

a. Other examples of the dative are, तेषां विनाशाय प्रकुरुते मनः 'he sets his mind on their destruction;' गमनाय मतिं दधौ 'he set his mind on departure,' or with the locative. तन् मम रोषते 'that is pleasing to me;' शिष्येभ्यः प्रवक्ष्यामि तत् 'I will declare this to my pupils;' सर्वे राजे विशापयति 'he makes known all to the king,' these are also joined with the genitive of the person. अमृतत्वाय कल्पते 'he is rendered fit for immortality;' प्रभवति मम वधाय 'he has the power to kill me;' तान् मातुर् वधाय अपोदयत् 'he incited them to the murder of their mother;' पुत्राय क्रुध्यति 'he is angry with his son;' इयं मांसपेशी जाता पुत्रशताय 'this lump of flesh is produced for a hundred sons;' नाशंसे विजयाय 'I had no hopes of success.'

Ablative after the Verb.

854. All verbs may take an ablative of the object from which anything proceeds, or arises, or is produced; as, भ्रश्यति वृक्षात् पत्रम् 'the leaf falls from the tree;' रुधिरं स्रवति गात्रात् 'blood flows from the body;' आसनाद् उतिष्ठति 'he rises from his seat;' मृत्पिण्डतः (719) कर्ता कुरुते यद्यद् इच्छति 'from the lump of clay the artist makes whatever he wishes;' विनयाद् याति पात्रताम् 'from education a person attains capacity;' निर्जगाम नगरात् 'he went out from the city.'

855. Verbs of *fearing* are joined with the ablative, and sometimes with the genitive; as, साधुर् न तथा मृतोर् बिभेति यथा अनृतात् 'a good man does not fear death so much as falsehood;' ना शब्दाद् बिभीत 'be not afraid of a noise;' दण्डाद् उड्बिजते जगत् 'the whole world stands in awe of punishment;' दक्षिणस्य ते कृतपञ्चाक्षपस्य बिभेमि 'I fear thee, a cunning penitent;' see 859.

856. Verbs which express *superiority* or *comparison* govern an ablative; as, प्रापणात् कामानां परित्यागो विशिष्यते 'the abandonment of pleasure is superior to (better than) the possession.'

a. Other examples of verbs followed by ablative cases are, प्रसादाद् अवरोहति 'he descends from the palace;' विष्णुः स्वर्गाद् अवततार 'Vishnu descended from heaven;' कनकसूत्रम् अङ्गाद् अवतारयति 'he takes off (causes to descend) the golden bracelet from his body;' निवर्तते पापात् 'he ceases from wickedness;' वचनाद् विरराम 'he left off speaking;' नरकात् पितरं त्रायते पुत्रो धार्मिकः 'a virtuous son saves his father from hell;' अष्टमेधसहस्रात् सत्यम् अतिरिच्यते 'truth is superior to a thousand sacrifices;' स्वहितात् प्रमाद्यति 'he neglects his own interest;' मित्रम् अकुशलाद् निवारयति 'a friend guards one from evil.'

Genitive after the Verb.

857. The genitive in Sanskrit is constantly interchangeable with the dative, locative, or even instrumental and accusative*. It is

* This vague use of the genitive to express 'various relations' prevails also in early Greek.

more especially, however, used to supply the place of the first of these cases, so that almost all verbs may take a genitive as well as dative of 'the recipient;' e. g. दरिद्रस्य धनं ददाति 'he gives money to the poor;' उपकुरुते परेषाम् 'he benefits others.'

858. It may be used for the locative after verbs of *consigning*, as निक्षेपं मम समर्पयति 'he deposits a pledge with me;' or of *trusting*, as न कश्चित् स्त्रीणां श्रद्धधाति 'nobody puts trust in women:' and for the accusative in examples such as अचिन्तितानि दुःखानि आयानि देहिनाम् 'unexpected ills come upon corporeal beings.'

859. It is sometimes used after verbs of *fearing*; as, तस्य किं न भेषसि 'Why wilt thou not be afraid of him?' see 855. Also after verbs of *longing for*, *desiring*, *envying*; as, श्रवमानस्य आर्काक्षेत् 'he should desire contempt;' स्पृहयामि पुरुषाणां सचक्षुषाम् 'I envy men who possess eyes.' After verbs of *remembering*; as, दिवो न स्मरन्ति 'they do not remember heaven' (Kirāt. v. 28).

a. Other examples of verbs followed by genitive cases are, अज्ञानताम् अस्माकं ख्यापय कस्य असि भार्या 'tell us, who are ignorant of it, whose wife you are;' कस्य (for कस्मात्) बिभ्यति धार्मिकाः 'Of whom are the righteous afraid?' यह अन्यस्य प्रतिजानीते न तद् अन्यस्य दद्यात् 'one should not give to one what one promises to another;' मम न शृणोति 'he does not hear me' (cf. the Greek usage); मम स्मरे: 'remember me,' or with an accusative. अस्माकं मृत्युः प्रभवति 'death overcomes us;' अग्निर् न तृप्यति काष्ठानाम् 'fire is not satisfied with fuel;' तेषां क्षमेयाः 'forgive them;' किं मया तस्य अपराद्धम् 'What offence have I given him?'

Locative after the Verb.

860. This case is very widely applicable, but, as elsewhere remarked, is frequently interchangeable with the dative and genitive. The first sense of the locative requires that it should be united with verbs in reference only to 'the place' or 'time' in which anything is done; as, पङ्के मज्जति 'he sinks in the mud;' पुरे वसति 'he dwells in the city;' रणभूमिं तिष्ठति 'he stands in the front of the fight;' सूर्योदये प्रबुध्यते 'at sunrise he awakes.'

861. The transition from 'the place' to 'the object' or 'recipient' of any action is natural; and hence it is that verbs are found with the locative of 'the object' to which anything is imparted or communicated, as in the following examples: मा प्रयच्छ ईश्वरे धनम् 'bestow not money on the mighty;' तस्मिन् कार्याणि निक्षिपानि 'I entrust my affairs to him;' पुत्रे अङ्गुरीयकं समर्पयति 'he consigns a ring to his son;' योग्ये सचिवे न्यस्यति राज्यभारम् 'he entrusts the burden of the kingdom to a capable minister;' राशि or राजकुले निवेदयति 'he informs the king;' नले वद 'say to Nala.'

a. प्रेतं भूमौ निदध्यात् 'one should place (bury) a dead man in the ground;' धर्मे मनो दधाति 'he applies his mind to virtue.' In this sense कृ may be used; as,

पृष्ठे इन्धनम् अकरोत् 'he placed the wood on his back;' मतिं पापे करोति 'he applies his mind to sin.'

862. When दा, 'to give,' is used for 'to put,' it follows the same analogy; as, तस्य पुच्छाग्रे हस्तं देहि 'put your hand on the end of its tail;' भस्मचये पदं ददौ 'he placed his foot on a heap of ashes.' Similarly, वस्त्राच्छले धृतोऽस्ति 'he was held by the skirt of his garment.' So also verbs of seizing, striking; as, केशेषु गृह्णाति or आकृषति 'he seizes or drags him by the hair;' सुप्ते प्रहरति 'he strikes a sleeping man;' गृहीत्वा तं दक्षिणे पायाँ 'having taken hold of him by the right hand.'

863. The locative is often put for the dative in sentences where the latter case stands for the infinitive; thus, भर्तुर् अन्वेषणे त्वरस्व 'hasten to seek thy spouse;' नलस्य आनयने यतस्व 'strive to bring Nala hither;' न शेकुस् तस्य धनुषो ग्रहणे 'they could not hold that bow;' न शक्नोऽभवन् निवारणे 'he was not able to prevent it.'

a. Other examples are, उग्रे तपसि वर्तते 'he is engaged in a very severe penance;' परकार्येषु मा व्यापृतो भूः 'do not busy yourself about other people's affairs;' विषयेषु सज्यते 'he is addicted to objects of sense;' सर्वलोकहिते रमते 'he delights in the good of all the world;' दुर्गोधिकारे नियुज्यते 'he is appointed to the command of the fort;' द्वौ वृषभौ धुरि नियोजयति 'he yokes two bulls to the pole;' सैन्यापत्ये अभिषिञ्च माम् 'anoint me to the generalship;' यतते पापनिग्रहे 'he strives to suppress evil-doers;' कोपस् तेषाम् आसीन् नृपे 'they had anger against the king;' परीक्षां कुरु वाहुके 'make trial of Váhuka;' आधास्ये त्वयि दोषम् 'I will lay the blame on you;' वरयस्व तं पतित्वे 'choose him for thy husband;' देवा अमृतं यत्नवन्तो बभूवुः 'the gods exerted themselves for the nectar.'

b. न मङ्गिधे गुज्यते वाक्यम् ईदृशम् 'such language is not suited to a person like me;' प्रभुत्वं त्वयि प्रयुज्यते 'sovereignty is suited to you;' आसने उपाविशत् 'he reclined on a seat;' वृष्याम् आसस्व * 'sit thou on a cushion;' शत्रुषु विश्वसिति 'he confides in his enemies;' चरणयोः पतति 'it falls at his feet;' लुठति पादेषु 'it rolls at the feet.'

Change of Case after the same Verb.

864. This sometimes occurs; as, विधुरो धृतराष्ट्राय कुन्ती च गान्धारीः सर्वं न्यवेदयेताम् 'Vidhura and Kuntí announced everything, the one to Dhṛita-ráshṭra, the other to Gándhārī' (Astraśikshá 34), where the same verb governs a dative and genitive. Similarly, in the Hitopadeśa, शृङ्गिण्यां विश्वासो न कर्तव्यः स्त्रीषु च 'confidence is not to be placed in horned animals or women.'

INSTRUMENTAL CASE AFTER PASSIVE VERBS.

865. The prevalence of a passive construction is the most remarkable feature in the syntax of this language. Passive verbs are joined

* आसस्व Epic form for आसस् or आस.

with 'the agent, instrument, or cause,' in the instrumental case *, and agree with 'the object' in number and person ; as, चातेन रज उडूयते 'the dust is raised by the wind ;' तेन सर्वद्रव्याणि सज्जीक्रियन्ताम् 'let all things be prepared by him ;' इषुभिर् आदित्योऽनरधीयत 'the sun was concealed by arrows.'

866. But the past passive participle usually takes the place of the *past tenses* of the passive verb, and agrees with 'the object' in *gender* and *case* as well as number ; as, नेत्राणि समाप्नुतानि वारिणा ' (their) eyes were suffused with tears ;' तेन उक्तम् (इदम् being understood) 'it was said by him.' Cf. 895.

a. This instrumental construction after passive verbs is a favourite idiom in Sanskrit prose composition, and the love for it is remarkably displayed in such phrases as the following : दुःखेन गम्यते, 'he is gone to by misery,' for दुःखं गच्छति ; and आगम्यतां देवेन, 'let it be come by your majesty,' for आगच्छतु देवः ; and again, अस्माभिर् एकत्र स्थीयताम्, 'let it be remained by us in one spot,' for 'let us remain in one spot ;' येन मार्गेण इष्टं तेन गम्यताम् 'by whatever road it is desired, by that let it be gone.'

b. Active or causal verbs, which take a double accusative, will retain one accusative when constructed passively ; but the other accusative passes into a nominative case ; thus, instead of स मां परुषाणि उवाच, 'he addressed me in harsh words,' may be written तेन सह परुषाणि उक्तः, 'by him I was addressed in harsh words.'

SYNTAX OF THE INFINITIVE.

867. The infinitive (formed with तुम् *tum*) in Sanskrit cannot be employed with the same latitude as in other languages. Its use is very limited, corresponding to that of the Latin Supines, as its termination *tum* indicates.

a. Let the student, therefore, distinguish between the infinitive of Sanskrit and that of Latin and Greek. In these latter languages we have the infinitive made the subject of a proposition ; or, in other words, standing in the place of a nominative, and an accusative case often admissible before it. We have it also assuming different forms, to express present, past, or future time, and completeness or incompleteness in the progress of the action. The Sanskrit infinitive, on the other hand, can never be made the subject of a verb, admits of no accusative before it, and can only express indeterminate time and incomplete action. Wherever it occurs it must be considered as the object, and never the subject, of some verb expressed or understood. As the object of the verb, it may be regarded as equivalent to a verbal substantive, in which the force of two cases, an accusative and dative, is inherent, and which differs from other substantives in its power of

* There are a few instances of the agent in the genitive case ; as, मम कृतं पापम्, 'a crime committed by me,' for मया.

governing a case. Its use as a substantive, with the force of the *accusative* case, corresponds to one use of the Latin infinitive; thus, तत् सर्वं श्रोतुम् इच्छामि 'I desire to hear all that,' 'id audire cupio,' where श्रोतुम् and audire are both equivalent to accusative cases, themselves also governing an accusative. Similarly, रोदितुं प्रवृत्ता 'she began to weep;' and महर्षे जेतुम् आरभे 'he began to conquer the earth,' where महर्षेजयम् आरभे, 'he began the conquest of the earth,' would be equally correct.

b. Bopp considers the termination of the infinitive to be the accusative of the suffix *tu* (458. Obs.), and it is certain that in the Veda other cases of nouns formed with this suffix in the sense of infinitives occur; e. g. a dative in *tave* or *tavai*, as from *han* comes *hantave*, 'to kill;' fr. *anu-i*, *anvetave*, 'to follow;' fr. *man*, *mantavai*, 'to think:' there is also a form in *tos*, generally in the sense of an ablative; e. g. fr. *i* comes *etos*, 'from going;' fr. *han*, *hantos*, as in *purā hantos*, 'before killing:' and a form in *tvī* corresponding to the indeclinable participle in *tvā* of the classical language; e. g. fr. *han*, *hatvī*, 'killing;' fr. *bhū*, *bhūtvī*, 'being.' Infinitives may also be formed in the Veda by simply adding the usual case-terminations to the root; e. g. in the sense of an accusative, fr. *ā-ruh* may come *āruham*, 'to ascend;' fr. *ā-sad*, *āsadam*, 'to sit down:' of a dative, fr. *ā-dhṛish*, *ādhrishe*, 'to get at,' 'subdue;' fr. *sañ-śaksh*, *sañśakshe*, 'to survey:' of an ablative, fr. *ava-pad*, *avapadas*, 'from falling down.' Infinitives are also formed by changing the final *ā* of roots ending in this letter to *ai*; e. g. fr. *pra-yā*, *prayai*, 'to approach:' or by adding *se* (liable to be changed to *she*) to a root, as fr. *ji* comes *jishe*, 'to conquer:' or by adding *ase*; e. g. fr. *jīv*, *jīvase*, 'to live:' or *adhyai*; e. g. fr. *bhṛi*, *bharadhyai*, 'to bear;' fr. *yaj*, *yajadhyai*, 'to sacrifice,' &c.

868. But the Sanskrit infinitive most commonly involves a sense which belongs especially to the Sanskrit dative, viz. that of 'the end' or 'purpose' for which anything is done; thus, शावकान् भक्षितुम् आगच्छति 'he comes to devour the young ones;' शत्रून् योद्धुं सैन्यं प्राहिणोत् 'he sent an army to fight the enemy.'

a. In these cases it would be equally correct in Sanskrit to substitute for the infinitive the dative of the verbal noun, formed with the suffix *ana*; thus, भक्षणाय, 'for the eating,' for भक्षितुम्; योधनाय, 'for the fighting,' for योद्धुम्; and in Latin the infinitive could not be used at all, but either the supine, *devoratum*, *pugnatum*, or, still more properly, the conjunction *ut* with the subjunctive mood, '*ut devoret*,' '*ut pugnarent*.' The following are other examples in which the infinitive has a dative force in expressing 'the purpose' of the action: पानीयं पातुं नदीम् अगमत् 'he went to the river to drink water;' मम बन्धनं छेदितुम् उपसर्षति 'he comes to cut asunder my bonds;' मां द्रातुं समर्थः 'he is able to rescue me;' पाशान् संवरितुं सयत्नो बभूव 'he busied himself about collecting together the snares.'

b. The best Pāṇḍits think that the infinitive ought not to be used when the verb which is connected with it refers to a different person, or is not समानाधिकरणे; thus तं गन्तुम् आज्ञापय, 'command him to go,' would be better expressed by तं गमनाय आज्ञापय.

c. The infinitive cannot be used after an accusative to express 'that,' as in Latin; thus, 'having heard that Duryodhana was killed' would be expressed by हतं दुर्योधनं श्रुत्वा.

869. The Sanskrit infinitive, therefore, has the character of a Supine, and in this character is susceptible of either an active or passive signification. In its passive character, however, like the Latin Supine in *u*, it is joined with certain words only, the most usual being the passive verbs शक् 'to be able' and युज् 'to be fitting,' and their derivatives; thus, त्यक्तुं न शक्यते 'it cannot be abandoned;,' पाशो न छेत्तुं शक्यते 'the snare cannot be cut;,' न शक्याः समाधातुं ते दोषाः 'those evils cannot be remedied;,' श्रोतुं न युज्यते 'it is not fitting to be heard;,' छेत्तुम् अयोग्यः 'unfit to be cut;,' त्वया न युक्तम् अवमानम् अस्य कर्तुम् 'contempt is not proper to be shewn by thee for him;,' कीर्तयितुम् योग्यः 'worthy to be celebrated.'

a. The following are other instances: मण्डपः कारयितुम् आरब्धः 'the shed was begun to be built;,' राज्ये अभिषेक्तुं भवान् निरूपितः 'your Honour has been selected to be inaugurated to the kingdom;,' अर्हति कर्तुम् 'it deserves to be done;,' कर्तुम् अनुचितम् 'improper to be done' (cf. *factu indignum* and *ποιεῖν αἰσχροπρόν*); सा मोचयितुं न्याय्या 'she ought to be released;,' किम् इदं प्रापितं कर्तुम् 'what is sought to be done.' The infinitive of neuter verbs, which have a passive sense, will of course be passive; as, क्रोधितुं न अर्हसि 'deign not to be angry.'

870. The root अर्ह् 'to deserve,' when used in combination with an infinitive, is usually equivalent to 'an entreaty' or 'respectful imperative;,' as, धर्मान् नो वक्तुम् अर्हसि 'deign (or simply 'be pleased') to tell us our duties.' It sometimes has the force of the Latin *debet*; as, न मादृशी त्वाम् अभिभाटुम् अर्हति 'such a person as I ought not to address you;,' न तं शोचितुम् अर्हसि 'you ought not to bewail him.'

871. The infinitive is sometimes joined with the noun काम, 'desire,' to form a kind of compound adjective, expressive of wishing to do anything, but the final *m* is then rejected; thus, द्रष्टुकामः, -मा, -मम्, 'desirous of seeing;,' जेतुकामः, -मा, -मम्, 'wishing to conquer.'

a. Sometimes the infinitive is joined in the same way with मनस्; thus, स द्रष्टुमनाः 'he has a mind to see.'

872. When *kim* follows the infinitive a peculiar transposition sometimes takes place, of which the 1st Act of *Sakuntalā* furnishes an example; thus, सखीं ते ज्ञातुम् इच्छामि किम् अनया वैखानसं व्रतं निषेवितव्यम्, 'I wish to know thy friend, whether this monastic vow is to be observed by her,' for ज्ञातुम् इच्छामि किं सख्या ते &c. 'I wish to know whether this vow is to be observed by thy friend.'

USE AND CONNEXION OF THE TENSES.

873. PRESENT TENSE.—This tense, besides its proper use, is often used for the future; as, क्व गच्छामि 'Whither shall I go?' कदा त्वां

पश्यामि 'When shall I see thee?' किं करोमि 'What shall I do?' and sometimes for the imperative; as, तत् कुर्मः 'let us do that.'

874. In *narration* it is commonly used for the past tense; as, स भूमिं स्पृष्ट्वा कर्णौ स्पृशति ब्रूते च 'he, having touched the ground, touches his ears, and says.'

875. It may denote '*habitual*' or '*repeated*' action; as, मृगः प्रत्यहं तत्र गत्वा शस्यं खादति 'the deer going there every day was in the habit of eating the corn;' यदा स मूषिकशब्दं शृणोति तदा विडालं संवर्धयति 'whenever he heard the noise of the mouse, then he would feed the cat.'

876. It is usually found after यावत् and तावत्; as, यावन् मे दन्ता न लुप्यन्ति तावत् तव पाशं छिनत्सि 'as long as my teeth do not break, so long will I gnaw asunder your fetters.' (Compare the use of the Latin *dum*.)

877. The present tense of the root आस्, 'to sit,' 'to remain,' is used with the present participle of another verb, to denote '*continuous*' or '*simultaneous*' action; as, पशूनां वधं कुर्वन् आस्ते 'he keeps making a slaughter of the beasts;' मम पश्चाद् आगच्छन् आस्ते 'he is in the act of coming after me.'

878. The particle स्म, when used with the present, gives it the force of a perfect; as, प्रविशन्ति स्म पुरीम् 'they entered the city;' निवसन्ति स्म 'they dwelt.' See 251. Obs.

879. **POTENTIAL.**—The name of this tense is no guide to its numerous uses. Perhaps its most common force is that of '*fitness*' in phrases, where in Latin we should expect to find *oportet* with the infinitive; as, आगतं भयं वीक्ष्य नरः कुर्याद् यथोचितम् 'having beheld danger actually present, a man should act in a becoming manner.'

880. It is also employed, as might be expected, in *indefinite general expressions*; as, यस्य यो भावः स्यात् 'whatever may be the disposition of any one;' यदा राजा स्वयं न कुर्यात् कार्यदर्शनम् 'when the king may not himself make investigation of the case;' अप्रामाण्यकालवचनं ब्रुवन् प्राप्नुयाद् अपमानम् 'by uttering unseasonable words one may meet with dishonour.'

a. Especially in *conditional* sentences and suppositions; as, यदि राजा दण्डं न प्रणयेत् स्वाम्यं कस्मिंश्चिन् न स्यात् सर्वे सेतवश्च भिद्येरन् 'if the king were not to inflict punishment, ownership would remain with nobody, and all barriers would be broken down.' Sometimes the conjunction is omitted; as, न भवेत् 'should it not be so;' न स्यात् पराधीनः 'were he not subject to another.'

881. The potential often occurs as a *softened imperative*, the Sanskrit language, in common with others in the East, being averse to the more abrupt form; thus, गच्छेः, 'do thou go,' for गच्छ; and अद्यात् फलानि, 'let him eat fruits,' for अजु; स्यात्, 'let there be,' for 'there must be' (in comment. to Pāp.)

882. **IMPERATIVE.**—This tense yields the usual force of '*command*' or '*entreaty*;' as, आश्वसिहि 'take courage;' माम् अनुस्मर 'remember me.'

ना, and not न, must be used in prohibition; as, अनृतं मा ब्रूहि 'do

not tell a falsehood;’ **मा लज्जस्व** ‘be not ashamed;’ see 889. The first person is used to express ‘*necessity*,’ see example at 796.

a. The 3rd pers. singular is sometimes used interjectionally; thus, **भवतु** ‘Be it so!’ ‘Well!’ **यातु** ‘Let it go!’ ‘Come along!’ ‘Come!’

883. The imperative is sometimes used in conditional phrases to express ‘*contingency*,’ as, **अनुजानीहि मां गच्छामि** ‘permit me, (and) I will go,’ i.e. ‘if you will permit me, I will go;’ **आज्ञापय हस्मि दुष्टजनम्** ‘if you command me, I will kill the villain;’ **अभयवाचं मे यच्छ गच्छामि** ‘if you give me a promise of security, I will go.’

884. IMPERFECT.—Although this tense (see 242) properly has reference to ‘*past incomplete action*,’ and has been so rendered in the paradigms of verbs, yet it is commonly used to denote ‘*indefinite past time*,’ without any necessary connexion with another action; as, **अर्थं ग्रहीतुं यत्नम् अकरवम्** ‘I made an effort to collect wealth,’ not necessarily ‘I was making.’

Obs.—The augment may be cut off after **मा**, as in the aorist; thus, **मा स भवत्** ‘May he not become?’ See 242. Obs.; Pāṇ. vi. 4, 74.

885. PERFECT.—As explained at 242, this tense is properly used to express ‘*an action done at some definite period of past time*;’ as, **कौशल्यादयो नृपतिं दशरथं अक्रन्दुः** ‘Kauśalyā and the others bewailed king Daśaratha.’ It is frequently, however, employed indeterminately.

886. FIRST FUTURE.—This tense (see 242) expresses ‘*definite but not immediate futurity*;’ as, **तासु दिक्षु कामस्य फलं लभ्यसि** ‘in those regions thou shalt (one day) obtain the fruit of thy desire.’

887. SECOND FUTURE.—This tense, although properly indefinite, is employed to express ‘*all degrees and kinds of futurity*,’ immediate or remote, definite or indefinite; as, **खादु पयः पायसि** ‘thou shalt drink sweet water;’ **तत्र अवश्यं पत्नीं द्रक्ष्यति** ‘there certainly he will see his wife;’ **अद्य गमिष्यसि** ‘this very day thou shalt go.’

a. It is sometimes used for the imperative; as, **यद् देयं तद् दास्यसि** ‘whatever is to be given, that you will give,’ (do thou give.)

888. AORIST.—This tense (see 242) properly expresses ‘*time indefinitely past*;’ as, **अभूत् नृपः** ‘there lived (in former times) a king.’

889. It is also employed to supply the place of the imperative, after the prohibitive particle **मा** or **मा स**, the augment being omitted (see 242. Obs.); as, **मा कृषाः** ‘do not make;’ **मा त्याक्षीः समयम्** ‘do not lose the opportunity;’ **मा स अनृतं वादीः** ‘do not tell an untruth;’ **मा क्रुधः** ‘do not be angry;’ **मा शुचः** ‘do not grieve;’ **मा हिंसीः** ‘do not injure;’ **मा नीनशः** ‘do not destroy;’ **मैवं वाचः** ‘do not speak so;’ **मा भैवीः** ‘be not afraid’ (contracted into **मा भैः** in Nala xiv. 3).

890. PRECATIVE.—Only one example of this tense occurs in the *Hitopadeśa*:
नित्यं भूयात् सकलसुखवसति: 'May he constantly be the abode of all happiness!' It is chiefly used in pronouncing benedictions. Also in imprecations.

a. In the latter case a noun formed with a suffix *ani* is frequently used; thus, अजीवनिस् ते भूयात् 'May there be loss of life to thee!' 'Mayst thou perish!'

891. CONDITIONAL.—This tense (see 242) is even less frequent than the last. The following are examples: यदि राजा दण्डं न प्रणयेत् तदा शूले मत्स्यान् इव अपश्यन् दुर्बैलान् बलवत्तराः 'if the king were not to inflict punishment, then the stronger would roast the weak like fish on a spit;' or, according to the Scholiast, हिंसाम् अकरिष्यन् 'would cause injury;' सुवृष्टिश् चेद् अभविष्यत् तदा सुभिक्षम् अभविष्यत् 'if there should be abundant rain, then there would be abundance of food.' According to Pāṇini (III. 3, 139) it is used क्रियातिपन्नौ 'when the action is supposed to pass by unaccomplished' (क्रियाया अनिष्पन्नौ Schol.)

a. LET.—The Vedic mood, called *Let* by native grammarians, corresponds to the subjunctive of the Greek language. In forming it a short *a* is inserted between the conjugational stem and the termination, or if the conjugational stem ends in *a*, this letter is lengthened; at the same time the augment of the imperfect and aorist is dropped, e.g. from *han* comes pres. ind. *han-ti*; but subj. *han-a-ti*: from *pat*, pres. ind. *pata-ti*; subj. *patá-ti*: from *aś*, impf. ind. *ásno-t*; subj. *ásnava-t*, i.e. *ásno + a + t*. So also, from *pat*, impf. ind. *apata-t*; subj. *patá-t*: from *trí*, aor. ind. *atárít* (for *atárish-t*, cf. du. *atárish-va*, &c.); subj. *tárish-a-t*. It may also be mentioned that in the *Atmane* the final *e* may optionally be changed to *ai*, e.g. *mádayádhvai*; and that the subjunctive of the aorist sometimes takes the terminations of the present tense without lengthening *a*, e.g. from *vac* comes aor. ind. *avócat*, subj. *voóati*.

Observe—The characteristic of *Let* is the insertion of *a*.

SYNTAX OF PARTICIPLES.

892. Participles in Sanskrit often discharge the functions of the tenses of verbs. They are constantly found occupying the place of past and future tenses, and more especially of passive verbs.

893. Participles govern the cases of the verbs whence they are derived; as, व्याधं पश्यन् 'seeing the fowler;' अरण्ये चरन् 'walking in the forest;' तत् कृतवान् 'he did that;' शब्दम् आकर्ण्य 'having heard a noise;' पानीयम् अपीत्वा गतः 'he went away without drinking water.'

a. In the case of passive participles, as will presently appear, the agent is put in the instrumental case; and the participle agrees with the object, like an adjective.

Present Participles.

894. These are not so commonly used in Sanskrit composition as past and future participles, but they are often idiomatically employed,

especially where in English the word 'while' or 'whilst' is introduced; thus, **अहं दक्षिणारण्ये चरन् अपश्यम्** 'whilst walking in the southern forest, I beheld,' &c.

Past Passive Participle.

895. This most useful participle is constantly used to supply the place of a *perfect tense passive*, sometimes in conjunction with the auxiliary verbs *as* and *bhú*, 'to be;' thus, **आदिष्टोऽस्मि** 'I have been commanded;' **वयं विस्मिताः स्मः** 'we were astonished;' **उषितोऽस्मि** 'I have dwelt' (cf. 866). Of course the participle is made to agree adjectively with the object in gender, number, and case, as in Latin; and the agent, which in English would probably be in the nominative, and in Latin in the ablative, becomes in Sanskrit instrumental. Thus, in Sanskrit, the phrase 'I wrote a letter' would not be so idiomatically expressed by **अहं पत्रं लिलेख**, as by **मया पत्रं लिखितम्** 'by me a letter was written,' '*a me epistola scripta.*' So again, **तेन बन्धनानि स्खलानि** 'by him the bonds were cut' is more idiomatic than **स बन्धनानि विच्छेद** 'he cut the bonds;' and **तेन उक्तम्** 'by him it was said' is more usual than **स उवाच** 'he said *.'

a. This participle may often be used impersonally, when, if the verb belong to the first group of classes, it may optionally be gunated; as, **द्युतितम्** or **द्योतितं सूर्येण** 'it is shone by the sun.' The same holds good if the beginning of an action is denoted; as, **सूर्यः प्रद्युतितः** or **प्रद्योतितः** 'the sun has begun to shine.'

b. When a verb governs a double accusative case (see 846), one accusative will be preserved after the past passive participle; as, **विश्वामित्रेण दशरथो रामं याचितः** 'Daśaratha was asked for Rāma by Viśvāmitra;' **मनीषितं द्यौर् दुग्धा** 'the sky has been milked of your wish,' i. e. 'your wish has been milked out of the sky;' **जितो राज्यं वसूनि च** 'deprived by defeat in play of his kingdom and property' (cf. 846. Obs.)

896. But frequently the past passive participle is used for the active past participle; in which case it may sometimes govern the accusative case, like a perfect tense active; thus, **स वृक्षम् आरूढः** 'he ascended the tree;' **स गृहं गतः** or **आगतः** 'he went home;' **वस्त्रे तीर्थे** 'having crossed the road;' **अहं पदवीम्**

* This instrumental or passive construction, which is so prevalent in Sanskrit, has been transferred from it to Hindī, Maráthī, Gujaráthī, and other dialects of India. The particle *ne* in Hindī and Hindústání corresponds to the Sanskrit **न na**, the final letter of the commonest termination for the instrumental case, and can never occasion any difficulty if so regarded.

अवतीर्णोऽस्मि 'I have descended to the road;' अहं नगरीम् अनुप्राप्तः 'I reached the city;' आवाम् आश्रमं प्रविष्टौ स्तः 'we two have entered the hermitage.' But observe, that its use for the active participle is generally, though not invariably, restricted to intransitive verbs which involve the idea of 'motion,' and to a few other neuter verbs. The following are other examples: पक्षिण्य उन्त्यतिताः 'the birds flew away;' स मृतः 'he died;' व्याधो निवृत्तः 'the fowler returned;' स भक्षयितुं प्रवृत्तः 'he proceeded to eat;' स आश्रितः 'he had recourse to;' स प्रसुप्तः 'he fell asleep;' ते स्थिताः 'they stood;' उषितः 'he lodged.'

a. This participle has sometimes a *present signification*; thus, स्थित 'stood' may occasionally be translated 'standing,' भीत 'fearing,' स्मित 'smiling,' आश्रित 'embracing;' and all verbs characterized by the Anubandha नि may optionally use this participle in the sense of the present. See 75. e.

b. The neuter of the passive participle is sometimes used as a substantive; thus, दत्तम् 'a gift;' खातम् 'an excavation;' अन्नम् 'food;' दुग्धम् 'milk.'

Active Past Participle.

897. This participle is much used (especially in modern Sanskrit and the writings of commentators) to supply the place of a *perfect tense active*. It may govern the case of the verb; as, सर्वं श्रुत्वान् 'he heard everything;' पत्नी पतिम् आलिङ्गितवती 'the wife embraced her husband;' राज्ञो हस्ते फलं दत्त्वान् 'he gave the fruit into the hand of the king;' तत् कृतवती 'she did that.' This participle may also be used with the auxiliaries *as* and *bhū*, 'to be,' to form a compound perfect tense; thus, तत् कृतवान् अस्ति 'he has done that;' तत् कृतवान् भविष्यति 'he will have done that.'

Indeclinable Past Participles.

898. The sparing use made in Sanskrit composition of relative pronouns, conjunctions, and connective particles, is mainly to be attributed to these participles or gerunds, by means of which the action of the verb is carried on, and sentence after sentence strung together without the aid of a single copulative. They occur in narration more commonly than any other kind of participle; and some of the chief peculiarities of Sanskrit syntax are to be traced to the frequency of their occurrence.

899. They are generally used for the *past tense*, as united with a copulative conjunction, and are usually translatable by the English 'having,' 'when,' 'after,' 'by,' see 555; thus, तद् आकर्ण्य निश्चितम् एव अयं कुक्कुर इति मत्वा जगं त्वक्का जान्ता स्वगृहं ययौ 'having heard this, having thought to himself "this is certainly a dog," having left the goat,

having bathed, he went to his own house.' In all these cases we should use in English the past tense with a conjunction; thus, 'When he had heard this, he thought to himself that it must certainly be a dog. He then left the goat, and, when he had bathed, went to his own house.'

a. It is evident from the above example that the indeclinable participles often stand in the place of a *pluperfect* tense, a tense which does not really exist in Sanskrit.

b. But although they always refer to something past, it should be observed that they are frequently rendered in English by the present participle, as in the fifth sentence of the story at 930.

900. Another, though less frequent use of them is as *gerunds* in *do*; thus, नराः शास्त्राण्य् अधीत्य* भवन्ति पण्डिताः 'men become wise *by* reading the Śāstras'; भावो अपि अकार्यज्ञां कृत्वा भर्तव्या 'a wife is to be supported even *by* [or *in*] doing a hundred wrong things'; किं पौरुषं हत्वा सुप्तम् 'What bravery is there *in* killing a sleeping man?'

Observe—This participle is occasionally capable of a passive sense.

901. Note—The termination त्वा *tvā* is probably an instrumental case, and bears much of the character of an instrumental, as it is constantly found in grammatical connexion with the agent in this case; thus, सर्वैः पशुभिर् मिलित्वा सिंहो विज्ञप्तः 'by all the beasts having met together the lion was informed'; सर्वैर् नात्तम् आदाय उड्डीयताम् 'by all having taken up the net let it be flown away.'

a. Another and stronger proof of its instrumental character is, that the particle अलम्, which governs an instrumental, is not unfrequently joined with the indeclinable participle; thus, अलं भोजनेन, 'enough of eating,' is with equal correctness of idiom expressed by अलं भुक्त्वा; see 918. a.

Future Passive Participles.

902. The usual sense yielded by this gerundive participle is that of '*fitness*,' '*obligation*,' '*necessity*' (see 568); and the usual construction required is, that the agent on whom the duty or necessity rests be in the instrumental, and the participle agree with the object; as, त्वया प्रवृत्तिर् न विधेया 'by you the attempt is not to be made.'

a. Sometimes, however, the agent is in the genitive case; thus, द्विजातीनां भक्ष्यम् अन्नम् 'boiled rice is to be eaten by Brāhmanas.' Compare 865, note.

903. Occasionally the future passive participle may yield a sense equivalent to '*worthy of*,' '*deserving*;' as, कश्य 'deserving a whipping'; ताडनीय 'worthy of being beaten'; मृत्युस्य 'deserving death by pounding'; बध्य 'worthy of death.'

904. If the verb govern two accusatives, one may be retained after the future

* As the Latin gerund is connected with the future part. in *du*, so the Sanskrit indeclinable part. in *ya* is probably connected with the future passive part. in *ya*.

passive participle; as, *नयनसलिलं त्वया शान्तिं नेयम्* 'the tear of the eye is to be brought to assuagement by thee.'

905. Occasionally the neuter of this participle is used impersonally; in which case it does not agree with the object, but may govern it in the manner of the verb; thus, *मया ग्रामं गन्तव्यम्*, 'it is to be gone by me to the village,' for *मया ग्रामो गन्तव्यः*. So also, *त्वया सभां प्रवेष्टव्यम्* 'by you it is to be entered into the assembly.'

a. The neuter *भवितव्यम्* (from भू) is thus used, and, in accordance with 841, requires the instrumental after it, as well as before; thus, *केनापि कारणेन भवितव्यम्* 'by something it must become the cause,' i.e. 'there must be some cause;' *स्वामिना सविशेषेण भवितव्यम्* 'a ruler ought to be possessed of discrimination;' *मया तव अनुचरेण भवितव्यम्* 'I must become your companion;' *आर्याया प्रवहणारूढया भवितव्यम्* 'the lady must be seated in the carriage.'

906. Similarly, the neuter of *शक्य* may be adverbially used, and impart at the same time a passive sense to the infinitive; thus, *पवनः शक्यम् आलिङ्गितुम् अङ्गेः* for *पवनः शक्यः* &c. 'the breeze is able to be embraced by the limbs' (*Sākuntalā*, verse 60). Again, *शक्यम् अञ्जलिभिः पातुं वाताः* 'the breezes are able to be drunk by the hollowed palms;' *विभूतयः शक्यम् अवामुम्* 'great successes are able to be obtained.' Observe a similar use of *युक्तम्* in *न युक्तं भवान् वक्तुम्* 'his Highness is not proper to be addressed' (*Mahā-bh. Adi-p. 27*).

907. It is not uncommon to find this participle standing merely in the place of a future tense, no propriety or obligation being implied, just as the past passive participle stands in the place of a past tense; thus, *नूनम् अनेन लुब्धकेन मृगमांसाधिना गन्तव्यम्* 'in all probability this hunter will go in quest of the deer's flesh,' where *गन्तव्यम्* is used impersonally; *त्वां दृष्ट्वा लोकैः किञ्चिद् वक्तव्यम्* 'when the people see you, they will utter some exclamation;' *यदि पक्षी पतति तदा मया खादितव्यः* 'if the bird falls, then it shall be eaten by me.' See 930. xi.

908. The neuter of this participle is sometimes used infinitively or substantively, as expressive merely of 'the indeterminate action' of the verb, without implying 'necessity' or 'fitness.' In such cases *इति* may be added; thus, *वञ्चयितव्यम् इति* 'the being about to deceive,' 'deception' (*Hitop. line 416*); *मर्त्यव्यम् इति* 'the being about to die,' 'dying:' but not always; as, *जीवितव्यम्* 'life.'

Participial Nouns of Agency.

909. The first of these nouns of agency (580) is constantly used in poetry as a substitute for the present participle; implying, however, 'habitual action,' and therefore something more than present time. It is sometimes found governing the same case as the present participle, but united with the word which it governs in one compound; thus, *पुरञ्जय* 'city-conquering;' *प्रियंषद* 'speaking kind words;' *जलेचर* 'going in the water;' *सरसिज* 'lake-born.' But the word governed is often in the stem; thus, *तेजस्कर*, 'light-making' (see 69), from *tejas* and *kri*; *मनोहर*, 'mind-captivating,' from *manas* and *hri* (64); *बहुद*, 'giving much,' from *bahu* and *dā*; *आत्मज्ञ*, 'self-knowing,' from *ātman* and *jñā* (57. b).

910. The second (581) is sometimes, but rarely, found as a participle governing the case of the verb; thus, वाक्यं वक्ता 'speaking a speech;' बहुमार्गाणां वोढा 'bearing the Ganges.'

911. The first and second species of the third (582. a. b), like the first, have often the sense of present participles, and are then always united with the stem of the word which they govern in one compound; thus, मनोहारिन्, 'mind-captivating,' from *manas* and *hri*; कार्यसाधक, 'effective of the business,' from *kārya* and *sidh*. They may sometimes govern the case of the verb whence they are derived, and may then be compounded, or not, with the word which they govern; thus, ग्रामवासिन् or ग्रामे वासिन् 'dwelling in a village;' मुकुटानि चुम्बकः 'kisser of the buds' (Ratnávalī, p. 7).

SYNTAX OF CONJUNCTIONS, PREPOSITIONS, ADVERBS, &c.

Conjunctions.

912. च 'and' (727) is always placed after the word which it connects with another, like *que* in Latin, and can never stand first in a sentence, or in the same place as 'and' in English; thus, परिक्रम्य सबलोक्य च 'walking round and looking.' Unlike *que*, however, which must always follow the word of which it is the copulative, it may be admitted to any other part of the sentence, being only excluded from the first place; thus, तनयम् अचिरात् प्राची इव सखीं प्रसूय च पावनम् 'and having after a short time given birth to a pure son, as the eastern quarter (gives birth to) the sun.'

a. Sometimes two *ca*'s are used, when one may be redundant or equivalent to the English 'both;' or the two *ca*'s may be employed antithetically or disjunctively, or to express the contemporaneousness of two events; thus, सहस्र रात्रिश्च 'both day and night;' क्व हरिणकानां जीवितं च अतिलोलं क्व च शरास्ते 'Where on the one hand is the frail existence of fawns? Where on the other are thy arrows?' क्रन्दितुं च प्रवृत्ता स्त्रीसंस्थानं च ज्योतिर् उन्मिष्य एनां जगाम 'no sooner had she began to weep, than a shining apparition in female shape, having snatched her up, departed' (Sakuntalā, verse 131); ते च प्रापुर् उदन्वनं बुबुधे च आदिपुरुषः 'they reached the ocean and the Supreme Being awoke' (from his sleep), Raghu-v. x. 6.

b. Observe—When क्व, 'where?' is used as in the above example, it implies 'excessive incompatibility,' or 'incongruity.'

c. Sometimes च is used as an emphatic particle, and not as a copulative; thus, किं च मया परिणीतपूर्वा 'Was she indeed married by me formerly?'

913. तथा 'so,' 'likewise' (727. b), frequently supplies the place of च; thus, अनागतविधाता च प्रत्युत्पन्नमतिस् तथा 'both Anāgata-vidhātṛi and Pratyutpannamati' (names of the two fish in Hitop. Book IV).

914. हि 'for,' तु 'but,' वा 'or' (727. d, 728. a), like च, are excluded from the first place in a sentence; thus, पूर्ववधिरितं श्रेयो दुःखं हि परिवर्तते 'for happiness formerly scorned turns to misery;' विपर्यये तु 'but on the contrary;' एनां त्यज वा गृहाण वा 'either abandon her or take her.'

915. यदि 'if' and चेद् 'if' (727. e) may govern the potential or conditional (see

891), but are also used with the indicative; thus, यदि जीवति भद्राणि पश्यति 'if he live, he will behold prosperity;' यदि मया प्रयोजनम् अस्ति 'if there is need of me;' तृष्या चेत् परित्यक्ता को दरिद्रः 'If avarice were abandoned, who would be poor?'

Prepositions and Adverbs.

916. Prepositions often govern cases of nouns. See 729, 730.

917. The following examples illustrate the use of adverbs in construction with cases of nouns, as explained at 731.

मांसं शुनोऽग्रे निक्षिप्य 'flesh thrown *before* the dog;' तरुणाम् अधः 'under the trees;' नाभेर् अधस्तात् 'below the navel;' वृक्षस्य अधस्तात् 'beneath the tree;' भोजनानन्तरम् 'after eating;' फलम् अन्तरेण 'without fruit;' भर्तुर् अनुमतिम् अन्तरेण 'without the consent of her husband;' धनस्य अर्थम्, or more usually धनार्थम्, 'for the sake of wealth;' विवाहाद् अर्वाक् 'after marriage;' अर्वाक् सञ्चयनाद् अस्याम् 'after collecting the bones:' उपरि, with genitive, occurs rather frequently, and with some latitude of meaning; thus, नाभेर् उपरि 'above the navel;' सिंहस् तस्य उपरि पपात 'the lion fell upon him;' मम उपरि विकारितः 'changed in his feelings towards me;' तव उपरि असदृशव्यवहारी 'not behaving properly towards thee;' पुत्रस्य उपरि क्रुद्धः 'angry with his son;' नाभेर् ऊर्ध्वम् 'above the navel;' तदवधेर् ऊर्ध्वम् 'after that period;' संवत्सराद् ऊर्ध्वम् 'after a year,' i. e. 'above a year having expired;' न दण्डाद् कृते शक्यः कर्तुं पापविनिग्रहः 'the restraint of crime cannot be made without punishment;' तव कारणात् 'on thy account;' तस्याः कृते or तत्कृते 'for her sake;' वाटिकाया दक्षिणेन 'to the right of the garden;' तच्चिमित्ते 'on that account;' अभिवादानात् परम् 'after saluting;' अस्माकं पश्चात् 'after us;' आनात् पूर्वम् 'before bathing;' विवाहात् पूर्वम् 'before marriage;' अवलोकनक्षणात् प्रभृति 'from the moment of seeing (him);' जन्मप्रभृति 'from birth;' ततः प्रभृति 'from that time forward;' उपनयनात् प्रभृति 'from the time of investiture;' प्राक् निवेदनात् 'before telling;' प्राग् उपनयनात् 'before investiture;' भोजनात् प्राक् 'before eating:' प्राक् may take an accusative; as, प्राग् द्वादशसमाः 'before twelve years are over;' शतं जन्मानि यावत् 'for a hundred births;' सर्पविषर् यावत् 'up to the serpent's hole;' विषराद् बहिर् निःसृत्य 'creeping out of the hole;' हेतुं विना 'without cause;' अपराधेन विना 'without fault;' प्राणिहिंसाव्यतिरेकेण 'without injury to living beings;' पितुः सकाशाद् धनम् आदत्ते 'he receives money from his father;' मम समक्षम् 'in my presence;' राज्ञः समीपम् 'near the king;' पुत्रेण सह 'along with his son:' साक्षात् may take an instrumental; as, अन्यैः साक्षात् 'before others;' पुत्रहेतोः 'for the sake of a son.'

918. अलम्, 'enough,' is used with the instrumental, with the force of a prohibitive particle; as, अलं शङ्कया 'away with fear,' 'do not fear.'

a. It is also used with the indeclinable participle; as, अलं रुदित्वा 'enough of weeping!' अलं विचार्य 'enough of consideration!' see also 901. a.

Obs.—अलु is used in the same way; e. g. अलु कृत्वा = अलं कृत्वा (Pāṇ. III. 4, 18).

b. It is sometimes followed by an infinitive; as, न क्षलम् अस्मि हृदयं निवर्तयितुम् 'I am not able to turn back my heart.'

919. मात्रम् 'even,' 'merely,' at the end of a compound is declinable; as, उत्तरमात्रं न ददाति 'he does not even give an answer; ' न शब्दमात्राद् भेतव्यम् 'one ought not to be afraid of mere noise; ' शब्दमात्रेण 'by mere sound; ' वचनमात्रेण 'by mere words; ' उक्तमात्रे वचने 'immediately on the mere utterance of the speech.'

920. तथा and यथा, when used as correlatives, are equivalent to the English 'so that,' and the Latin *ita ut*; thus, यथा स्वामी जागर्ति तथा मया कर्तव्यम् 'I must so act that my master awake,' i. e. 'I must do something to make my master awake.'

So also, त्वं न जानासि यथा गृहरक्षां करोमि 'Do not you know that I keep watch in the house?'

a. ईदृशम्, तादृशम्, and यादृशम् may be used in the same way; thus, तादृशम् अनायुष्यं न किञ्चिद् विद्यते यादृशं परदारगमनम् 'nothing is so opposed to length of life as intercourse with the wife of another.'

b. यत्, as well as यथा, is used for 'that; ' thus, अयं नूतनो न्यायो यद् अरार्तिं हत्वा सन्नापः क्रियते 'this is a new doctrine, that having killed an enemy remorse should be felt.'

921. किम्, 'why?' may often be regarded as a mark of interrogation which is not to be translated, but affects only the tone of voice in which a sentence is uttered; as, जातिमात्रेण किं कश्चित् पूज्यते 'Is any one honoured for mere birth?' (Cf. 837. a.)

a. It sometimes has the force of 'whether; ' as, ज्ञायतां किम् उपयुक्तं रत्नावद् वर्तेनं गृह्णाति अनुपयुक्तो वा 'let it be ascertained whether he is worthy to receive so large a salary, or whether he is unworthy; ' मन्त्री वेत्ति किं गुणयुक्तो राजा न वा 'the minister knows whether the king is meritorious or not.'

922. वत् (technically *vati*) as a suffix of comparison or similitude (724) may be compounded with a nominal stem, which if uncompounded would be in the accusative case; thus, आत्मानं मृतवत् सन्दर्श्य 'shewing himself as if dead; ' आश्चर्यवद् इदं पश्यति 'he regards it as a wonder.' Also in the locative or genitive case; thus, मथुरावत् सुमे प्राकारः 'a wall in Srughna like that in Mathurá.' According to Pāṇini v. 1, 115, it is used for the instrumental after adjectives of comparison, when some action is expressed; thus, ब्राह्मणेन तुल्यम् अधीते (see 826) may be rendered ब्राह्मणवद् अधीते, but it would not be correct to say पुत्रवत् स्थूलः for पुत्रेण तुल्यः स्थूलः.

923. The negative न is sometimes repeated to give intensity to an affirmation; thus, न न वक्ष्यति 'he will not not say' = वक्ष्यति एव 'he will certainly say.'

924. The indeclinable participle उद्दिश्य, 'having pointed out,' is sometimes used adverbially to express 'on account of,' 'with reference to,' 'towards,' and governs an accusative; thus, किम् उद्दिश्य 'On account of what?' तम् उद्दिश्य 'with reference to him.'

925. The indeclinable participle आरभ्य, 'having begun,' is used adverbially to express 'from,' 'beginning with,' and may either govern an ablative or be placed

after a nominal stem; thus, निमन्त्रणाद् आरभ्य आहं यावत् 'from the time of invitation to the time of the Śrāddha.' निमन्त्रणारभ्य would be equally correct.

926. The interjections धिक् and हा require the accusative; as, धिक् पापिष्ठम् 'Woe to the wretch!' and the vocative interjections the vocative case; as, भोः पान्य 'O traveller!'

a. Adverbs are sometimes used for adjectives in connexion with substantives; as, तत्र शालायाम् for तस्यां शालायाम् 'in that hall;' अमात्येषु मुख्यैः for अमात्येषु मुख्येषु 'among the principal ministers.'

ON THE USE OF THE PARTICLE इति.

927. In Sanskrit the *obliqua oratio* is rarely admitted; and when any one relates the words or describes the sentiments or thoughts of another, the relator generally represents him as speaking the actual words, or thinking the thoughts, in his own person.

a. In such cases the particle इति (properly meaning 'so,' 'thus') is often placed after the words quoted, and may be regarded as serving the purpose of inverted commas; thus, शिष्या ऊचुः कृतकृत्या वयम् इति 'the pupils said, "We have accomplished our object;"' not, according to the English or Latin idiom, 'the pupils said *that they had* accomplished their object.' So also, कलहकारी इति ब्रूते भर्ता 'your husband calls you "quarrelsome,"' where कलहकारी is in the nominative case, as being the actual word supposed to be spoken by the husband himself in his own person. So again, युष्मान् विश्वासभूमय इति सर्वे पक्षिणो मम अग्रे प्रस्तुवन्ति 'all the birds praise you in my presence, saying, "He is an object of confidence,"' where the particle इति is equivalent to 'saying,' and the word विश्वासभूमयः is not in the accusative, to agree with युष्मान्, as might be expected, but in the nominative, as being the actual word supposed to be uttered by the birds in their own persons. In some cases, however, the accusative is retained before इति, as in the following example (Manu II. 153): अज्ञं बालम् इति आहुः 'they call an ignorant man "child."' But in the latter part of the same line it passes into a nominative; as, पिता इति एव तु मन्त्रदम् 'but (they call) a teacher of scripture "father."'

928. In narratives and dialogues इति is often placed redundantly at the end of a speech. Again, it may have reference merely to what is passing in the mind either of another person or of one's self. When so employed, it is usually joined with the indeclinable participle, or of some other part of a verb signifying 'to think,' 'to suppose,' &c., and may be translated by the English conjunction 'that,' to which, in fact, it may be regarded as equivalent; thus, मर्कटो घण्टां वादयति इति परिहाय 'having ascertained *that* it is a monkey who rings the bell;' पुनर् अर्थेवृद्धिः करणीया इति मतिर् बभूव 'his idea was *that* an increase of wealth ought again to be made;' धनोऽहं यस्य एतादृशी भार्या इति मनसि निधाय 'reflecting in his mind *that* I am happy in possessing such a wife.' The accusative is also

retained before इति in this sense; as, मृतम् इति मत्वा 'thinking that he was dead.' In all these examples the use of इति indicates that a quotation is made of the thoughts of the person at the time when the event took place.

929. Not unfrequently the participle 'saying,' 'thinking,' 'supposing,' &c., is omitted altogether, and इति itself involves the sense of such a participle; as, बालोऽपि न अवमनस्यो मनुष्य इति भूमिपः 'a king, even though a child, is not to be despised, saying to one's self, "He is a mortal;"' सौहार्दाद् वा विभुर इति वा मयि अनुक्रोशात् 'either through affection or through compassion towards me, saying to yourself, "What a wretched man he is!"' अयं वराहः । अयं शार्दूल इति वनराजिषु आह्वय्यते 'There's a boar! Yonder's a tiger! so crying out, it is wandered about (by us) in the paths of the woods.'

CHAPTER X.

EXERCISES IN TRANSLATION AND PARSING.

930. STORY OF THE SAGE AND THE MOUSE, FROM THE HITOPADEŚA, TRANSLATED AND PARSED.

i. अस्ति गौतमस्य मुनेस् तपोवने महातपा नाम मुनिः ।
'There is in the sacred grove of the sage Gautama a sage named Mahátapas (Great-devotion).'

ii. तेनाश्रमसन्निधाने मूषिकशवकः काकमुखाद् भ्रष्टो दृष्टः ।
'By him, in the neighbourhood of his hermitage, a young mouse, fallen from the beak of a crow, was seen.'

iii. ततो दयायुक्तेन तेन मुनिना नीवारकणैः संवर्धितः ।
'Then by that sage, touched with compassion, with grains of wild rice it was reared.'

iv. तदनन्तरं मूषिकं खादितुम् अनुधावन् विडालो मुनिना दृष्टः ।
'Soon after this, a cat was observed by the sage running after the mouse to devour it.'

v. तं मूषिकं भीतम् आलोक्य तपःप्रभावात् तेन मुनिना मूषिको बलिष्ठो विडालः कृतः ।
'Perceiving the mouse terrified, by that sage, through the efficacy of his devotion, the mouse was changed into a very strong cat.'

vi. स विडालः कुङ्कुराद् बिभेति । ततः कुङ्कुरः कृतः ।
कुङ्कुरस्य व्याघ्रान् महद् भयम् । तदनन्तरं स व्याघ्रः कृतः ।

‘The cat fears the dog : upon that it was changed into a dog. Great is the dread of the dog for a tiger : then it was changed into a tiger.’

vii. अथ व्याघ्रम् अपि मूषिकनिर्विशेषं पश्यति मुनिः ।
‘Now the sage regards even the tiger as not differing at all from the mouse.’

viii. अतः सर्वे तत्रस्था जनास् तं व्याघ्रं दृष्ट्वा वदन्ति ।
‘Then all the persons residing in the neighbourhood, seeing the tiger, say.’

ix. अनेन मुनिना मूषिकोऽयं व्याघ्रतां नीतः । ‘By this sage this mouse has been brought to the condition of a tiger.’

x. एतच् छुत्वा स व्याघ्रः सव्यथोऽचिन्तयत् । ‘The tiger overhearing this, being uneasy, reflected.’

xi. यावद् अनेन मुनिना जीवितव्यं तावद् इदं मम स्वरूपाख्यानम् अकीर्त्तिकरं न पलायिष्यते । ‘As long as it shall be lived by this sage, so long this disgraceful story of my original condition will not die away.’

xii. इति समालोच्य मुनिं हन्तुं समुद्यतः । ‘Thus reflecting, he prepared (was about) to kill the sage.’

xiii. मुनिस् तस्य चिकीर्षितं ज्ञात्वा पुनर् मूषिको भव इत्य उक्त्वा मूषिक एव कृतः । ‘The sage discovering his intention, saying, “Again become a mouse,” he was reduced to (his former state of) a mouse.’

931. Observe in this story: 1st, the simplicity of the style; 2ndly, the prevalence of compound words; 3rdly, the scarcity of verbs; 4thly, the prevalence of the past passive participle with the agent in the instrumental case for expressing indefinite past time, in lieu of the past tense active with the nominative: see 895, with note.

932. i.—*Asti*, ‘there is,’ 3rd sing. pres. of *rt. as*, cl. 2 (584). *Gautamasya*, ‘of Gautama,’ gen. m. (103). *Munes*, ‘of the sage,’ gen. m. (110): final *s* remains by

62. *Tapo-vane*, 'in the sacred grove' (lit. 'in the penance-grove'), genitively dependent comp. (743); the first member formed by the stem *tapas*, 'penance,' *as* becoming *o* by 64; the last member, by the loc. case of *vana*, 'grove,' neut. (104). *Mahá-tapá*, 'having great devotion' (164. a), relative form of descriptive comp. (766); the first member formed by *mahá* (substituted for *mahat*, 778), 'great;,' the last member, by the nom. case masc. of the neuter noun *tapas*, 'devotion' (164. a): final *s* dropped by 66. a. *Náma*, 'by name,' an adverb (713. b). *Muniḥ*, 'a sage,' nom. masc. (110): final *s* passes into Visarga by 63. a.

ii.—*Tena*, 'by him,' instr. of pron. *tad* (220). *Ásrama-sannidhāne*, 'in the neighbourhood of his hermitage,' genitively dependent comp. (743); the first member formed by the nominal stem *ásrama*, 'hermitage;,' the last member, by the loc. case of *sannidhāna*, 'neighbourhood,' neut. (104). The final *a* of *tena* blends with the initial *á* of *ásrama* by 31. *Múshika-śávakaḥ*, 'a young mouse,' or 'the young of a mouse,' genitively dependent comp. (743); formed from the nominal stem *múshika*, 'a mouse,' and the nom. of *śávaka*, 'the young of any animal' (103): final *s* becomes Visarga by 63. *Káka-mukhád*, 'from the beak (or mouth) of a crow,' genitively dependent comp.; formed from the nominal stem *káka*, 'a crow,' and the abl. of *mukha*, 'mouth,' neut. (104); *t* being changed to *d* by 45. *Bhrashto*, 'fallen,' nom. sing. masc. of the past pass. part. of rt. *bhras* (544. a): *as* changed to *o* by 64. *Drishtaḥ*, 'seen,' nom. sing. masc. of the past pass. part. of rt. *dris*: final *s* becomes Visarga by 63. a.

iii.—*Tato*, 'then,' adv. (719): *as* changed to *o* by 64. *Dayá-yuktena*, 'touched with compassion,' instrumentally dependent comp. (740); formed from the nominal stem *dayá*, 'compassion,' and the instr. of *yukta*, 'endowed with,' past pass. part. of rt. *yuj* (670). *Tena*, see ii. above. *Muniná*, 'by the sage,' instr. m. (110). *Nívāra-kaṣaiḥ*, 'with grains of wild rice,' genitively dependent comp. (743); formed from the nominal stem *nívāra*, 'wild rice,' and the instr. pl. of *kaṣa*: final *s* becomes Visarga by 63. *Samvārdhitaḥ*, 'reared,' nom. sing. of past pass. part. of causal of *vriddh* with *sam* (549): final *s* becomes Visarga by 63. a.

iv.—*Tad-anantaram*, 'soon after this,' compound adverb; formed with the pronominal stem *tad*, 'this' (220), and the adverb *anantaram*, 'after' (731, 917). *Múshikaṃ*, acc. m. (103). *Khádítum*, 'to eat,' infinitive of rt. *khád* (458, 868). *Anudhāvan*, 'pursuing after,' 'running after,' nom. sing. masc. of the pres. part. Par. of rt. *dhāv*, 'to run,' with *anu*, 'after' (524). *Vidálo*, 'a cat,' nom. case masc. (103): *as* changed to *o* by 64. *Muniná*, see iii. above. *Drishtaḥ*, see ii.

v.—*Tam*, acc. case masc. of pron. *tad* (220), used as a definite article, see 795. *Múshikaṃ*, see iv. *Bhítam*, 'terrified,' acc. sing. masc. of the past pass. part. of rt. *bhí* (532). *Álokya*, 'perceiving,' indec. part. of rt. *lok*, with prep. *á* (559). *Tapāḥ-prabhávát*, 'through the efficacy of his devotion' (814), genitively dependent comp. (743); formed by the nominal stem *tapas*, 'devotion,' *s* being changed to Visarga by 63, and the abl. case of *prabháva*, noun of the first class, masc. (103). *Tena*, see ii. *Muniná*, see iii. *Múshiko*, nom. m. (103): *as* changed to *o* by 64. *Balishṭho*, 'very strong,' nom. masc. of the superlative of *balin*, 'strong' (see 193): *as* changed to *o* by 64. *Vidálah*, see iv: final *s* becomes Visarga by 63. *Kritaḥ*,

'changed,' 'made,' nom. sing. masc. of past pass. part. of rt. *kṛi* (682): final *s* becomes Visarga by 63. *a*.

vi.—*Sa*, nom. case of *tad* (220), used as a definite article (795): final *s* dropped by 67. *Vidālah*, see iv. *Kukkurād*, 'the dog' (103), abl. after a verb of 'fearing' (855): *t* changed to *d* by 45. *Bibheti*, 'fears,' 3rd sing. pres. of rt. *bhṭ*, cl. 3 (666). *Tataḥ*, 'upon that,' adv. (719): *as* changed to *aḥ* by 63. *Kukkuraḥ*, 'the dog,' nom. m. (103): final *s* becomes Visarga by 63. *Kṛitaḥ*, see v. *Kukkurasya*, 'of the dog,' gen. masc. (103). *Vyāghrān*, 'for the tiger' (103), abl. after a noun of 'fear' (814. e): *t* changed to *n* by 47. *Mahad*, 'great' (142), nom. case, sing. neut.: *t* changed to *d* by 45. *Bhayam*, 'fear,' nom. neut. (104). *Tad-anantaram*, see iv. *Vyāghraḥ*, nom. case: final *s* becomes Visarga by 63. *Kṛitaḥ*, see v.

vii.—*Atha*, 'now,' inceptive particle (727. c). *Vyāghram*, acc. case. *Api*, 'even,' adv. *Mūshika-nirviśeṣaṃ*, 'as not differing at all from the mouse,' relative form of dependent comp. (762); formed from the nominal stem *mūshika*, and the acc. of *viśeṣa*, 'difference,' with *nir* prefixed: or it may be here taken adverbially, see 776. *Paśyati*, 3rd sing. pres. of rt. *dṛś*, cl. 1 (604). *Muniḥ*, see i.

viii.—*Ataḥ*, 'then,' adv. (719). *Sarve*, 'all,' pronominal adj., nom. plur. masc. (237). *Tatra-sthā*, 'residing in the neighbourhood,' comp. resembling a locatively dependent; formed from the adverb *tatra* (720), 'there,' 'in that place,' and the nom. plur. masc. of the participial noun of agency of rt. *sthā*, 'to remain' (587): final *s* dropped by 66. *a*. *Janās*, 'persons,' nom. pl. masc. (103): final *s* remains by 62. *Tam*, acc. of pron. *tad* (220), used as a definite article (795). *Vyāghram*, 'tiger,' acc. masc. (103). *Dṛiṣṭvā*, 'having seen,' indec. past part. of rt. *dṛś* (556). *Vadanti*, 'they say,' 3rd pl. pres. of rt. *vad*, cl. 1 (599).

ix.—*Anena*, 'by this,' instr. of pron. *idam* (224). *Muninā*, see iii. *Mūshiko*, nom. masc.: *as* changed to *o* by 64. *a*. *Ayaṃ*, 'this,' nom. masc. (224): the initial *a* cut off by 64. *a*. *Vyāghratām*, 'the condition of a tiger,' fem. abstract noun. (105), acc. case, formed from *vyāghra*, 'a tiger,' by the suffix *tā* (80. LXII). *Nītaḥ*, 'brought,' nom. sing. masc. of past pass. part. of rt. *ni* (532).

x.—*Etaḥ*, 'this,' acc. neut. of *etad* (223): *t* changed to *ṭ* by 49. *Āhrutvā*, 'overhearing,' indec. part. of rt. *śru* (676, 556); see 49. *Vyāghraḥ*, nom. case: final *s* becomes Visarga by 63. *Sa-vyatho*, 'uneasy,' relative form of indeclinable comp., formed by prefixing *sa* to the fem. substantive *vyathā* (769): *as* changed to *o* by 64. *a*. *Ācintayat*, 'reflected,' 3rd sing. impf. of *ānt*, cl. 10 (641): the initial *a* cut off by 64. *a*.

xi.—*Yāvad*, 'as long as,' adv. (713. a): *t* changed to *d* by 45. *Anena*, see ix. *Jīvitavyaṃ*, 'to be lived,' nom. neut. of the fut. pass. part. of rt. *jīv* (569, 905. a, 907). *Tāvad*, 'so long,' adv. correlative to *yāvat* (713. a). *Idaṃ*, 'this,' nom. neut. of the demonstrative pron. at 224. *Mama*, 'of me,' gen. of pron. *aḥam*, 'I' (218). *Svarūpākhyānam*, 'story of my original condition,' genitively dependent comp. (743); formed from the nominal stem *svarūpa*, 'natural form' (see 232. b), and the nom. of *ākhyāna*, neut. (104): *m* retained by 60. *Akṛitti-karaṃ*, 'disgraceful,' accusatively dependent comp. (739); formed from the nominal stem *akṛitti*, 'disgrace,' and the nom. neut. of the participial noun of agency *kara*, 'causing,' from *kṛi*, 'to

do' (580). *Na*, 'not,' adv. (717. a). *Paldyishyate*, 'will die away,' 3rd sing. 2nd fut. Atm. of the compound verb *paldy*, formed by combining rt. *i* or *ay* with prep. *pará* (783. n).

xii.—*Iti*, 'thus,' adv. (717. e; see also 928). *Samálocya*, 'reflecting,' indec. part. of the verb *sam-á-loc* (559), formed by combining rt. *loc* with the preps. *sam* and *á* (784). *Munim*, acc. case. *Hantum*, 'to kill,' infinitive of rt. *han* (458, 868, 654). *Samudyataḥ*, 'prepared,' nom. sing. masc. of past pass. part. of *sam-ud-yam*, formed by combining rt. *yam* with the preps. *sam* and *ud* (545).

xiii.—*Munis*, nom. case: final *s* remains by 62. *Tasya*, 'of him,' gen. of *tad* (220). *Ókírshitam*, 'intention,' acc. neut. of past pass. part. of desid. of rt. *kṛi*, 'to do' (550, 502), used as a substantive (896. b). *Jñátvá*, 'discovering,' indec. part. of rt. *jñá* (556, 688). *Punar*, 'again,' adv. (717. e): *r* remains by 71. d. *Múshiko*, nom. case: *as* changed to *o* by 64. *Bhava*, 'become,' 2nd sing. impv. of rt. *bhú* (585). *Ity* answers to inverted commas, see 927. a: the final *i* changed to *y* by 34. *Uktvá*, 'saying,' indec. part. of rt. *vač* (556, 650). *Múshika*, nom. case: final *s* dropped by 66. *Eva*, 'indeed,' adv. (717).

SENTENCES TO BE TRANSLATED AND PARSED.

933. Note—The numbers over the words in the following sentences refer to the rules of the foregoing grammar.

स आगच्छतु । ताव आगच्छताम् । आवाम् आगच्छाव ।
 त उपविशन्तु । तौ शृणुताम् । ते शृण्वन्तु । अहं तिष्ठानि ।
 युवां तिष्ठतम् । वयम् उत्तिष्ठाम । स करोतु । त्वं कुरु । वयं
 करवामहै । स चिन्तयतु । त्वम् अवधेहि । ते ददतु । यूयं
 दत्त । भवान् एतु । कुच भवान् वसति । यूयं कुच वसथ ।
 भवान् शेताम् । ते शेरताम् । नरः स्वपितु । ते सर्वे सुषुपुः ।
 नरो गृहं याति । युष्माभिः किञ्चिद् भोक्तव्यम् । वयं शास्त्रम्
 अध्ययामहै । अस्माभिः शास्त्राण्यध्येतव्यानि । त्वम् अन्नं
 भुङ्क्ष्व । मया अन्नं भुज्यताम् । त्वया दुग्धं पीयताम् । यूयं जलं
 पिवत । यद् अहं जानामि तद् युष्मान् अध्यापयिष्यामि ।
 मा दिवा स्वाप्सीः । नदीं मा गां । मा शब्दाद् विभीत ।
 मा मां निरपराधं बधान ॥

राशिः^{748. a}शेषे विद्या^{783. j}र्थी शयनाद् उत्तिष्ठेत् ॥
 माता^{754. a}पित्री²³⁷स् तुष्ट्या सर्वस्य तपसः फलं प्राप्यते ॥
 ईरिणे वीजम् उष्मा कर्षकः फलं न प्राप्नोति ॥
 रात्रिर् भूतानां स्वप्नार्थं भवति दिनं च कर्मानुष्ठानार्थम् ॥
 वहिः⁷⁵⁶शौचं मृद्वारिभ्याम् अन्तः⁷⁸²शौचं रागद्वेषादित्यागेन
 क्रियते ॥
 न जातु^{717. f} कामः कामानाम् उपभोगेन शाम्यति ॥
 व्यसनस्य च मृत्योश्च व्यसनं कष्टम् उच्यते ॥
 आ मृत्योः श्रीसिद्धयर्थम् उद्यमं कुर्यात् ॥
 अङ्गिर्^{178. b} गात्राणि शुध्यन्ति मनस् तु निषिद्धचिन्तादिना
 दूषितं सत्याभिधानेन ॥

SCHEME OF THE MORE COMMON SANSKRIT METRES.

934. Metres are divided into two grand classes: 1. *Varṇa-vṛitta*,
 2. *Mātrā-vṛitta*. The first has two subdivisions, A and B.

CLASS I.—*Varṇa-vṛitta*.

A. *Metres, consisting of two half-verses, determined by the number of SYLLABLES in the Páda or quarter-verse.*

Note—It may be useful to prefix to the following schemes of metres a list of technical prosodial terms: पाद = the fourth part of a verse; मात्रा = an instant or prosodial unit = a short syllable; गण = four Mátrās; यति = a pause; गुरु or ग = a long syllable (—); लघु or ल = a short syllable (◡); गग = a spondee (— —); लल = a pyrrhic (◡ ◡); गल = a trochee (— ◡); लग = an iambus (◡ —); म = a molossus (— — —); भ = a dactyl (— ◡ ◡); न = a tribrach (◡ ◡ ◡); य = a bacchic (◡ — —); र = a cretic (— ◡ —); स = an anapaest (◡ ◡ —); ण = an anti-bacchic (— — ◡); ज = an amphibrach (◡ — ◡).

Śloka or *Anushtubh* (8 syllables to the Páda or quarter-verse).

935. The commonest of all the infinite variety of Sanskrit metres is the *Śloka* or *Anushtubh*. This is the metre which chiefly prevails in the great epic poems.

It consists of four quarter-verses of 8 syllables each or two lines of 16 syllables.

but the rules which regulate one line apply equally to the other; so that it is only necessary to give the scheme of one line, as follows :—

1 2 3 4 5 6 7 8 || 9 10 11 12 13 14 15 16
 ∪ ∪ ∪ . || ∪ — ∪ .

Note—The mark . denotes either long or short.

The 1st, 2nd, 3rd, 4th, 9th, 10th, 11th, and 12th syllables may be either long or short. The 8th, as ending the Páda, and the 16th, as ending the half-verse, are also common. Since the half-verse is considered as divided into two parts at the 8th syllable, it is an almost universal rule that this syllable must end a word, *whether simple or compound* *.

The 5th syllable ought always to be short. The 6th and 7th should be long; but instances are not unusual in the Mahá-bhárata of the 6th being short, in which case the 7th should be short also. But occasional variations from these last rules occur.

The last 4 syllables form two iambics; the 13th being always short, the 14th always long, and the 15th always short.

Every S'loka, or couplet of two lines, ought to form a complete sentence in itself, and contain both subject and predicate. Not unfrequently, however, in the Rámáyana and Mahá-bhárata, three lines are united to form a triplet.

936. In the remaining metres determined by the number of *syllables* in the Páda, each Páda is exactly alike (*sama*); so that it is only necessary to give the scheme of one Páda or quarter-verse.

In printed books each Páda, if it consist of more than 8 syllables, is often made to occupy a line.

937. *Trishṭubh* (11 syllables to the Páda or quarter-verse).

Of this there are 22 varieties. The commonest are—

938. *Indra-vajrá*, 1 2 3 4 5 6 7 8 9 10 11
 — — ∪ — — ∪ ∪ — ∪ — .

939. *Upendra-vajrá*, 1 2 3 4 5 6 7 8 9 10 11 ||
 ∪ — ∪ — — ∪ ∪ — ∪ — . ||

There is generally a cæsura at the 5th syllable.

Note—The above 2 varieties are sometimes mixed in the same stanza; in which case the metre is called *Upajáti* or *Ákhyánakí*.

940. *Rathoddhatá*, 1 2 3 4 5 6 7 8 9 10 11
 — ∪ — ∪ ∪ ∪ — ∪ — ∪ —

941. *Jagatí* (12 syllables to the Páda or quarter-verse).

Of this there are 30 varieties. The commonest are—

* There are, however, rare examples of compound words running through a whole line.

	1	2	3	4	5	6	7	8	9	10	11	12
942. <i>Vaṇṣa-sthavila</i> ,	∪	—	∪	—	—	∪	∪	—	∪	—	∪	—*
	1	2	3	4	5	6	7	8	9	10	11	12
943. <i>Druta-vilambita</i> ,	∪	∪	∪	—	∪	∪	—	∪	∪	—	∪	—

944. *Atijagatī* (13 syllables to the Páda or quarter-verse).

Of this there are 16 varieties. The commonest are—

	1	2	3	4	5	6	7	8	9	10	11	12	13
945. <i>Mañju-bhāṣiṇī</i> ,	∪	∪	—	∪	—	∪	∪	—	∪	—	∪	—	—
	1	2	3	4	5	6	7	8	9	10	11	12	13
946. <i>Praharṣiṇī</i> ,	—	—	—	∪	∪	∪	—	∪	—	∪	—	—	—
	1	2	3	4	5	6	7	8	9	10	11	12	13
947. <i>Ruṭīrā</i> or <i>Prabhāvatī</i> ,	∪	—	∪	—	∪	∪	∪	—	∪	—	∪	—	—

948. *Śakvarī* or *Śakkarī* or *Śarkarī* (14 syllables to the Páda).

Of this there are 20 varieties. The commonest is—

	1	2	3	4	5	6	7	8	9	10	11	12	13	14
949. <i>Vasanta-tīlakā</i> ,	—	—	∪	—	∪	∪	—	∪	∪	—	∪	—	—	—

950. *Atīśakvarī* or *Atīśakkarī* (15 syllables to the Páda).

Of this there are 18 varieties. The commonest is—

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
951. <i>Mālinī</i> or <i>Mānini</i> ,	∪	∪	∪	∪	∪	—	—	—	∪	—	—	∪	—	—	—

There is a cæsura at the 8th syllable.

952. *Ashṭī* (16 syllables to the Páda or quarter-verse).

Of this there are 12 varieties; none of which are common.

953. *Atyashṭī* (17 syllables to the Páda or quarter-verse).

Of this there are 17 varieties. The commonest are—

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
954. <i>Sikhariṇī</i> ,	∪	—	—	—	—	—	∪	∪	∪	∪	—	—	∪	∪	∪	—	—

Cæsura at the 6th syllable.

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
955. <i>Mandākrántā</i> ,	—	—	—	—	—	∪	∪	∪	∪	—	—	∪	—	—	∪	—	—

Cæsura at the 4th and 10th syllables.

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
956. <i>Hariṇī</i> ,	∪	∪	∪	∪	—	—	—	—	—	—	∪	—	∪	∪	—	∪	—

Cæsura at the 6th and 10th syllables.

957. *Dhṛiti* (18 syllables to the Páda or quarter-verse).

Of this there are 17 varieties, one of which is found in the *Raghu-vapśa*—

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
958. <i>Mahā-mālikā</i> ,	∪	∪	∪	∪	∪	—	∪	—	∪	—	∪	—	∪	—	∪	—	∪	—

* The mark — is meant to shew that the last syllable is long at the end of the Páda or quarter-verse, but long or short at the end of the half-verse.

959. *Atidhṛiti* (19 syllables to the Páda or quarter-verse).

Of this there are 13 varieties. The commonest is—

960. *Sārdūla-vikrīḍita*, — — — ∪ — ∪ — ∪ ∪ — | 13 14 15 16 17 18 19
^{1 2 3 4 5 6 7 8 9 10 11 12}

Cæsura at the 12th syllable.

961. *Kṛiti* (20 syllables to the Páda or quarter-verse).

Of these there are 4 varieties; none of which are common.

962. *Prakṛiti* (21 syllables to the Páda or quarter-verse).

963. *Sragdhará*, — — — — ∪ — — | 8 9 10 11 12 13 14 15 16 17 18 19 20 21
^{1 2 3 4 5 6 7}

Cæsura at the 7th and 14th syllables.

964. Of the remaining metres determined by the number of syllables in the Páda, *Ákṛiti* has 22 syllables, and includes 3 varieties; *Vikṛiti* 23 syllables, 6 varieties; *Saṃkṛiti* 24 syllables, 5 varieties; *Atikṛiti* 25 syllables, 2 varieties; *Utkṛiti* 26 syllables, 3 varieties; and *Danḍaka* is the name given to all metres which exceed *Utkṛiti* in the number of syllables.

965. There are two metres, called *Gáyatrí* and *Ushnih*, of which the first has only 6 syllables to the quarter-verse, and includes 11 varieties; the second has 7 syllables to the quarter-verse, and includes 8 varieties.

a. When the Páda is so short, the whole verse is sometimes written in one line.

b. Observe, that great license is allowed in metres peculiar to the Vedas; thus in the

966. *Gáyatrí*,

which may be regarded as consisting of a triplet of 3 divisions of 8 syllables each, or of 6 feet of 4 syllables each, generally printed in one line, the quantity of each syllable is very irregular. The following verse exhibits the most usual quantities :

¹ ² ³
^a ^b ^a ^b ^a ^b
 | ∪ — ∪ . || | ∪ — ∪ . || | ∪ — ∪ . ||

but even in the *b* verse of each division the quantity may vary.

B. *Metres, consisting of two half-verses, determined by the number of SYLLABLES* in the HALF-VERSE (each half-verse being alike, ardha-sama).*

967. This class contains 7 genera, but no varieties under each genus. Of these the commonest are—

* This class of metres is said to be regulated by the number of feet or Mátrás in the half-verse, in the same way as class II. But as each half-verse is generally distributed into fixed long or short syllables, and no option is allowed for each foot between a spondee, anapest, dactyl, proceleusmaticus, and amphibrach, it will obviate confusion to regard this class as determined by syllables, like class I. A.

968. *Vaitálíya* (21 syllables to the half-verse).

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21
 ∪ ∪ — ∪ — ∪ — ∪ — ∪ — ∪ ∪ — — ∪ ∪ — ∪ — ∪ .

There is a cæsura at the 10th syllable.

969. *Aupačchandāsika* (23 syllables to the half-verse).

The scheme of this metre is the same as the last, with a long syllable added after the 10th and last syllable in the line; the cæsura being at the 11th syllable.

970. *Pushpitágrá* (25 syllables to the half-verse).

1 2 3 4 5 6 7 8 9 10 11 12 | 13 14 15 16 17 18 19 20 21 22 23 24 25
 ∪ ∪ ∪ ∪ ∪ ∪ — ∪ — ∪ — — ∪ ∪ ∪ ∪ — ∪ ∪ — ∪ — ∪ —

There is a cæsura at the 12th syllable.

CLASS II.—*Mátrá-vṛitta*, consisting of two half-verses, determined by the number of FEET in the whole verse (each foot containing generally four Mátrás).

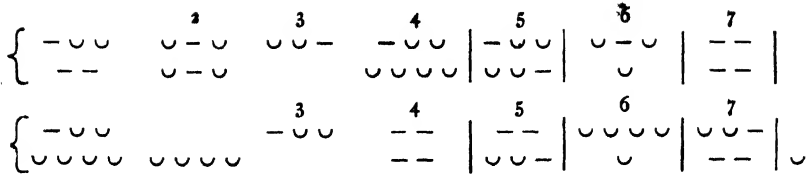
971. Note—Each foot is supposed to consist of four Mátrás or instants, and a short syllable is equivalent to one instant, a long syllable to two. Hence only such feet can be used as are equivalent to four Mátrás; and of this kind are the dactyl (— ∪ ∪), the spondee (— —), the anapæst (∪ ∪ —), the amphibrach (∪ — ∪), and the proceleusmaticus (∪ ∪ ∪ ∪); any one of which may be employed.

Of this class of metres the commonest is the

972. *Áryá* or *Gáthá*.

Each half-verse consists of seven and a half feet; and each foot contains four Mátrás, excepting the 6th of the second half-verse, which contains only one, and is therefore a single short syllable. Hence there are 30 Mátrás in the first half-verse, and 27 in the second. The half-foot at the end of each half-verse is generally, but not always, a long syllable; the 6th foot of the first half-verse must be either an amphibrach or proceleusmaticus; and the 1st, 3rd, 5th, and 7th feet must not be amphibrachs. The cæsura commonly takes place at the end of the 3rd foot in each half-verse, and the measure is then sometimes called *Paṭhyá*. The following are a few examples:

{ ¹ — — | ² ∪ — ∪ | ³ ∪ ∪ — || ⁴ — — | ⁵ — ∪ ∪ | ⁶ ∪ — ∪ | ⁷ — — |
 { ¹ — — | ² ∪ — ∪ | ³ — — || ⁴ — — | ⁵ — ∪ ∪ | ⁶ ∪ — ∪ | ⁷ — ∪ ∪ |
 { ¹ ∪ ∪ — | ² — ∪ ∪ | ³ — — || ⁴ ∪ ∪ — | ⁵ — ∪ ∪ | ⁶ ∪ — ∪ | ⁷ — — |



973. The *Udgti* metre only differs from the *Áryá* in inverting the half-verses, and placing the short half-verse, with 27 Mátrás, first in order.

974. There are three other varieties:—In the *Upagíti*, both half-verses consist of 27 Mátrás; in the *Gíti*, both consist of 30 Mátrás; and in the *Áryágíti*, of 32.

ACCENTUATION.

975. Accentuation (*svara*, 'tone') in Sanskrit is only marked in the Vedas. Probably the original object of the marks used was to denote that peculiar change in the ordinary intonation practised in reciting the hymns, which consisted in the occasional raising of the voice to a higher pitch than the usual monotone. Only three names for different kinds of accent or tone are generally recognized by grammarians; viz. 1. *Uddatta*, 'raised,' i. e. the elevated tone or high pitch, marked in Roman writing by the acute accent; 2. *An-uddatta*, 'not raised,' i. e. the accentless tone; 3. *Svarita*, 'sounded,' i. e. the moderate tone, neither high nor low, but a combination of the two (*samáhára*, Pán. 1. 2, 32), which is produced in the following manner: In pronouncing the syllable immediately following the high-toned syllable, the voice unable to lower itself abruptly to the level of the low intonation, is sustained in a tone not as high as the *uddatta*, and yet not so low as the *an-uddatta*. A syllable uttered with this mixed intonation is said to be *svarita*, 'sounded.' These three accents, according to native grammarians, are severally produced, through intensifying (*dyáma*), relaxing (*visrambha*), and throwing out the voice (*ákshepa*); and these operations are said to be connected with an upward, downward, and horizontal motion (*tiryag-gamana*) of the organs of utterance, which may be illustrated by the movements of the hand in conducting a musical performance*.

976. But although there are only three general names for the accents, it is clear that there are only two positive tones, viz. the *uddattu* or high tone, and *svarita* or mixed tone, the *an-uddatta* representing the neutral, monotonous, accentless sound, which lies like a flat horizontal line below the two positive sounds. There remains

* In native grammars the *uddatta* sound of a vowel is said to result from employing the upper half of the organs of utterance, and the *an-uddatta* from employing the lower half. In my recent travels in India I frequently heard the Vedas recited and intoned by Pandits at Benares, Calcutta, Bombay, Poona, &c., and found to my surprise that the voice is not now raised in pronouncing the *uddatta* syllable. Great stress is laid on the *an-uddatta* and *svarita*, but none upon the *uddatta*; and I was told that the absence of all mark on this latter syllable is an indication of the absence of accent in intoning.

no designation for the low tone, properly so called, i. e. the tone which immediately precedes the high and is lower than the flat horizontal line taken to represent the general accentless sound. The fact is that the exertion required to produce the high tone (*udátta*) is so great that in order to obtain the proper pitch, the voice is obliged to lower the tone of the preceding syllable as much below this flat line as the syllable that bears the *udátta* is raised above it; and Páṇini himself explains this lower tone by the term *sannatara* (compar. of *sanna*, 'sunk,' for which the commentators have substituted the expression *anudáttatara*), while he explains the neutral, accentless tone by the term *eka-śruti*, i. e. the one accentless sound in which the ear can perceive no variation.

977. The expression *anudáttatara*, then, is now adopted to designate the lowest sound of all, or that immediately preceding the *udátta* or high tone. But no special mark distinguishes this sound from the *an-udátta*. It must be borne in mind that no simple uncompounded word, whatever the number of its syllables, has properly more than one syllable accented. This syllable is called either *udátta* or *svarita*, according as it is pronounced with a high or mixed tone. But if a word have only a *svarita* accent, then this *svarita* must be of the kind called independent, although it may have arisen from the blending of two syllables, one of which was originally *udátta*, as in तन्वा (for *tanu-d*, where the middle syllable was *udátta*). A word having either the *udátta* or the *svarita* accent on the first syllable is called in the one case *ady-udátta*, in the other *ádi-svarita*; having either the one or other accent on the middle is in the one case *madhyodátta*, in the other *madhya-svarita*; having either the one or other accent at the end is in the one case *antodátta*, in the other *anta-svarita*. All the syllables of a word except the one which is either an *udátta* or independent *svarita* are *an-udátta*. Although, however, no one word can have both an *udátta* and an independent *svarita*, yet, if a word having an *udátta* is followed by an *an-udátta*, this *an-udátta* becomes a dependent *svarita*, which is really the commonest form of *svarita* accent.

978. As to the method of marking the tones, the *udátta* or high tone is never marked at all, so that if a word of one syllable is *udátta* it remains simply unmarked, as पुः; if a monosyllable is *an-udátta* it has a horizontal stroke underneath, as मो; if *svarita*, it has an upright mark above, as कौ. A word of two syllables, both of which are *an-udátta*, has two horizontal marks below, thus सनः; and if the first syllable is *udátta* it is marked thus, इन्द्रः; if the last is *udátta*, thus अग्निः. A word of more than two syllables being entirely *an-udátta* (*sarvānudátta*) has horizontal marks under all the syllables, thus अवधेनः; but if one of the syllables is *udátta*, the horizontal stroke immediately preceding it marks the *anudáttatara*, as in आमुवानः, where the first and second syllables are *an-udátta* and the third *anudáttatara*, the fourth being *udátta*; and if the *udátta* syllable is followed by another *an-udátta*, this becomes a dependent *svarita*, and is marked by an upright stroke, as in वैश्वानराय (Rig-veda III. 3, 1). Similarly, in a word of three syllables like चकारं, the syllable च is *anudáttatara*, का is *udátta*, and र is *svarita*.

It should be noted that in Romanized Sanskrit printing and writing it is usual instead of leaving the *udatta* unmarked to treat that as the only accent to be marked, and to treat both *anudattatara* and dependent *svarita* as *an-udatta* or without any accent at all.

979. The foregoing explanations will make clear how it is that in the *Saṃhitā* of the *Rig-veda* an *anudattatara* mark is generally the beginning of a series of three accents, of which the dependent *svarita* is the end; the appearance of this *anudattatara* mark preparing the reader for an *udatta* immediately following, as well as for a dependent *svarita*. This last, however, may sometimes be retarded by a new *udatta* syllable, as in *द्विषा पुनर्यन्तम्*, where the syllable *प*, which would otherwise be a dependent *svarita*, becomes changed to an *anudattatara* because of the *udatta* syllable *न* following.

980. But if an independent *svarita* is immediately followed by an *udatta* or by another independent *svarita*, a curious contrivance is adopted. Should the syllable bearing the independent *svarita* end in a short vowel, the numeral १ is used to carry the *svarita* with an *anudattatara* under it, e. g. *अपस्य॑न* (*Rig-veda* x. 89, 2), *सु॒ख॑ः प॒र्व॑ता॒सु* (iv. 17, 2); and should the syllable end in a long vowel, the numeral ३ is employed in the same way, but the *anudattatara* mark is placed both under the long vowel and the numeral, e. g. *वि॒भो॒ऽवि॒भू॒तयो॑* (i. 166, 11), *न॒द्यो॒ऽअप॑* (iv. 55, 6), *हा॒ऽपि॑* (vi. 21, 8).

981. It should also be pointed out that the absence of mark is employed in a sentence to denote *an-udatta* as well as *udatta*; thus, in the *Saṃhitā* of the *Veda*, at the commencement of a sentence a horizontal stroke underneath marks the first *anudattatara* syllable of the sentence as well as all such *an-udatta* syllables as precede; the next syllable, if without mark, is *udatta*; and the next, if it has an upright mark, is *svarita*; but the next, if it has no mark, is *an-udatta*; and the absence of all mark after the upright mark, continues to denote *an-udatta* until the appearance of the next horizontal mark, which is *anudattatara*. In fact, all the syllables, both in words and sentences, which follow the *svarita* are supposed to be pronounced in the accentless tone until the voice has to be depressed for the utterance of another *udatta* syllable.

With regard to the absence of accentuation, we may note that in direct sentences a verb (unless it is the first word) is regarded as an enclitic and loses its accent. The same rule applies to Vocative cases, which are accented only when they begin a sentence, and then on the first syllable. Verbs preserve their accent in conditional sentences and in a few exceptional cases.

982. The system of accentuation in the *Prātisākhya*s often differs from that of *Pāṇini*. The rules given by these treatises for determining the accent when two vowels (each bearing an accent) blend into one are very precise, but are liable to exceptions. The following are some of those most usually given: *udatta + udatta = udatta*; *udatta + anudatta = udatta*; *anudatta + anudatta = anudatta*; *anudatta + udatta = udatta*; *svarita + udatta = udatta*; *svarita + anudatta = svarita*.

When *anudatta* vowels are pronounced with the *udatta* tone, this is called in the

Prātisākhyaś praśaya. When the accent of two vowels is blended into one, this is called *praśliṣṭa*, *samāveśa*, *ekbhdva*. The expressions *tairovyañjana* and *vairitta* are used to denote forms of the dependent *svarita*; while *kshaipra* and *jātya* apply to the independent *svaritas* caused by the blending of the accents of two vowels, the first of which has passed into the semivowel *y* or *v*.

983. A few compound words (generally names of Vedic deities) have two accents, and are therefore called *dvir-udatta*, e. g. *बृहस्पतिः*, *तनूनपात्*, where the first syllable being *udatta* remains unmarked, and the second being *an-udatta* ought to become a dependent *svarita*, but the third being *udatta* again the second becomes *anudattatara* and is so marked. In *मित्रावरुणौ* both the second and third syllables are *udatta*. A compound (called *trir-udatta*) may even have three *udatta* syllables, as in *इन्द्रावृहस्पती*.

984. In the Pada text where compounds are divided, if the first half of the compound ends in a *svarita* coming after an *udatta*, and the second begins with an *udatta*, the *svarita* accent at the end of the first member of the compound is called *tāthābhāvya*.

985. Observe—The accent in Sanskrit is not confined to the last three syllables of a word, as in Greek and Latin.

Observe also—Although the Sanskrit independent *svarita* is in some respects similar to the Greek circumflex, it should be borne in mind, that the latter is confined to long, whereas the *svarita* may also be applied to short syllables *.

* See on the subject of Vedic accentuation, Roth's preface to the *Nirukta*: two treatises by Whitney in the *Journal of the American Oriental Society*, vol. IV. p. 195 &c., and vol. V. p. 387 &c.: *Aufrecht*, de accentu compositorum Sanscriticorum, Bonnæ, 1847; reviewed by *Benfey*, *Göttinger Gelehrte Anzeigen*, 1848, pp. 1995–2010.

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ENGLISH.

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LIST OF CONJUNCT CONSONANTS.

CONJUNCTIONS OF TWO CONSONANTS.

क्क *kka*, कख *kkha*, कण *kna*, क्त *kta*, कथ *ktha*, क्न *kna*, कम् *kma*,
क्य *kya*, क्र or क्री *kra*, क्ल *kla*, क्व *kva*, क्श *ksha*. ख्य *khya*, ख्व *khva*.
गघ *ggha*, गध *gdha*, ग्न *gna*, गभ *gbha*, गम् *gma*, ग्य *gya*, ग्र *gra*,
ग्ल *gla*, ग्व *gva*. घ्न *ghna*, घ्य *ghya*, घ्र *ghra*, घ्व *ghva*. ङ्क *nga*,
ङ्ख *nkha*, ङ्ग *nga*, ङ्घ *nggha*, ङ्भ *nbha*, ङ्म *nma*.

च्च *cca*, च्छ *cca*, च्च *cca*, च्म *cma*, च्य *cyā*. छ्य *chya*,
छ्र *chra*. ज्ञ *ja*, ज्ञ *ji*, ज्ञ *ji*, ज्ञ *ja*, ज्ञ *jma*, ज्य *jya*, ज्र *jra*,
ज्व *jva*. ञ्च *ñca*, ञ्छ *ñcha*, ञ्ज *nja*.

ट्ठ *ṭṭa*, ट्ठ *ṭṭha*. ठ्य *ṭya*, ठ्य *ṭhya*. ड्ग *dga*, ड्घ *dgha*, ड्द *dḍa*,
ड्ध *ḍdha*, ड्भ *dbha*, ड्य *dya*, ड्र *dra*. ढ्य *ḍhya*, ढ्र *ḍhra*. ण्ठ *ṇṭa*,
ण्ठ *ṇṭha*, ण्ढ *ṇḍa*, ण्य *ṇya*, णम् *ṇma*, ण्य *ṇya*, ण्व *ṇva*.

त्त *tka*, त्त *tta*, त्थ *ttha*, त्त *tna*, त्त *tma*, त्त *tya*, त्र *tra*, त्व *tva*,
त्त *tta*. थ्थ *thna*, थ्य *thya*, थ्व *thva*. द्ग *dga*, द्घ *dgha*, द्द *dda*, द्ध *ddha*,
द्ग *dga*, द्भ *dba*, द्भ *dbha*, द्य *dya*, द्र *dra*, द्व *dva*. ध्न *dhna*,
ध्म *dhma*, ध्य *dhya*, ध्र *dhra*, ध्व *dhva*. न्त *nta*, न्थ *nthā*, न्द *nda*,
न्ध *ndha*, न्न *nna*, न्म *nma*, न्य *nya*, न्र *nra*, न्व *nva*, न्स *nsa*.

प्प *pta*, प्थ *ptha*, प्न *pna*, प्प *ppa*, प्फ *ppha*, प्म *pma*, प्य *pya*,
प्र *pra*, प्ल *pla*, प्व *pva*, प्स *psa*. ब्ज *bja*, ब्ध *bda*, ब्ध *bdha*,
ब्ब *bba*, ब्भ *bbha*, ब्य *bya*, ब्र *bra*. भ्य *bhya*, भ्र *bhra*, भ्व *bhva*.
म्भ *mṇa*, म्न *mna*, म्य *mpa*, म्फ *mpa*, म्व *mba*, म्भ *mbha*, म्म *mma*,
म्य *mya*, म्र *mra*, म्ल *mḷa*.

य्य *yya*, य्र *yra*, य्व *yva*.

र्क *rka*, र्ख *rkha*, र्ग *rga*, र्घ *rga*, र्च *rca*, र्छ *rcha*, र्ज *rja*, र्ण *rṇa*,
र्त *rta*, र्थ *rtha*, र्द *rda*, र्ध *rdha*, र्प *rpa*, र्ब *rba*, र्भ *rbha*, र्म *rma*,
र्य *rya*, र्व *rva*, र्श *rśa*, र्ष *rsha*, र्ह *rha*.

लक *lka*, लग *lga*, लद *lda*, लप *lpa*, लब *lba*, लभ *lbha*, लम *lma*,
ल्य *lya*, लल *lla*, लव *lva*, लष *lsha*, लह *lha*.

व *vna*, व्य *vya*, व्र *vra*, वु *vla*, व्व *vva*.

श *śca*, श्न *śna*, श्य *śya*, श्र *śra*, श्ल *śla*, श्व *śva*. श्क *shka*,
श्त *shṭa*, श्थ *shṭha*, श्न *shṇa*, श्ष *shṣa*, श्म *shma*, श्य *shya*, श्व *shva*.
स्क *ska*, सख *skha*, स्त *sta*, स्थ *stha*, स्न *sna*, स्प *spa*, स्फ *spha*,
स्म *sma*, स्य *sya*, स्र *sra*, स्व *sva*, स्स *ssa*. ह्न *hna*, ह्र *hra*,
हल *hma*, ह्य *hya*, ह्र *hra*, ह्ल *hla*, ह्व *hva*.

CONJUNCTIONS OF THREE CONSONANTS.

ङ्कण or कक्कण *kkṇa**, कक्य *kkya*, कक्ख *kkhya*, क्त्य *ktya*,
क्त्र *ktra*, क्तव *ktva*, कथ्न *kthna*†, कथ्य *kthya*, क्षण *kshṇa*, क्षम *kshma*,
क्ष्य *kshya*, क्ष्व *kshva*. गघ्य *gghya*, गघ्य *gdhya*, गध्व *gdhva*, गन्य *gnya*,
गभ्य *gbhya*, ग्य *grya*. ङ्क *nkta*, ङ्य *nkya*, ङ्क्ष *nksha*, ङ्क्ष्य *nkhya*,
ङ्ग्य *ngya*, ङ्ग्य *nghya*.

ज्य *ċtya*, ज्ञ्य *ċṭhya*, ज्ञ्र *ċṭhra*, ज्ञ्व *ċṭhva*. ज्ञ्न *jjna*,
ज्ज्व *jjva*. ञ्य *ñtya*, ञ्व *ñtva*, ञ्ञ्य *ñṭhya*, ञ्ण्य *ñṇya*.

ट्य *ttya*. ड्य *ḍḍya*, ड्भ्य *ḍḍhya*. एट्य *ṇtya*, एट्य *ṇṭhya*,
एड्य *ṇḍya*, एड्य *ṇḍra*.

त्र *tkra*, त्त्य *ttya*, त्र *ttra*, त्र *ttva*, त्त्य *tthya*, त्त्य *tnya*, त्र *tpa*,
त्त्य *tmya*, त्र *trya*, त्र *trva*, त्र *tsna*, त्त्य *tsya*, त्र *tsva*. द्य *ddya*,
द्व *ddhya*, द्व *ddhra*, द्व *dbhya*, द्र *drya*, द्व *dvya*. ध्व *dhvna*,
ध्य *dhvya*‡. न्त *ntma*, न्त्य *ntyā*, न्त *ntra*, न्त *ntva*, न्त *ntsa*,
न्य *nthya*, न्द *nddha*, न्द *ndma*, न्द *ndya*, न्द्र *ndra*, न्द *ndva*,
न्ध *ndhma*, न्ध *ndhra*, न्ध *ndhva*, न्य *nyya*, न्य *nyva*.

प्प *pnva*, प्त्य *ptya*, प्त्र *ptra*, प्त् *ptva*, प्ल *plva*, प्स *psna*, प्स्य *psya*,
प्स्व *psva*§. ब्य *bja*, ब्य *bdhya*, ब्व *bdhva*, बभ्य *bbhya*,

* As in सुङ्कण from सुङ्कन्.

† सकप्पा from सकप्प at 122.

‡ साध्वो: from साध्वी at 187.

§ प्रेप्सो: from प्रेप्सु.

भ्र bbhra. भ्र्य bhrya. म्य mpya, म्प्र mpra, म्ब mbya, म्बल mbla, म्भ्य mbhya, म्भ्र mbhra.

क्ष् rksha, र्ग्य rgya, र्घ्य rghya, र्त्य rtya, र्न्ना rñna, र्न्य rnyā, र्त्ता rttā, र्त्य rtya, र्द्ध rddha, र्प्य rpya, र्ब्ba rbba, र्न्य rrya, र्ष rshṭa, र्षा rshṇa, र्मा rhma.

ल्क्य lkya, ल्ग्य lgya, ल्प्ता lpta, ल्प्य lpya.

क्ष्य śtya, क्ष्य śrya. श्य shṭya, श्त्र shṭra, श्त्वा shṭva, श्य shṇya. स्य styā, स्त्र stra, स्त्वा stva, स्थ sthna, स्थ sthya, स्न्वा snva, स्य smya, स्य srya, स् स्वा srva. ह्य hnya, ह्य hmya, ह्य hvyā.

CONJUNCTIONS OF FOUR CONSONANTS.

क्त्य ktrya, क्ष्म्य kshmya. क्त्य nktya, क्त्र nktra, क्त्वा nkshṇa, क्श्म nkshma*, क्क्ष्य nkshya, क्क्ष्वा nkshva. ण्द्र्य ṇdrya. त्त्य ttrya, त्त्य tsnyā, त्त्य tsmya. द्ध्र्य ddhrya. न्त्य ntrya, न्त्य ntsya, न्त्य ntsva, न्ध्र्य ndhrya. प्त्य ptrya. र्क्ष्य rkshya, र्त्य rttya, र्त्य rtrya, र्त्य rtsya, र्द्ध rddhra. ल्त्य lptya, लप्स्म lpsma, लप्स्य lpsya. श्त्य shṭrya.

CONJUNCTIONS OF FIVE CONSONANTS.

क्त्य nktrya†, क्क्ष्वा nkshṇva‡. क्क्ष्वा rnkshma §, क्क्ष्वा rnkshva §, त्त्य rtsnyā ||, द्ध्र्य rddhrya.

* चाकाङ्क्षि Intens. of काङ्क्ष्.

† मङ्क्ष्योः from मङ्क्षी.

‡ दङ्क्ष्योः from दङ्क्ष्.

§ As in अताङ्क्ष्, अताङ्क्ष्व, from root तृङ्.

|| As in कात्स्न्यम्.

ADDITIONS AND CORRECTIONS.

- Page 29, line 27, for '260. *a*' read '251. *a*'
 „ 40, last line, dele note †
 „ 43, line 19, for '304. *a*' read '304. *b*'
 „ 81, „ 15, for '257. *a*' read '257'
 118, 4, for उत read उद्
 151, 33, for 'bases' read 'stems'
 158, 27, for 'by 51' read 'by 50. *a*'
 177, 5, for 'bases' read 'stems'
 268, 2 from below, for '667' read '666. *b*'

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